



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

EducT

1245.478.883.2



Harvard College Library
THE GIFT OF
GINN AND COMPANY



3 2044 102 850 468

THE
ILIAD OF HOMER

BOOKS I—III

WITH AN INTRODUCTION AND NOTES

BY

ROBERT P. KEEP

REVISED EDITION

ALLYN AND BACON
Boston and Chicago

EducT 1245478.883.2
✓

HARVARD COLLEGE LIBRARY
GIFT OF
GINN & CO.
NOV 15 1937

Copyright, 1883,
BY JOHN ALLYN

UNIVERSITY PRESS:
JOHN WILSON AND SON, CAMBRIDGE.

PREFACE.

THIS edition of a part of the Iliad differs from any other which has hitherto appeared in our country, in the amount and variety of the introductory matter which immediately precedes the text ; and a few words may seem called for, explaining why this matter has been introduced, and suggesting how it may be most profitably used.

The object of the Introduction is to open the way to the study of Homer, by giving the student some idea of Epic Poetry, in general, and information upon the origin, history, and transmission of the Homeric poems, in particular. A sufficient account of Homeric criticism is also given to enable the reader to enter intelligently into the discussion which is wont to arise among educated men when the name Homer is mentioned.

The Essay on Scanning has been inserted on account of the difficulty which the writer has observed that his own pupils have always found in learning to scan well. The dactylic hexameter is not usually treated in our Greek grammars as a distinct subject by itself, but boys are ordinarily left to depend entirely upon the metrical knowledge which they have acquired in connection with their study of Vergil. The Homeric hexameter can never be well understood by this process, and it is believed that no teacher of experience will refuse his attention to the attempt here made to

present the subject of scanning by itself, in a simple, untechnical way.

The Sketch of the Peculiarities of the Homeric Dialect was originally prepared for the American edition of Autenrieth's Homeric Dictionary, and it is inserted here by the kind permission of Messrs. Harper & Brothers. It is translated and condensed from the first Appendix of Koch's *Griechische Grammatik*. The project was seriously considered of expanding this sketch so that it should include a summary of the peculiarities of Homeric Syntax, and particularly of the uses of the Moods in Homer, but was at length abandoned on account of the belief that these peculiarities are best explained and easiest understood as they are met with in their connection. This is especially the case with the Moods, which show an elasticity of usage quite different from that of the Attic dialect, and not easily exhibited in a brief outline.

In the judgment of the editor, the thorough acquisition by the pupil of all the introductory matter just referred to — Introduction, Essay on Scanning, Sketch of Dialect (excepting perhaps the latter sections) — should be insisted upon. The Table of Contents furnishes a full summary of this matter, and may suggest questions for examination upon it.

The text is substantially that of La Roche, 1877. The only important variations are that the forms of the article δ , η , α , are printed as in prose, (instead of δ , η , α), and that the dat. sing. $\tau\omega$, 'therefore,' is printed with a subscript ι (instead of $\tau\omega$). A fuller punctuation than that of La Roche, and a more frequent use of the diaeresis, will also be noticed, especially in Books I. and II., where Sidgwick's edition is followed.

The notes have been made quite full, but they are designed not so much to aid in translation as to supply that collateral information which is so much needed in the study of Homer. A constant attempt will be noticed, by very frequent cross-references, to make Homer his own interpreter. The sources

from which the editor has chiefly drawn in the preparation of the notes will be seen by reference to the List on p. 157.

It is emphatically true of this edition that it is an outgrowth of the editor's experience of the needs of the class-room. What would be the direction of his aim and effort in the teaching of Homer will sufficiently appear as the notes are read, but a suggestion or two may not be out of place. Respecting the style of translation, the rule he would follow is contained in two words: "Be Homeric." Imitate in general, with scrupulous care, the order of words and the constructions of the original as far as our language permits. The cases are few in which it is impossible to translate a passage with literal fidelity and, at the same time, into idiomatic English. The ideal method in teaching is one which combines variety with thoroughness, and emphasizes different matters at successive stages in the pupil's progress. At the outset, while the lessons are very short (the editor usually devotes fifteen lessons to the first 150 lines of the Iliad), it is of course indispensable to go over, with minutest care, translation, scanning, comparison of every Homeric form with the corresponding form in the Attic dialect and all those points respecting inflection and syntax which naturally suggest themselves. But when the pupil has acquired some familiarity with the dialect and begins to translate twenty lines at each lesson, it will no longer be possible to proceed with such minuteness; and the scholar's interest in Homer will be heightened if, without tolerating superficial preparation in any particular, the teacher is able to bring some *one point* into prominence at each lesson. On one day, for example, etymologies and the composition of words may come to the foreground; on another, the use of moods, running back perhaps through a hundred lines; on a third, metrical peculiarities; on a fourth, words may be examined which illustrate Grimm's law of the interchange of mutes; on a fifth, a metrical (hexameter) version of a part of the advance lesson

may be required ; on a sixth, an essay may be assigned on some point of custom or morals suggested by the lesson. It is indeed surprising how much grammar, philology, literature, folklore, religion may be taught in natural connection with the Homeric poems. They are like the great ocean, *ἐξ οὗ περ πάντες ποταμοὶ καὶ πᾶσα θάλασσα*, Φ 196.

Without further words the editor commits to teachers' and to students this book, which has occupied much of his time and thoughts for several years. He asks, from all who may use it, correction of any errors that may be discovered, and questions or suggestions respecting any points which may seem to need further comment.

ROBERT P. KEEP.

EASTHAMPTON, MASS.,

July 13, 1883.

PREFACE TO NEW EDITION.

DURING the twelve years since this book appeared, the plates of the Greek text had become worn by printing successive editions.

It has been thought best to print the text anew in larger type, and the grammatical references throughout have been adapted to the revised edition of Goodwin's grammar.

ROBERT P. KEEP.

NORWICH, CONN.,

December, 1895.

CONTENTS.

	PAGE
FRONTISPIECE. <i>Fac-simile of a page of Codex Venetus. Text and Scholia.</i>	
TITLEPAGE	i
PREFACE	iii
TABLE OF CONTENTS	vii

INTRODUCTION:

- I. Epic Poetry. II. Ancient traditions concerning Homer.
- III. Birthplace and early history of the Homeric Poems.
- IV. Rhapsodes. V. Place of the Homeric Poems in Greek Culture. — Civic Editions. VI. Homeric studies at Alexandria. — Three great Alexandrian critics. — Scholia. VII. *Codex Venetus A.* VIII. F. A. Wolf's Theory and its influence. IX. Present aspect of the Homeric Question. X. Outline of Plot of the Iliad ix

ON SCANNING HOMERIC VERSE:

- 1. Structure of the Homeric Hexameter. 2. Metrical accent. — Thesis and Arsis. 3. Diaeresis and Caesura. 4. Synzesis and Hiatus. 5. Rules of Quantity and Hints for Scanning. 6. Prerequisites to good Scanning. 7. Specimens of English Hexameters. 8. Translation into English Hexameters xxiii

CHIEF PECULIARITIES OF THE HOMERIC DIALECT:

- 1-8. PHONOLOGY: 1. Vowel changes. 2. Concurrent vowels, how treated. 3. Hiatus. 4. Elision. 5. Apocope. 6. Anastrophe. 7. Consonant changes. 8. Digamma.
- 9-14. DECLENSION: 9. Suffixes having force of case-endings. 10. First Declension. 11. Second Declension. 12. Third Declension. 13. Declension of Adjectives. 14. Declension of Pronouns. 15-25. CONJUGATION: 15. Augment and Reduplication. 16. Endings. 17. Mood-vowels of subjunctive. 18. Contract-verbs. 19. Formation of Present-stem. 20. Formation of Future

	PAGE
and First Aorist active and middle. 21. Formation of Second Aorist without variable vowel. 22. Formation of Perfect and Pluperfect. 23. Passive Aorists. 24. Verbs in $-\mu$. 25. Iterative Forms.	xxxi
TEXT	I
LIST OF BOOKS OF REFERENCE ON HOMER AND THE ILIAD	157
LIST OF ABBREVIATIONS	158
NOTES	159
APPENDIX A. Contents of Iliad, I.-VI., distributed with reference to rapid reading	303
APPENDIX B. Explanation of <i>Fac-simile</i>	305
GRAMMATICAL REFERENCES TO ALLEN'S HADLEY AND GOODWIN	308
INDEXES	316

INTRODUCTION.

I. EPIC POETRY.

THE *Iliad* and the *Odyssey* are the earliest extant works of Greek literature, and they are also the best examples of what are called Epic Poems. They are the survivors of an immense Epic literature which was produced by Greeks in the period prior to 700 B. C. Three things may be mentioned as characteristic of Epic poetry: a grand, stirring theme (usually of heroic adventure), unfolded in a more or less elaborate plot; an elevated diction, somewhat removed from the language of common intercourse; a peculiar metrical form. The Greek designation for epic poems is *τὰ ἔπη*, lit. 'utterances,' 'sentences.' The same name was also applied to the responses of oracles, for the most important oracles, those given from the shrine at Delphi, were similar to Epic poems, both in diction and in meter.

Examples may be given of epic poems in other literatures than the Greek. Thus we have: in Latin, the *Aeneid* of Vergil; in Italian, Dante's *Divina Commedia*; in English, Milton's *Paradise Lost*. Of these, only the first is written, like the Homeric poems, in dactylic hexameter: but in the style and thought of all, the influence of the great master of epic song may be traced. The accepted meter for English epic or heroic, as for dramatic, poetry is the so-called "heroic verse," — a ten-syllabled line containing five feet. It is, however, proper to add, that since the hexameter has been seriously attempted by

English poets, and has become naturalized in English poetry, several poems in this meter have been produced which have some of the qualities of epics, though they lack length and an absorbing theme. Such are Kingsley's *Andromeda*, Clough's *Bothie of Tober-na-Vuolich*, Longfellow's *Evangeline*.

II. ANCIENT TRADITIONS CONCERNING HOMER.

The *Iliad* and the *Odyssey* contain no allusion to their author; and although Homer has become a household word, and even a familiar Christian-name, we know nothing of his personality. Several ancient "Lives of Homer" exist, which describe with minuteness various details of the poet's life. Two of them, according to their titles, were composed by Herodotus and Plutarch; but it is certain that neither of these great authors had anything to do with their composition, and their only value is in showing what was the popular tradition respecting Homer at or before the commencement of the Christian era. It is a passage from the Hymn to Apollo¹ which has given rise to the legend of the poet's blindness. Many towns in antiquity where the Homeric poems were especially studied and admired claimed the honor of being Homer's birth-place, and the names of seven claimants are preserved in the following epigram:—

Ἑπτὰ πόλεις μάρναντο σοφὴν διὰ ρίζαν Ὀμήρου,
Σμύρνα, Χίος, Κολοφών, Ἰθάκη, Πύλος, Ἄργος, Ἀθήναι.

Seven were the towns that laid claim to the gifted root of Homeros,
Smyrna, Chios, Colophon, Ithake, Pylos, Argos, Athenae.

The claim of Smyrna was conceded to be the strongest. Next came that of Chios, where there was a school of bards called *Homeridae*, who claimed (as is shown by their name) descent from Homer, and transmitted the Homeric poems from father to son.

¹ The name "Homeric Hymns" is given to a series of Hymns to the gods, in style not unlike the *Iliad*, but as a whole of somewhat later date.

III. BIRTHPLACE AND EARLY HISTORY OF THE HOMERIC POEMS.

The Iliad and the Odyssey undoubtedly originated on the Ionian coast of Asia Minor and in the islands of the Aegean sea. Here the dialect was developed in which they were composed, and such indications of locality as can be discovered in the poems point to this region. Various stories explain how they were transmitted to Greece proper. Lycurgus (about 776 B. C.) is said to have brought them to Sparta, where they furnished the Lacedaemonians with the model for the perfect soldier. But it was at Athens that the poems received that care to which their preservation is due. Here, even before the time of Solon (600 B. C.), there seems to have grown up the custom of reciting portions of the poems at popular festivals, which recitations Solon appears to have regulated. To Pisistratus, however, tyrant of Athens (560-527 B. C.), the gratitude of lovers of Homer is due beyond all others. He collected, through a commission of four competent men, the Homeric rhapsodies¹ which were previously sung separately, and united them into the two poems which bear the names of Iliad and Odyssey.

IV. RHAPSODES, OR RHAPSODISTS.

The singers or reciters of the Homeric poems were called rhapsodes. The word rhapsode (ῥαψῳδός) is variously explained. Some would derive it ἀπὸ τοῦ ῥάβειν ῥάπτειν ἔπη,² 'from singing verses fitted (lit. 'sewed') together.' Verses 'sewed together' might refer to the weaving into songs what had previously been separate verses, or might have reference to the metrical

¹ The word 'rhapsody,' as here used, is not to be understood as identical with the twenty-four divisions or books into which each poem was subsequently divided by Aristarchus.

² Another explanation of ῥαψῳδός, perhaps quite as plausible as the one mentioned above, gives it the sense of 'stitchers of song,' — ἐπὶ τοῖς ῥάπτειν ᾠδὰς.

combination of words in the hexameter. The term *ῥαψωδός* describes 'singers' (*ᾄδειν*), not merely 'reciters ;' and it is probable that in early times the song was constantly accompanied by the music of the lyre. Later the singing passed into a sort of intonation, — the chord being struck, before commencing, on the lyre. Finally it became a dramatic recitation or declamation. In the earliest times the rhapsodes were poets, and often originated the songs which they sang, like a Neapolitan improvisator or a Scotch minstrel. In later times they had little poetical taste or talent, and plied their art simply as a means of livelihood. The rhapsodes are spoken of several times by Xenophon and Plato, and by both contemptuously, as not always understanding the sense of what they declaimed. They made a study of their personal appearance, sometimes adorning themselves with gay garments and wearing a gold crown upon their heads. They recited with much action and with impassioned gesture. Was the passage sad, they wept ; was it horrible, their hair stood on end. Thus, like many modern actors, they strove, by overdoing the manifestation of the sentiment contained in the passage recited, to stir the feelings of their auditors. To persons of the best taste, their recitation became, in later times, offensive : but to the people in general of the period about 400 B. C., it must have been agreeable ; and the popular conception of many passages of both poems must have been formed upon the rhapsode's interpretation of them.

V. PLACE OF THE HOMERIC POEMS IN GREEK CULTURE.—CIVIC EDITIONS.

We can hardly form an adequate idea of what the Homeric poems were to the ancient Greeks. What the influence of a great epic may be upon the religious belief of a nation, we see from Milton's *Paradise Lost*, which has unquestionably contributed much to form the popular theology of both English and Americans. It should of course be remembered that the Homeric poems do not profess either to be or to rest upon a divine revelation, and that they are not didactic in the sense of laying

down formal rules of conduct. But they contain passages which were accepted by the Greeks as the best description of the power and majesty of their deities, and they abound in illustrations of all the virtues of a patriarchal age. Plato often quotes a passage from Homer in finishing an argument, as a theologian quotes from Scripture.

A verse of Homer was an important make-weight in settling a disputed boundary or in establishing a doubtful pedigree. Both *Iliad* and *Odyssey* were often learned entire at school, and large portions of them were carried in memory through subsequent years. Copies of them were so multiplied that it was easy to possess them, as is illustrated by the story told of Alcibiades, who is said in righteous indignation to have beaten his teacher, who confessed that he did not own a copy of the *Iliad*. The poems served too as a standard of taste ; and though their origin dates back to the very beginning of Greek literature, they influenced to a surprising degree the works of subsequent writers. Herodotus, Plato, and even the late writer Lucian (160 A. D.), illustrate how familiar Homer was to educated men. That they should have retained their charm so long is indeed the highest proof of their merit. Fresh and spontaneous, they gave delight at the simple popular festivals which called them into existence nearly three thousand years ago ; and yet they had such perfection of form as to attract and satisfy the exacting criticism of the Alexandrian and later periods. One of the very latest works of erudition in the twelfth century — only three centuries before the fall of Constantinople (1453 A. D.) — is the commentary on Homer by Eustathius, Bishop of Thessalonica.

Different ancient cities had their civic or public editions, — perhaps prepared at the public expense, and from which copies could be made for private individuals. The best known of these editions were those of Massilia (Marseilles), Chios, Sinope, Argos, Cyprus, Crete. Private editions, supervised by individuals, were also numerous. One of the most famous of these was the edition prepared by Aristotle for his pupil, Alexander. This was called the 'edition of the casket,' from the jewelled

case (said to have been part of the spoils taken, after the battle of Arbēla, from the tent of Darius) in which the conqueror carried it with him in his campaigns in Asia.

VI. HOMERIC STUDIES AT ALEXANDRIA. — THREE GREAT ALEXANDRIAN CRITICS. — SCHOLIA.

When the Greek mind ceased to be productive, it turned itself toward the study of what it had created. The earliest and for many centuries the chief seat of Greek learning was Alexandria. This city, from the time of its foundation by Alexander, grew with wonderful rapidity; and in the second generation after its founder, under the peaceful reign of the Ptolemies, literature was cultivated here with a zeal and success unparalleled elsewhere in the Greek world. Ptolemy II., called Philadelphus (285–247 B.C.), established the *Musëum* (*Μουσείον*), — an institution combining the functions of a university and a learned academy, like the French Academy. It was provided with a corps of salaried professors, who gave public lectures in the various departments of human knowledge. But it was also intended to promote research; and the most important work of the scholars who were maintained under stipends at the Museum, and of the eminent men who directed their labors, was to sift, classify, and elucidate the immense collection of manuscripts which the Ptolemies had gathered together at lavish expense in the two great libraries.¹ The names of three heads of the Mu-

¹ The number of volumes in the Alexandrian libraries is said to have been 500,000. By volumes we are to understand rolls of parchment or of papyrus containing the equivalent of a book of Homer, a single tragedy, or a philosophical dialogue. It may be worth while to mention here that Jewish tradition represents that the Greek translation of the Old Testament, known as the Septuagint, was made at the direction of Ptolemy Philadelphus, that it might be placed in the Alexandrian library. Another story relates how foreigners, who brought with them treatises of value, were liable to have them confiscated, and were obliged to be content with receiving copies, while the originals went to enrich the Alexandrian library. The Alexandrian library, or what remained of it, was burned 641 A. D.

seum of Alexandria are particularly famous for Homeric criticism, though their work was not confined to Homer, — Zenodotus of Ephesus, Aristophanes of Byzantium, Aristarchus of Samothrace. They flourished about 250–150 B. C.; and they followed certain common principles of criticism, as was natural, since Aristophanes, who was the pupil of Zenodotus, was the teacher of Aristarchus. The time had been when not only the *Iliad* and the *Odyssey*, but a vast mass of epic poetry known as the Epic Cycle, had been ascribed to Homer. This period was now passed, and Zenodotus restricted the authorship of Homer to the *Iliad* and the *Odyssey*. He edited the text of the two poems without commentary, and his revision gained such a reputation that it eclipsed all predecessors. He was the first to employ the *obelus* (ὀβελός), a heavy horizontal line like our dash (—), to indicate that the verses to which it was prefixed were spurious. He is said to have had a partiality for rare and archaic forms, and to have rejected with great boldness. Of Aristophanes we know but little. Another revision of the text was called for, which he edited, and which in its turn became a standard. He employed the *asterisk* (*) to designate particularly fine or repeated verses, and he invented the marks, ' ^ ` (acute, circumflex, and grave), which are now used in indicating Greek accent. These marks were devised for the convenience of foreigners at Alexandria, to whom Greek was not a native tongue. The third great Alexandrian critic was Aristarchus, whose fame overshadowed all his predecessors. He was the oracle of his day; and the estimation in which he was held is shown by a passage in the ancient *Scholia*: 'It is better to err with Aristarchus than to be right with others.' His great object was to secure a correct text of Homer. This he strove to do by a comparison of the civic editions and by attention to metrical considerations; and he succeeded so far that his text is that to which most of our best modern editions strive to approach. The division of the *Iliad* and *Odyssey* into twenty-four books and the employment of the large and small letters of the Greek alphabet to designate these books are ascribed to Aristarchus. During the lifetime of

this great critic, the views of Hellanicus, who maintained the separate authorship of the Iliad and Odyssey, gained some prominence. A school formed itself about Hellanicus; and the doctrine of what were called the Chozizontes (οἱ Χωρίζοντες), or 'Separatists,' might have gained more adherents had not Aristarchus thrown the whole weight of his authority against it, and crushed it so completely that it was hardly heard of again until within the last hundred years.

It does not appear that the great Alexandrian critics published anything but text-editions. They lectured, however, upon the classic authors, and much of their comments (ὑπομνήματα) was preserved in the meagre notes of their students. These notes were never carefully edited, but were copied, with more or less correctness, by successive generations of grammarians of inferior knowledge; and it is in this way that they have reached us. Didymus, a grammarian of the Roman period, and a contemporary of Cicero, may be mentioned for his services in the way just described. He was called Χαλκέντερος, 'Tough-gut' (cf. Carlyle's *Zähldarm*), from his wonderful industry. He is said to have written 3,500 books.¹

The manuscript copies of the Greek authors upon which our printed editions rest were mostly made in the period from the tenth to the fifteenth century by Greeks who had received their education at Constantinople or Athens. These copyists had access to a great mass of grammatical commentary which originated at Alexandria, and was preserved by such men as Didymus; and they often selected from it to the best of their judgment, and filled with it a broad margin of the parchment page upon which they wrote the text of their author. Such explanatory notes, written in Greek, usually upon lines much closer together than the main text, and often in so fine a character as not to be easily decipherable, are called *scholia*; ² and their original author, in many cases unknown, is called a *Scholiast*.

¹ Book is of course to be taken in the same sense as was the word volume in the note on page xiv.

² We see the singular of this word employed in Geometry, where *scholium* signifies a remark appended to a proposition.

VII. CODEX VENETUS A.

Our oldest complete manuscript¹ of the *Iliad*, which is also one of the most legible and beautiful of all existing classical manuscripts, was probably written in the tenth century. Where it was written, or how it came to its present resting-place, — the library of the Church of St. Mark at Venice, — is purely a matter of conjecture. It is known to scholars as the *Codex Venetus A*, — being thus distinguished from another manuscript of the *Iliad* in the same library, the *Codex Venetus B*. It is written upon vellum or parchment leaves, in size about 13 × 10 inches, and originally contained the entire *Iliad* upon 327 leaves, of which only 19 have disappeared. It was first published in the year 1788 at Venice by the Abbé Villoison, a French scholar, and its great importance was immediately recognized. It is interesting in three respects: (1) It contains the best text of the *Iliad*; (2) it preserves many of the critical marks (obelus, asterisk, etc.) used by the Alexandrian grammarians; (3) it contains the best collection of scholia upon the *Iliad*, with the information that these scholia are derived from four grammarians ranging in date from the first century before Christ to the second century after Christ. One of these grammarians was Didymus, who has been just mentioned.

The publication of the Venetian scholia shed a new light upon Homeric studies. Up to the date of their publication, it had been generally assumed that the received text of the *Iliad* had come down to us from about the time of the poet himself, which was sometimes placed at 1144 B.C. But the Venetian scholia made it plain that the Alexandrian scholars had had before them no complete accepted text of the *Iliad*; that they depended chiefly upon the civic editions, and sought by comparing them one with another to determine the form which the poem had originally borne. None of the civic editions dated farther back than the age of Pericles (450 B.C.), and the earliest date which could

¹ See Frontispiece for facsimile of a page of the *Codex Venetus*.

be called historical in connection with the poems was that of the revision of Pisistratus, less than a century earlier, which, strange to say, there is no evidence that the great Alexandrian critics used. The question soon arose: "How account for the preservation of the poem, substantially unaltered, during the five centuries and more prior to Pisistratus?"

VIII. F. A. WOLF'S THEORY AND ITS INFLUENCE.

F. A. Wolf, Professor in the University of Halle, maintained in his famous *Prolegomena ad Homerum*,¹ published in 1795, that the preservation of the poems during this long period was impossible. The earliest Greek inscription, he pointed out, scarcely antedated 600 B. C., and writing was not in general use before the time of Pisistratus. Without the common use of writing he affirmed that the preservation of the poems in an unaltered form was impossible. They neither originated so early as had been supposed, nor was the present their original form. Their origin was to be sought in the numerous songs which bards (*ᾄδοι*) sang at the popular festivals at a time when the gift of epic song was common to many. Each song was poured forth spontaneously by some gifted singer without any thought of the whole, the Iliad, of which by the version of Pisistratus it long after became a part. This view explained the many birth-places attributed to Homer; for the name of the poet was to be interpreted as really the name of a style of composition. Wherever schools of bards flourished, there was a Homer. This theory, which saw in the Homeric poems only the spontaneous outgrowth of a certain phase of the Greek language and life, speedily gained warm adherents; and the world was soon divided into Wolfians and anti-Wolfians. It is a theory the conclusions of which have the most important bearing upon the credibility of all early history, and are by no means limited in their application to the Homeric poems.

¹ *Prolegomena* = Introduction.

The admission, which would not now be made, that the art of writing was scarcely known or little used before the time of Pisistratus is not fatal, as Wolf supposed, to the oral transmission (*i. e.* transmission by the voice and by the power of memory) from a remote past of poems as long as the Iliad. Upon this point, many interesting facts illustrating the power of memory may be brought forward. In antiquity, when the number of books was much smaller than at the present time, and the variety of subjects which one was compelled to keep in mind much less great, the memory often performed feats which now seem incredible. It was, for example, no infrequent accomplishment of educated men at Athens to repeat the entire Iliad and the entire Odyssey. In these days, on the contrary, we content ourselves with remembering where things are to be found, instead of attempting to remember things themselves. Yet, in our time, Macaulay found that he could on occasion repeat half of Paradise Lost, and some of De Quincey's exploits of memory were even more extraordinary than Macaulay's. On the whole, then, it is impossible to set limits to the power of memory in such matters as these. It is probable that the poems could have been transmitted substantially unaltered, if it be granted that they could have been composed, without the aid of writing.

Another argument against the unity of authorship of the Iliad is drawn from inconsistencies in the narrative. This line of investigation has been followed up with the minutest diligence in Germany during the last fifty years, and Lachmann has divided the Iliad into eighteen originally distinct songs. But inconsistencies in an epic poem are not necessarily fatal to unity of authorship; and so differently do such inconsistencies affect different persons that, while they lead Bonitz (a Wolfian) to find the secret of the power of the Iliad "in the overpowering charm of the "separate pictures, which draw away the attention from their connection with each other," they allow Gladstone (a defender of the unity of authorship) to remark that "the plot of the Iliad "is one of the most consummate works known to literature. Not "only is it not true that a want of cohesion and proportion in the

"Iliad betrays a plurality of authors, but it is rather true that a structure so highly and so delicately organized constitutes in itself a powerful argument to prove its unity of conception and execution."

IX. PRESENT ASPECT OF THE HOMERIC QUESTION.

The following is a statement of conclusions which may be considered as established after nearly a century of agitation of the Homeric Question. The language is that of Professor R. C. Jebb, a most candid and judicious English scholar :

"The Iliad and Odyssey belong to the end, not to the beginning of a poetical epoch. They mark the highest point reached by a school of poetry in Ionia which began by shaping the rude war-songs of Aeolic bards into short lays, and gradually developed a style suited to heroic narrative."

"The Iliad has been enlarged and remodelled by several hands from a shorter poem, *by one poet*, on the 'Wrath of Achilles.' This original 'Wrath of Achilles,' probably composed about 940 B. C., was not merely a short lay, but a poem on a large plan, in which the central motive gave unity to a varied action, and which might properly be called an epic. It may have been only the last and best of a lost series of similar poems. But if it was the first of its kind, then its author was the *Founder of the Epic art*, who made the advance, not from the primitive war-song to the epic on a grand scale, but from the lay to the short epic."¹

X. OUTLINE OF PLOT OF THE ILIAD.

The word Iliad means Poem about Ilium. Ilium, or Troy, was a city of what was later called Mysia, in the northwest of Asia Minor, and was situated three miles south of the Hellespont.²

¹ Primer of Greek Literature, p. 36.

² See map of region in Autenrieth's Homeric Dictionary, Plate V.

The poem describes only an episode in the ten years' siege of Troy by the Greeks.

The following are the chief facts mentioned, or assumed as known, in the *Iliad*. Paris, also called Alexander, had carried off the fairest woman in Greece, — Helen, wife of Menelaos, King of Sparta. Helen had had many suitors, all of whom had promised her father Tyndareos, at his daughter's wedding, that they would maintain her husband's rights, should any one interfere with them. So Menelaos's brother Agamemnon, King of Mykenae, then the leading sovereign in Greece, called together all the suitors and some other heroes, and the whole force in 1100 ships sailed to besiege Troy. For ten years they besieged it without result, — not being able to come to a pitched battle with the Trojans, who would not venture forth from the city-walls on account of their dread of the Greek hero Achilles, the son of Peleus, king of Phthiotis, and Thetis, a sea-goddess. But, in the tenth year of the siege, Achilles suffered an affront from Agamemnon, who took away from him his prize, the captive maiden Briseïs, who had been assigned to him after the sack of Lyrnessos, one of the lesser towns of the Troad, or plain about Troy. In consequence he withdrew from the conflict, and retired to his tent by the sea shore. This is the point at which the *Iliad* begins. The wrath of Achilles — its causes, its effects, and how it was appeased — is the subject of much of the poem. The immediate consequence of Achilles's retirement is that the Trojans now dare to come forth and engage in combat with the Greeks. Fifteen out of the twenty-four books describe the varying strife. Finally (in II) Patroclos begs Achilles to lend him his armor, and goes with it into the combat. The Trojans flee before him, thinking that Achilles has re-entered the fray; but at last Patroclos is slain by Hector aided by Apollo. Achilles's desire for vengeance on the slayer of his friend now overcomes his resentment against Agamemnon (in Σ). A new and splendid suit of armor is prepared for him by Hephaistos, — Hector had stripped his former armor from the corpse of Patroclos, — and he rushes into the combat, slays Hector, and drags his body back to the ships (in X).

The last scene of the *Iliad* presents King Priam begging of Achilles, the slayer of his son, the body of Hector. His prayer is granted, and a truce is observed while Hector is buried.¹

¹ For a detailed outline of that portion of the *Iliad* contained in the present volume, see the summaries printed with the Greek text.

ON SCANNING HOMERIC VERSE.

1. STRUCTURE OF THE HOMERIC HEXAMETER.

Two different feet occur in the Homeric hexameter: the dactyl and the spondee. The *dactyl* consists of a long syllable followed by two short syllables; the *spondee*, of two long syllables. As a long syllable occupies in pronunciation twice the time of a short syllable, the two feet may be represented to the eye in two ways: (1) by marks of long and short quantity, dactyl — ∪ ∪, spondee — —; (2) by quarter and eighth notes, dactyl ♩ ♩ ♩, spondee ♩ ♩.¹

The unit, or fundamental foot, of the verse is the dactyl. This greatly preponderates in the first five of the six feet of which the line is composed. Occasionally, as A 10, each of the first five feet is a dactyl; more often, spondees interchange with dactyls, except in the fifth foot which is so commonly a dactyl that, when a spondee is found there, the verse receives the special name of 'spondaic verse.' Examples of spondaic verses are A 14, 21, 74, 107. About one verse in every twenty is spondaic. The last foot of the verse is never a dactyl, but always consists of two syllables.² We see then that the number of syllables in a verse may vary between seventeen (all the feet dactyls except the last) and twelve (all the feet spondees, of which the only example in Books I–VI, is B 544).

¹ Dactyl is derived from δάκτυλος 'finger,' — more probably from the use of the finger in beating time than because the finger, like the dactyl, contains one long and two short portions. Spondee is a derivative from σπένδομαι, 'pour libation' (σπονδή, 'libation'), because slow solemn chants in this measure were sung in propitiating the gods.

² The last foot of a verse is sometimes an apparent trochee (— ∪ or ♩ ♩), since the slight pause which always occurs at the end of the line tends to obscure the difference between a preceding long or short syllable. A similar remark may be made respecting short syllables used as long before a caesura. See § 5, 4.

2. METRICAL ACCENT.—THESIS AND ARSIS.

The first syllable of each foot receives, in scanning, a metrical accent. This is entirely distinct from the written accent, with which it may, or may not, coincide. Each hexameter verse has six metrical accents. The stress which the metrical accent gives to the accented syllable is called *ictus*. The accented part of each foot is called the *thesis*; the unaccented part, the *arsis*. In the dactyl the arsis consists of two syllables; in the spondee, of one. As the spondee is the precise equivalent of the dactyl ($\text{P P} = \text{P PP}$), the length of the thesis is precisely equal to that of the arsis.

3. DIAERESIS AND CAESURA.

Pauses, both those indicated by punctuation and those not thus indicated, are as important to good scanning as they are to the good reading of prose. They may occur at the end of a foot or in the heart of a foot; a pause of the first kind is called a *diaeresis*; one of the second kind, a *caesura*. A diaeresis at the end of the third foot, which would divide the verse exactly at the center, is avoided; but diaereses, at the end of the second and especially at the end of the fourth foot, are not infrequent. This latter is called the Bucolic diaeresis, because more frequent in Bucolic or Pastoral poetry than in Epic poetry. Examples are A 4, 14, 15, 30.

Caesura (*caesura*, the Latin equivalent of the Greek *τομή*, lit. 'cutting') designates that break in the verse which is caused whenever a word ends in the heart of a foot. Caesurae can occur in any foot, and there are usually several in a verse; but the most important or main caesura is always near the middle of the line, and commonly in the third foot. This caesura of the third foot may come *after the thesis*, as is the case in A 1, 8, 11, and in 247 out of the 611 verses in Book I. This is the favorite Vergilian caesura. Or, if the third foot is a dactyl, so that the arsis consists of two syllables, the caesura may come *in the arsis*; e. g. A 5, 6. This latter caesura is the most frequent in the Homeric poems. It occurs 356 times in Book I.¹

¹ The caesura after the thesis is sometimes called the masculine caesura; it was also called by the ancients *τομή πενθημιμέρις*, i. e. 'the caesura after the first five half-feet' (*πέντε, ἡμι-, μέρος*). The caesura in the arsis, also called the feminine caesura, was often called *τομή κατὰ τὸν τρίτον τροχαῖον*, 'caesura at the end of the third trochee,' because, by cutting off the last syllable of a dactyl in the third foot, it left a trochee. Much less common than the caesurae just described is the caesura in the fourth foot, generally accompanied by a caesura in the second foot; e. g. A 7, 10, 16.

4. SYNIZESIS AND HIATUS.

Two successive vowels (or a vowel and diphthong) are often fused in pronunciation. This is called *synizesis* (*συνίησις*, lit. 'settling together'). The contiguous vowels may be in different words or in the same word. Synizesis differs from the elision so common in Vergil in that neither vowel is lost, for where vowels are elided in utterance in Greek they are omitted in writing; it differs from contraction because the vowels are merged only in utterance, though written out in full. It might be said to add other diphthongs to those commonly recognized as such. Examples are A 1, 15, 18.

Hiatus is said to exist when two vowels immediately follow one another, either as the final and initial vowel in two successive words, or in the parts of a compound word. There are certain conditions, specified in the Sketch of the Dialect, § 3, in which hiatus is tolerated. There are many other cases where it is only apparent. In these the second of the two words had originally an initial consonant, the effect of which was remembered, though the consonant itself was no longer written and not always uttered. Examples are in A 4, 7, 24. See also Sketch of Dialect, § 3, 2.

5. RULES OF QUANTITY AND HINTS FOR SCANNING.

In order to divide a line correctly into feet, we need to know the quantity of each syllable. This is more easily recognized in Greek than in Latin. A few rules of special importance may be given:—

1. η, ω, and all diphthongs are long by nature.

2. ε, ο are short by nature.

3. A vowel naturally short is made long by position when it stands before two consonants or a double consonant. One or both of these consonants may be in the following word, and a mute with a liquid usually gives long position. A single liquid may give long position; *e.g.* A 283.

4. A vowel naturally short is often used as long in the thesis before the caesura. The ictus, or stress of voice, doubtless has a tendency to prolong the vowel, and so does the slight pause accompanying the caesura (*cf.* § 1, note 2). Examples of this lengthening are found in A 45, 153.

5. A long final vowel or diphthong is frequently used as short when the following word begins with a vowel, *i.e.* before a hiatus.¹

¹ This apparent shortening may perhaps be best explained by saying that the long vowel or diphthong loses, as if by elision, half of its quantity.

This shortening occurs, of course, only in the arsis of the foot. Examples are A 14, 15.

The beginner will be aided in his first attempts to divide a line into feet by remembering that dactyls decidedly predominate above spondees. He should also understand that there is no such general principle in Greek as that expressed by the common rule in Latin 'a vowel before another vowel is short.' Examples of the contrary are Ἀχάλλῃος A 1, ἥρώων A 4. The marks of accent aid in many cases in determining the quantity of the doubtful vowels *a*, *i*, *u*, as does also the fact that most inflectional and formative suffixes are short.

The following hints for scanning, beginning anywhere in a hexameter verse, will be found useful:—

1. When a long syllable is followed by a short syllable, the long syllable always has a metrical ictus; *e.g.* — ∟ ∪.
2. The syllable following two short syllables always has a metrical ictus; *e.g.* — ∪ ∪ ∟ ∪ ∪.
3. A short syllable always indicates the presence of a dactyl.
4. Two contiguous long syllables always indicate the presence of a spondee which either (*a*) ends with the first long syllable, or (*b*) begins with it.

The beginner will find it a useful exercise to scan half a line at a time, making a long pause near the middle of the verse, *i.e.* in the third foot. One must begin in the first half with an ictus on the first syllable; in the second half of the line, the first ictus will come on the first long syllable not immediately following the pause.

It will also be well to select a few verses of which the first five feet are dactyls (στίχοι δλοδάκτυλοι),—*e.g.* A 10, 12, 13,—and to practise these until one is familiar with the rhythm. There are 120 such verses in Book I of the Iliad. Then one may pass to verses containing two spondees, and gradually increase the complexity.

6. PREREQUISITES TO GOOD SCANNING.

The three prerequisites to good scanning are: a correct division of the verse into feet; the placing of the metrical accent upon the first syllable of each foot (ictus on the thesis); the correct location of the main caesura. The scholar should distinctly understand that attention to the second of these points often in-

volves the neglect of the written accent, which he has hitherto carefully observed.¹

Attention to the marks of punctuation will often aid in fixing the place of the main caesura, as will also the fact that many verses are so constructed that the sense is already complete at the middle of the third (or of the fourth) foot, while the part that remains is simply explanatory, and serves to round out the verse. Examples are A 17, 18, 19, 20, 21.

Three prerequisites to good scanning have been named; two other essential things must now be mentioned, without which scanning, though it may be correct, will be lifeless and intolerable. One must have such familiarity with the Greek words as to recognize and utter them without hesitation or conscious effort; one must also be familiar with the movement, the *swing*, of the hexameter. A good way to secure this familiarity is by memorizing selected hexameters, which may be repeated by pupils singly or by a class in concert. The following passages are suitable for this purpose: A 38-49, Chryses's prayer to Apollo, and Apollo's speedy answer; A 148-157, Achilles's angry reply to Agamemnon. If memorizing hexameters is considered to make too great demands upon the time of a class, simple reading in concert, at first with the lead of the teacher, then without his lead, will give that idea of the rhythm without which there can be no good scanning. It may be well to expressly remind the pupil that he should never, in scanning, forget the sense, and to suggest that several words closely connected in sense may be uttered with hardly more pause between them than between the parts of a compound word; *e.g.* Πηληϊάδεω Ἀχιλῆος, A 1; οἰωνοῖσι τε πᾶσι, A 5; Τίς τ' ἄρ σφωε θεῶν, A 8.

7. SPECIMENS OF ENGLISH HEXAMETERS.

It will also be highly profitable to call the attention of scholars to the best English accentual hexameters. Among the best-known English poems in this meter may be mentioned Longfellow's *Evangeline*, Kingsley's *Andromeda*, and Clough's *Bothie of Tober-na-Vuolich*.

¹ This fact, that the written and metrical accent cannot both be regarded at the same time, is one of the strongest reasons for believing that the marks of written accent indicated varieties of pitch, not differences of stress, between different syllables.

The following example is from Kingsley's *Andromeda* : —

Smiling, she | answered in | turn, || that | chaste Tri | tonid A | thené,
 Dear unto | me, no | less than to | thee, || is the | wedlock of | heroes,
 Dear who can | worthily | win him || a | wife not un | worthy and | noble,
 Pure with the | pure to be- | get brave | children || the | like of their | father.

I add two translations of detached passages of the *Iliad* and *Odyssey*. First, from the *Iliad*, Γ 233-242, by Dr. Hawtrey, former Headmaster of Eton College : —

Clearly the | rest I be | hold of the | dark ey'd | sons of A | chaia.
 Known to me | well are the | faces of | all ; their | names I re | member ;
 Two, two, | only re | main whom I | see not a | mong the com | manders, —
 Kastor | fleet in the | car, Poly | deukes | brave with the | cestus ;
 Own dear | brethren of | mine, one | parent | loved us as | infants.
 Are they not | here in the | host, from the | shores of | lov'd Lake | daimon,
 Or, though they | came with the | rest, in | ships that | bound through the | waters
 Dare they not | enter the | fight or | stand in the | council of | Heroes,
 All for | fear of the | shame and the | taunts my | crime has a | wakened ?

Second, from the *Odyssey*, ε 55-69, by William Cullen Bryant : ¹ —

Now as he | reached, in his | course, that | isle far | off in the | ocean,
 Forth from the | dark blue | swell of the | waves he | stepped on the | sea-beach,
 Walking right | on till he | came to the | broad-roofed | cave where the | goddess
 Made her a | bode — that | bright-haired | nymph, — in her | dwelling he |
 found her.

There, on the | hearth, was a | huge fire | blazing, and | over the | island
 Floated the | odorous | fume sent | up from the | cedar and | cypress,
 Cloven and | burning, while | she sat | far in the | grotto and | sweetly
 Sang, as the | shuttle of | gold was | flung through the | web from her | fingers.
 Round that | grot grew | up, on all | sides, a lux | uriant | forest.
 Alders were | there, and | poplars, and | there was the | sweet-smelling | cypress,
 Haunted by | broad-winged | birds which | build their | nests in the | branches,
 Owls of the | wood, and | falcons, and | crows with | far-sounding | voices,
 Birds of the | shore which | seek their | food on the | beaches of | ocean.
 There, all | over the | rock from | which that | grotto was | hollowed,
 Clambered a | strong-growing | vine whose | fruit hung | heavy in | clusters.

The reader of the selections just given will observe how greatly the dactyl preponderates in English hexameters. This is indeed

¹ This translation, never elsewhere published, so far as I know, than in the "Evening Post," was made by Mr. Bryant as an experiment, before he had decided what meter to employ in his translation of the *Odyssey*.

their great defect, because fatal to variety. Another defect is the frequent occurrence of the diaeresis at the end of the third foot (see § 3). It will be also noticed that the same syllable is now used as long, now as short. Little regard, in fact, is had for quantity, which is wholly subordinated to accent. The last two specimens (from Hawtrey and Bryant) show a regard for quantity much greater than is usually found in English hexameters.

8. TRANSLATION INTO ENGLISH HEXAMETERS.

It is a good exercise to turn a few lines of Homer into English hexameter. Some verses will go into the same English measure with little effort; *e.g.* B 23 : —

Εὖδεις, Ἄτρεος νιέ δαίφρονος ἱπποδάμοιο;

Sleep'st thou, | O son of | Atreus || the | furious | tamer of | horses?

or the following (A 148-151) : —

*Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλέφρον·
πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν,
ἢ ὁδὸν ἐλθέμεναι, ἢ ἀνδράσιν ἴφι μάχεσθαι;*

Him then with | stern glance re | garding ad | dressed the swift- | footed
A | chilles :

Ah me! | mantled in | arrogance, | greedy in | spirit and | temper,
How to thy | words shall | any A | chaian | render o | bedience
Either to | go on a | foray or | valiantly | combat with | heroes?

A moderate amount of practice will give considerable ease in writing such hexameters. The writer has sometimes had an entire lesson voluntarily prepared by a class in hexameter translation, and pupils have frequently in examination written, in this meter, their translation of the passage set. There are several familiar combinations of words in English which naturally close a dactyl. As such may be mentioned the monosyllabic prepositions followed by the article; *e.g.* 'of the,' 'in the,' 'for the,' 'with the,' etc. The translator will soon notice, however, that the Greek line literally translated does not furnish, in most cases, enough material to fill out the English hexameter. The obvious reason for this is the lack in English of that multitude of particles and conjunctions for which in English there is no precise equivalent, and which in Greek sup-

ply so readily the short syllables for the dactyls. The translator has no alternative but to expand; and it is perhaps this inevitable introduction of foreign matter, more than anything else, which explains the failure of hexameter translations of extended portions of the Iliad to interest the reader. Of course, this fact constitutes no objection to the hexameter as an English meter, nor to its use for original English poems. But it is a question whether it does not render it an unsuitable meter for a translation of Homer as a whole.

NOTE ON § 2. — The terms *thesis* and *arsis* are employed in the preceding pages in the same sense as they were originally used by the Greek grammarians, where *thesis*, 'placing,' indicated the *fall* of the foot (or hand or finger), with an accompanying accent, in beating time. "*Arsis*," 'raising,' was the corresponding *lifting* of the foot, unaccompanied by accent. Since the time of the Roman grammarians these two terms have been used in the reverse of their original signification.

THE CHIEF PECULIARITIES OF THE HOMERIC DIALECT.¹

PHONOLOGY.

1. VOWEL SUBSTITUTIONS.

1. *η* is used in Homer after *ρ*, *ε*, *ι*, where the Attic uses *ᾱ* ;
e.g. ἀγορή [ἀγορά], ὁμοίη [ὁμοία], πειρήσομαι [πειράσομαι].

2. Similarly, *ει* is found for *ε*, *ου* for *ο* ; *e.g.* ξείνος [ξένος], χρύ-
σειος [χρύσειος, χρυσούς], πούλυς [πολύς], μούνος [μόνος].

3. More rarely, *οι* is found for *ο*, *αι* for *α*, *η* for *ε* ; *e.g.* πνοή [πνοή],
αἰετός [αἰετός], τιθήμενος [τιθέμενος].

4. By what is called *metathesis quantitatis*, 'transposition of
quantity,' *ᾱο* becomes *εω* ; *e.g.* Ἀτρεΐδω interchangeable with Ἀτρεί-
δαο. Similarly, we find *ῥω*s and *ῖος* [ῖωs], ἀπείρεσιος for ἀπειρέσιος
[ᾗπειρος], κτλ.

2. TREATMENT OF CONCURRENT VOWELS.

1. Contraction, when it occurs, follows the ordinary rules, except
that *εο* and *εου* contract only into *ευ* ; *e.g.* θάρσενς [θάρσους], βάλλευ
[βάλλου].

2. But contraction often does not take place ; *e.g.* ἀέκων [ᾄκων],
ᾄλγεα [ᾄλγη] ; and, on the other hand, a few unusual contractions
occur ; *e.g.* ἐνῤῥέϊος, instead of ἐνῤῥέουs from ἐνῤῥέεος.

3. Two vowels (or diphthongs) are often blended in pronuncia-

¹ The Homeric dialect, also called the Epic or older Ionic, is the oldest form of the Greek language of which we have knowledge. To this the newer Ionic in which Herodotus wrote, and the Attic dialect which became the accepted standard for ordinary composition, stand related as younger sisters. The Homeric dialect was undoubtedly based upon the Greek as spoken, during the tenth and ninth centuries, in the islands of the Aegean Sea and on the Ionian coast of Asia Minor. But the variety of forms which it contains is greater than could have been employed at one time in any spoken dialect. Hence it is inferred that the originators of Epic poetry created in fact their dialect, developing and amplifying it in the direction of certain tendencies which they found existing in common every-day speech.

tion (synizesis); e.g. Ἀρπείδεω (pronounce -dyo), δὴ αὖ, ἐπεὶ οὖ, ἦ οὖ. See Essay on Scanning Homer, § 4.

3. HIATUS.

1. Hiatus is allowed (*i.e.* may be considered regular) in the following cases : —

- (a) after the vowels *ι* and *υ* ;
- (b) when the two vowels are separated by a principal caesura, a diaeresis, or a mark of punctuation ;
- (c) when the final vowel of the first word is long and stands in the accented part of the foot ;
- (d) when the first of the two vowels, though naturally long, stands in the unaccented part of the foot, and loses half of its quantity before the following vowel.
- (e) when the last vowel of the first word has been lost by elision.

These cases are illustrated by the following examples : —

- | | |
|---------------------------------|----------------------------|
| (a) ζωστῆρι ἀρηρότι. | — — υ υ — υ υ. |
| (b) καθῆστο, ἐπιγνάμψασα, κτλ. | υ — υ υ — — — υ. |
| (c) ἀντιθέω Ὀδυσῆι. | — υ υ — υ υ — υ. |
| (d) δίστολ ἐπ' ὤμων. | υ — υ υ — —. |
| (e) μυρί' Ἀχαιοὶς ἄλγε' ἔθηκεν. | — υ υ — — — υ υ — υ. |

2. Hiatus in other circumstances is generally only apparent, and disappears on supplying the original consonant (now no longer written) ; e.g. τὸν δ' ἡμείβετ' ἔπειτα Φάναξ ἀνδρῶν Ἀγαμέμνων. See § 8 ; also see Essay on Scanning Homer, § 4, and *Apparent Hiatus* in Index.

4. ELISION.

Elision is allowed in some cases where it would not occur in prose. α, ε, ι, ο are elided in declension and conjugation ; αι in the endings μαι, σαι, ται, σθαι ; οι in μοι, σοι, τοι.

5. APOCOPE.

Before a following consonant, the final short vowel of ἀρά, and of the prepositions ἀνά, παρά, κατά may be cut off, leaving ἀρ, ἀν, πάρ, κάτ. This is called apocope.

REMARK. The accent in this case recedes to the first syllable, and the consonant, now final, is assimilated to a following consonant ; e.g. καὶ δύναμιν [κατὰ δύναμιν], κάλλιπε [κατέλιπε], ἄμ πεδίον [ἀνά πεδίον].

6. ANASTROPHE.

Anastrophe, or the retraction of the accent from the ultima to the penult, may occur in the case of all oxytone prepositions except *ἀμφί, ἀντί, ἀνά, διά*. It regularly occurs: (1) when a preposition follows its case (but not if the final vowel of the preposition has been elided), — *e.g.* *ῥῆξι* [ῥέφ' ῥῆ], but *θίν' ἐφ' ἁλός* [ἐπὶ θίνα ἁλός]; (2) when a preposition is placed after a verb from which it has been separated by tmesis (see note on A 25); *e.g.* *ὀλέσας ἄπο* [ἀπολέσας].

REMARK. The adverb of comparison *ὥς*, 'as,' when placed after the noun which it would naturally precede, is accented; *e.g.* *ὄρνιθες ὥς*, 'as birds.'

7. CONSONANT CHANGES.

1. Single consonants, especially *λ, μ, ν, ρ, σ*, are often doubled in the heart of a word after a vowel; *e.g.* *ἔλλαβον* [ἐλαβον], *τόσσοι* [τόσοι]. Here may also be mentioned the occasional lengthening of a short final vowel before certain words beginning with a liquid (perhaps the liquid was doubled in pronunciation); *e.g.* *ἐνὶ μεγάροισι*.

2. Metathesis (*μετάθεσις*, 'transposition') of a vowel and a liquid is common; *e.g.* *κραδίη* and *καρδίη* [καρδία], *θάρσος* and *θράσος* [θάρσος].

3. Between *μ* and *ρ*, as also between *μ* and *λ*, *β* is sometimes inserted; *e.g.* *ἄμβροτος*, where *μβροτός* [βροτός] is for *μορός*, and shows the same root as Latin *mor-i-or*. Cf. also *μέμβλωκα*, from stem *μλο-*, *μολ-*.

8. DIGAMMA, OR VAU.

For fuller statements respecting this letter (called digamma, *i.e.* double-gamma, from its form, but in pronunciation having the power of *w*), see the grammars. The following words had originally initial *F*: —

ἄγνυμι	εἴκω	ξί	ἔτης	ἱρίς
ἄλις	εἴλω	ἔου, οἶ, ἔ	ἔτος	ἱς, ἱφί
ἄλῳναι	εἶρω ('say')	ἔπος, εἶπον	ἡδύς	ἱσος
ἄναξ	ἔκαστος	ἔργον	ἰάχω, ἰαχή	ἰτέη
ἄνδάνω	έκα-	ἔρρω	ἰδεῖν, οἶδα	οἶκος
ἄστν	ἔκητι, ἔκων	ἔρύω	ἔοικα	οἶνος
ἔαρ	ἔκυρός	ἔννυμι,	ἔκελος	ὄς, ἦ, ὄν
ἔδνον	ἔλιξ	εἶμα, ἐσθής	εἵκελος	
εἵκοσι	ἔλπομαι	ἔσπερος	ἵον ('violet')	

DECLENSION.

9. SUFFIXES HAVING FORCE OF CASE-ENDINGS.

1. The termination $-\phi(\nu)$ serves for the ending of the genitive and dative, in both singular and plural; *e.g.* ἐξ εὐνῆφι, βίῃφι, ὁστεόφι θίς, σὺν ἵπποισιν καὶ ὄχεσφι. These forms would be written, in the Attic dialect, ἐξ εὐνῶν, βίᾱ, ὁστέων (ὁστῶν) θίς, σὺν ἵπποις καὶ ὄχεσι.

2. The three local suffixes $-\thetaι$, $-\thetaεν$, $-\δε$ are frequently appended to a substantive to answer the questions 'where?' 'whence?' 'whither?' ($-\δε$ being appended to the accusative case and $-\θεν$ being often the equivalent of the genitive ending); *e.g.* οἴκοθι [οἴκοι], οὐρανόθεν [ἐξ οὐρανοῦ], ὄνδε δόμονδε [εἰς τὸν δόμον αὐτοῦ].

10. FIRST DECLENSION.

[Here are included feminine forms of several classes of words in $-\sigma$, $-\η$, $-\ον$; *e.g.* of adjectives and of participles, of pronouns, and of the article.]

1. For \bar{a} we find regularly, in the singular, η ; *e.g.* θύρη [θύρα], νεηνίης [νεανίας]. To this statement θεά must be excepted, and some proper names; *e.g.* Ἑρμείας.

2. The nominative singular of some masculines in $-\ης$ ends in \tilde{a} ; *e.g.* ἱππότα [ἱππότης], νεφεληγερέτα [νεφεληγέτης]. Cf. in Latin the nouns *navita*, *poeta*, the equivalents of the Greek ναυτής, ποιητής.

3. The genitive singular of masculines ends in $-\tilde{a}\omega$ or $-\epsilon\omega$; *e.g.* Ἀτρεΐδαι, Ἀτρεΐδαι [Ἀτρεΐδου].

4. The genitive plural ends in $-\tilde{a}\omega\omega$ or $-\epsilon\omega\omega$, but is rarely contracted, as in Attic, into $-\tilde{a}\omega$; *e.g.* θεάων [θεῶν], ναυτέων [ναυτῶν], παρειών.

5. The dative plural ends in $-\ησι$ or $-\ης$ (which may usually be read $-\ησ'$, *i.e.* $-\ησι$ with ι elided), rarely in $\alpha\iota\varsigma$; *e.g.* πύλῃσι (πύλῃσ') [πύλαις], σχίζῃς (σχίζῃσ') [σχίζαις], θεαῖς.

11. SECOND DECLENSION.

[Here are included masculine and neuter forms of adjectives and participles in $-\sigma$, $-\η$, $-\ον$, of pronouns, and of the article.]

1. The genitive singular has retained the old ending $-\iota\omega$, which, added to the final \omicron of the stem, gives the termination $-\iota\omega\iota$. Hence arise the three terminations $-\iota\omega\iota$, $-\omicron\omega$, $-\ον$. Of these only $-\iota\omega\iota$ and $-\ον$ occur in existing texts of Homer; but there seems to be evidence that the termination $-\omicron\omega$ originally stood in a number of places where we now find $-\ον$.

2. The genitive and dative dual end in *-ουν*.
3. The dative plural ends in *-οισι* or *-οις* (which may usually be read *-οισ'*).

12. THIRD DECLENSION.

1. The genitive and dative dual end in *-ουν*; *e.g.* ποδοῖν [*ποδοῖν*].
2. The dative plural has the endings *-σι(ν)* and *-σσι(ν)*, usually joined to consonant stems by a connecting vowel *ε*. Hence arise many different forms of the dative plural, — all, however, easily recognizable; *e.g.* from βέλος, — βελέεσσι [*βέλεσι*], βέλεσσι, βέλεσι; from ποῦς, — πόδεσσι [*ποσί*], ποσσί, ποσί.
3. Stems ending in *σ* are generally uncontracted in declension, though *-εος* may contract into *-ευσ*; *e.g.* θέρευσ [*θέρους*], genitive singular of θέρος.
4. Words in *-ις* generally retain the *ι* in all their cases; *e.g.* μάντις, μάντιος [*μάντεως*].

REMARK. The following are the forms of πόλις (*πτόλις*) which are not met with in the Attic dialect: in the singular, G. πόλιος, πόληος, D. πόλῃ, πόληι, πόλεϊ; in the plural, N. πόλιες, πόληες, G. πολίων, D. πολίεσσι, A. πόλιας, πόληας, πόλῃς.

5. Stems in *-ευ* generally lengthen *ε* to *η* in compensation for the omitted *υ* (*F*); *e.g.* βασιλῆος, βασιλῆι; yet not always, *e.g.* Τυδέος, Τυδέι, Τυδέα.

13. ADJECTIVES.

1. The feminine singular of adjectives of the first and second declensions is regularly formed in *η*; *e.g.* ὁμοίη [*ὁμοία*], αἰσχροή [*αἰσχροά*], except δία. See § 10, 1.
2. The Attic rule, that compound adjectives have only two terminations, is not always observed; and, conversely, some adjectives which in Attic have three terminations have only two in Homer.

3. Adjectives in *-υς* often change the feminine termination from *-εῖα* to *-εᾶ* and *-εη*; *e.g.* from βαθύς we find βαθείης, βαθέης [*βαθείας*].

REMARK. Πολύς has well-nigh a full declension from two stems, πολυ- (*πολεF-*) and πολλο-. Thus πολλός and πολλόν occur; also πολέος, πολέες, πολέων, πολέεσσι, πολέσι, πολέεσσι, πολέας.

4. The comparative and superlative endings *-ίων* and *-ιστος* are much more extensively used in the Homeric than in the Attic dialect.

14. PRONOUNS.

1. The following table shows the personal and possessive pronouns as they occur in Homer. For Attic forms, see the grammars.

SING. N.	ἐγώ, ἐγών	σύ, τύνη	
G.	ἐμεῖο, ἐμέο, ἐμεῦ, μευ, ἐμέθεν	σεῖο, σέο, σεῦ, σέθεν	ἐτο, ἔο, οἶ, ἔθεν
D.	ἐμοί, μοι	σοί, τοι, τεῖν	οἷ, ἐοῖ
A.	ἐμέ, με	σέ	ἐ, ἐέ, μιν
Possessive.	ἐμός.	σός, τεός	ός, ἔός
DUAL N.A.V.	νῶι (acc. νώ)	σφῶϊ, σφώ	σφωέ
G.D.	νῶιν	σφῶϊν, σφῶν	σφῶϊν
Possessive.	νωῖτερος	σφωῖτερος	
PLUR. N.	ἡμεῖς, ἔμμες	ὕμεῖς, ὕμμες,	
G.	ἡμέων, ἡμείων	ὕμέων, ὕμείων	σφέων, σφείων, σφῶν
D.	ἡμῖν, ἡμιν, ἔμμι(ν)	ὕμῖν, ὕμιν, ὕμμι(ν)	σφίσι(ν), σφι(ν)
A.	ἡμέας, ἡμας, ἔμμε	ὕμέας, ὕμμε	σφεας, σφάς, σφε
Possessive.	ἡμέτερος, ἄμός	ὕμέτερος, ὕμός	σφέτερος, σφός

2. The article *ὁ, ἡ, τό* in Homer is usually a demonstrative pronoun. In the nominative plural, the forms *τοί* and *ταί* occur by the side of *οἱ* and *αἱ*. The forms beginning with *τ* are very often used with relative signification.

Ὅδε has the peculiar forms *τοῖσδεσσι* and *τοῖσδεσι*.

By the side of *ἐκείνος, κείνος* is also found.

3. Homeric forms of the relative pronoun are *ὃ* for *ὅς*, *ὃο* for *οὗ* *ἔης* for *ἧς*. The nominative masculine forms *ὃς* and *ὃ* sometimes have demonstrative signification.

4. The following are the forms in use of the interrogative and of the indefinite pronoun. For Attic forms, see the grammars.

INTERROGATIVE.		INDEFINITE.	
<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
N. τίς, ntr. τί	τίνες, ntr. τίνα	τις, ntr. τι	τινές, ntr. τινά and ἄσσα
G. τέο	τέων	τεο	τέων
	τεῦ	τευ	
D. τέφ	τέοισι	τεφ	τέοισι
		τφ	
A. τίνα, ntr. τί	τίνας, ntr. τίνα	τινά, ntr. τι	τινάς, ntr. τινά and ἄσσα

5. The compound relative has a great variety of forms : —

N. ὅστις, ὅτις; ἥτις; ὅτι, ὅττι	οἵτινες; ἄσσα (for ἄ-τι-α)
G. ὅττεο, ὅττευ, ὅτευ	ὅτεων
D. ὀτέφ, ὀτφ	ὀτέοισι
A. ὄτινα, ὄτινα; ἥτινα; ὅτι, ὅττι	οἷστινας, ὄτινας; ἄστινας; ἄσσα

Homer also uses very frequently the form ὅστε, which is regarded by Monro as equivalent in meaning to ὅστις.

CONJUGATION.

15. AUGMENT AND REDUPLICATION.

1. The augment, either temporal or syllabic, may be omitted. In this case, the accent is thrown back as far as possible toward the beginning of the word; *e.g.* λῦσε [ἐλυσε], κάθεμεν [καθεῖμεν]. Monosyllabic forms with a long vowel are circumflexed; *e.g.* βῆ [ἐβῆ].

2. The second aorist active and middle is often formed in Homer from a reduplicated theme. (The only examples in Attic of such reduplicated aorists are ἤγαγον, ἤνεγκον (ἠν-ενεκ-ον), and εἶπον (εFeFe-πον).) There are about twenty reduplicated aorists in Homer; the most important are: ἐπέφραδον (φράζω), ἐκέλετο and κέλετο (κέλομαι), πεφιδέσθαι (φείδομαι), πεπίθοιμεν (πειθω), πεπυθοῖατο (πυνθάνομαι), ἀμπεπαλὼν (ἀναπάλλω).

Examples of a very peculiar reduplication are: ἐνίπ-απ-ον (ἐνίπτω) and ἐρύκ-ακ-ον (ἐρύκω). Here the last consonant of the theme is repeated after a connecting *a*.

3. There are a few examples of a reduplicated future of similar formation with the reduplicated aorist; *e.g.* πεφιδήσομαι, πεπιθήσω.

16. ENDINGS.

1. The older endings of the singular number, *-μι*, *-σθα*, *-σι*, are more common in Homer than in the Attic dialect; *e.g.* *ἐθέλωμι* [*ἐθέλω*] (subj.), *ἐθέλῃσι*, also written *ἐθέλῃσι* [*ἐθέλῃ*] (perhaps an example of reasoning from false analogy on the part of the copyists).

2. The ending of the third person dual in the historical tenses is *-τον* as well as *-την* in the active, *-σθον* as well as *-σθην* in the middle voice. In the first person plural *-μεσθα* is often used for *-μεθα*.

3. The second person singular of the middle and passive often loses *σ* from the ending, and remains uncontracted; *e.g.* *ἔχῃαι* [*ἔχῃ*], *βάλλεο* [*βάλλου*], *ἔπλεο* (also *ἔπλευ*) [*ἐπλέου*], *ᾠδύσσαο* [*ᾠδύσσω*]. We even find *βέβληαι* [*βέβλησαι*] in the perfect middle.

4. For the endings *-νται* and *-ντο* of the third person plural, *-σται* and *-στω* are often substituted; *e.g.* *δεδαισται* [*δέδαινται*], *γενοίστω* [*γένοιντο*]. Before these endings (*-σται* and *-στω*) smooth or middle labial and palatal mutes become rough; *e.g.* *τετράφσται* [*τρέπω*].

5. Active infinitives (with the exception of the first aorist infinitive) frequently end in *-μεναι*, also shortened into *-μεν*; *e.g.* *ἀκούμεναι* [*ἀκούειν*], *ἐλθέμεν(αι)* [*ἐλθεῖν*], *τεθνάμεν(αι)* [*τεθνάναι*]. The second aorist infinitive active sometimes ends in *-έειν*; *e.g.* *ιδέειν* [*ιδεῖν*].

17. MOOD-VOWELS OF SUBJUNCTIVE.

The long characteristic vowels of the subjunctive frequently appear as *ε* and *ο*. The shorter vowel does not appear in the singular, nor in the third person plural of the active voice. Thus we have *ῖομεν* [*ῖωμεν*], *θωρήξομεν* [*θωρήξωμεν*], *εὔξεται* [*εὔξῃαι* (*εὔξῃ*)]. This shorter form is especially common in the first aorist subjunctive, which thus becomes identical in form with the future indicative.

18. CONTRACT-VERBS.

1. Verbs in *-αω* appear in uncontracted, contracted, and assimilated forms. The assimilated forms may be regarded as intermediate between the uncontracted and contracted forms. They are called assimilated forms because the two vowels (or the vowel and diphthong) which would ordinarily be contracted are assimilated, so as to give a double-A or a double-O sound. Thus we have *ὀρώω* for *ὀράω*, *ὀρόφτε* for *ὀράοιτε*, *ἐλώωσι* for *ἐλάουσι* (fut. of *ἐλαύνω*) *ἐλάαν* for *ἐλάειν* (*ἐλάειν*). This assimilation never occurs unless the second vowel is long either by nature or by position. It may be accompanied by a lengthening of either (very rarely both) of the assimilated vowels.

2. Verbs in -εω are generally uncontracted, but sometimes form εε from εε and εει, ευ from εο or εου. In uncontracted forms, the theme-vowel ε is sometimes lengthened into ει; *e.g.* ἐτελείετο [ἐτελείτο].

3. Verbs in -οω are generally contracted, except in a few cases where assimilation, see § 18, 1, occurs; *e.g.* ἀρώσι [ἀρώσι].

19. PECULIARITIES IN THE FORMATION OF THE PRESENT STEM.

1. Several presents in -ζω are formed from themes ending in γ; *e.g.* πολεμίζω (fut. πολεμίζομεν [πολεμίσομεν, or πολεμοῦμεν]), μαστίζω (aor. μάστιξεν). The theme of πλάζω is πлагγ- (πλάγχθη aor. pass.).

2. Several presents in -σσω are formed from lingual themes; *e.g.* κορύσσω (pf. pass. ptc. κεκορυθμένος), λίσσομαι (aor. ἐλίσάμην).

3. νίζω shows a theme νιβ- (aor. infin. νίψασθαι).

4. Several other themes, additional to καίω (theme καF-) and κλαίω (theme κλαF), form the present stem by the addition of ι; *e.g.* μαίομαι (pf. μέμαμεν).

20. FORMATION OF FUTURE AND FIRST AORIST ACTIVE AND MIDDLE.

1. Such pure verbs as do not lengthen the final theme vowel in the formation of tenses often double σ in the future and first aorist active and middle; *e.g.* αιδέσσομαι [αιδέσομαι], νείκεσσε [ἐνείκεσε], ἐτάνυσσε [ἐτάνυσσε]. Sometimes, dental themes show a similar doubling of σ; *e.g.* κομίσσατο [έκομίσατο].

2. The future of liquid verbs is generally uncontracted; *e.g.* ἀγγελέω [ἀγγελῶ]. A few liquid themes form their first aorist with the tense-sign σ; *e.g.* ἐκέλσαμεν [ώκειλαμεν (όκέλλω)] (κέλλω), ὄρσε [ὄρρυμι].

3. A few verbs form the first aorist active and middle without σ; *e.g.* ἔχενα and χεῖνα [έχεα] (χέω = χεύω), ἔσσενα (σένω), ἠλένατο, ἀλέασθαι (ἀλεύομαι), ἔκηα [έκανσα], subj. κήομεν [καύσωμεν], infin. κῆαι [καύσαι] (καίω).

4. ο and ε sometimes take the place of α as intermediate vowels of the first aorist; *e.g.* ἔξον, ἔξες (ικνέομαι), δύσето (δύω). The same thing is seen in the imperatives βήσето (βαίνω) ὄρσεο and ὄρσεν (ὄρρυμι), ἄξετε (ἄγω), οἶσε (φέρω), and in the infinitives ἀξέμεναι, οἰδέμεναι.

21. FORMATION OF SECOND AORIST WITHOUT VARIABLE VOWEL.

Many verbs have a second aorist active and middle without a variable vowel, formed similarly to the second aorist of verbs in *-μι*. Of this formation there are many instances; *e.g.* ἔκτα, ἔκταν, ἔκτατο (stem κτα-, κτεν-), σῦτο (σεύω), ἔχυτο (χέω), λῦτο (λύω), optatives φθίμην, φθίτο, infin. φθίσθαι, ptc. φθίμενος (φθί-ν-ω), imperatives κλῦθι, κλῦτε (κλύω), βλήθω, βλήσθαι (βάλλω), ἄλτο (ἄλλομαι), δέκτο (δέχομαι), ἔμικτο and μίκτο (μίγνυμι) ὄρτο, ὄρσο (ὄρνυμι). The imperatives κέκλυθι, κέκλυτε are similarly formed, from a reduplicated theme.

22. FORMATION OF PERFECT AND PLUPERFECT.

1. In the forms ἔμμορα (μείρομαι) and ἔσσυμαι (σεύω), we see the same doubling of the initial consonant of the theme after the augment (reduplication), as if the theme began with ρ.

*Εοικα (FeFouka), ἔολπα (FeFolpa), ἔοργα (FeForga), when the lost consonants are supplied, are seen to have the full reduplication.

In δέχεται [δεδεγμένοι εἰσι] the reduplication has been lost, and it is irregular in δείδεγμαι [δέδεγμαι] (δέχομαι) and δείδοικα [δέδοικα], δείδω [δέδω].

2. The first perfect is formed from vowel-verbs only, and is rare.

3. The second perfect is common, but always wants the aspiration; *e.g.* κέκοπα [κέκοφα] (κόπτω). There frequently occur, from vowel-verbs, forms without the tense-sign κ, and perfect participles thus formed are particularly common; *e.g.* πεφύασι [πεφύκασι] (φύω), κεκμηῶτι [κεκμηκότι] (κάμνω), τεθνηῶτας [τεθνηκότας] (θνήσκω).

4. In the pluperfect the endings -εᾶ, -εᾷς, -εε(ν), contracted εἰ(ν) or η, appear; *e.g.* ἦδεα [ἦδη], ἦδεε [ἦδει].

REMARK. Compare ἦδεα = Fηδ-εσαμ with Lat. vid-eram; ἦδεας = Fηδ-εσας with vid-eras; ἦδεσαν = Fηδ-εσαντ with vid-erant. The Greek pluperfect is thus seen to be, like the Latin pluperfect, a compound tense, of which the last part doubtless contains the root εσ- of the verb εἰμί.

23. PASSIVE AORISTS.

1. The third plural indicative often ends in ν instead of σαν; *e.g.* ἔμιχθεν [ἐμίχθησαν], φόβηθεν [ἐφοβήθησαν], τράφεν [ἐτράφησαν].

2. The subjunctive remains uncontracted; at the same time the ε of the passive sign is often lengthened into ει or η, and the following mood-sign (in the dual and 2, 3 pl.) shortened to ε or ο; *e.g.* δαείω [δαῶ] (theme δα-, διδάσκω), δαμείης or δαμήης [δαμήης] (δάμνημι)

REMARK. A peculiar form is *τραπέομεν*, 2 aor. pass. from *τέρπω*. This arises by metathesis from *ταρπέομεν* [*ταρπῶμεν*].

24. VERBS IN -μι.

1. By the side of the ordinary forms of the present indicative of verbs in -μι, there occur also forms as if from presents in -εω and -ωω; e.g. *τιθεῖ* [*τίθησι*], *διδοῖ* [*δίδωσι*].

2. As the ending of the third person plural of the imperfect and second aorist indicative active, *ν* often takes the place of -σαν; e.g. *ἴεν* [*ἴεσαν*], *ἔσταν* [*ἔστησαν*], *ἔβαν βάν* [*ἔβησαν*], *ἔφαν φάν* [*ἔφασσαν*], *ἔφυν* [*ἔφυσαν*].

3. In the second aorist subjunctive active, the mood-sign is sometimes shortened and the stem-vowel lengthened. Thus arise such forms as: *θείω* [*θῶ*], *θείης θήης* [*θῆς*], *στήης* [*στῆς*], *γνώω* [*γνῶ*], *δώσι* (*δῶσι*) *δῶη* [*δῶ*]. Sometimes *α* of the stem is weakened into *ε*, and this again protracted into *ει*. Thus arise the forms *βείομεν* [*βῶμεν*], *στέωμεν*, *στείομεν* [*σῶμεν*].

4. The following are the forms of the so-called irregular verbs in -μι which do not occur in the Attic dialect.

(a) From *ἵμι*: 3 pl. pres. indic. act. *λεῖσι*, 3 sing. subj. *ἴησι*, infin. *λέμεναι*, ipf. 1 sing. *ἴεν*, 3 pl. *ἴεν*, aor. indic. act. 1 sing. *ἔηκα*, 3 pl. *ἔσαν*, subj. 1 sing. *μεθ-είω*, 3 sing. *ῆσι*, *ἀν-ήη*, infin. *μεθ-έμεν*, 3 pl. 2 aor. indic. *ἔντο*.

(b) From *εἶμι*: 2 sing. pres. indic. *εἴσθα*, subj. 2 sing. *ἴησθα*, 3 sing. *ἴησιν*, 1 pl. *ἴομεν*, 3 sing. opt. *ἴέη*, infin. *ἴμεν(αι)*, ipf. 1 sing. *ῆια*, *ῆιον*, 3 sing. *ῆιε(ν)* *ῆε(ν)*, 1 pl. *ῆομεν*, 3 pl. *ῆισαν ἴσαν ῆιον*, fut. *εἴσομαι*, 1 aor. *εἰσάμην* and *εἰσάμην*.

(c) From *εἰμί*: pres. indic. 2 sing. *εἰσὶ εἷς*, 1 pl. *εἰμέν*, 3 pl. *εἰσι(ν)*, subj. 1 sing. *ἔω μετ-είω*, 2 sing. *ἔης*, 3 sing. *ἔησι ῆσι ἔη*, 3 pl. *ἔωσι(ν)*, opt. 2 sing. *ἔοις*, 3 sing. *ἔοι*, imv. *ἔσσο*, infin. *ἔμμεν(αι)* and *ἔμεν(αι)*, ptc. *ἑών* *ἑοῦσα ἑόν*, etc., ipf. 1 sing. *ῆα ἑα ἑόν*, 2 sing. *ἔησθα*, 3 sing. *ῆεν ἔην ῆην*, 3 pl. *ἔσαν*, fut. 3 sing. *ἔσσεται ἔσσειται*.

(d) From *οἶδα*: 2 pf. indic. 2 sing. *οἶδας*, 1 pl. *οἶμεν*, subj. 1 sing. *εἰδέω*, 1 pl. *οἶδομεν*, 2 pl. *οἶδετε*, infin. *οἶμεν(αι)*, ptc. fem. *οἶνία*, plupf. 2 sing. *ῆείδης*, 3 sing. *ῆείδη ῆδεε*, 3 pl. *οἶσαν*, fut. *οἶδήσω*.

(e) From *ἤμαι*: pres. indic. 3 pl. *ῆται* and *εἶται*, ipf. 3 pl. *ῆατο* and *εἶατο*.

(f) From *κεῖμαι*: pres. indic. 3 pl. *κεῖται* *κέαται* *κέονται*.

25. ITERATIVE FORMS.

The endings -σκον and -σκόμην indicate repetition of the action, whence they are called iterative endings. They do not occur in the same sense in the Attic dialect. Iterative forms have the inflection of the imperfect indicative of verbs in ω, and are rarely, if ever, augmented. The iterative terminations are attached to the present stem and to the second aorist stem of verbs in ω by the intermediate vowel ε, rarely α; e.g. ἔχ-ε-σκον, ῥίπτ-α-σκον, φύγ-ε-σκε. When joined to the first aorist stem, these endings follow directly after the suffix -σα- of the aorist indicative; e.g. ἔλασα-σκε. Verbs in μι append the iterative endings directly to the stem; e.g. στά-σκειν, ζωνύσκειτο, ἔ-σκον (= ἔσ-σκον).

NOTE. — The term *theme* is everywhere employed in the preceding sections instead of *verb-stem*, to designate the fundamental form of the verb from which the various tense-stems are made.

The term *variable vowel* is used instead of *connecting vowel*.

THE ILIAD.

BOOK I.

Sing, Muse, the Wrath of Achilles, fatal, but foreordained.

Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος,
οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγ' ἔθηκεν,
πολλὰς δ' ἰφθίμους ψυχὰς Ἀϊδὶ προΐαψεν
ἡρώων, αὐτοὺς δὲ ἐλώρια τεύχε κύνεσσιν
οἰωνοῖσί τε πᾶσι — Διὸς δ' ἐτελείετο βουλή — 5
ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
Ἀτρεΐδης τε, ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.

*The cause: Apollo's priest, Chryses, came in state with gifts
to redeem his daughter:*

Τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι;
Λητοῦς καὶ Διὸς υἱός. ὁ γὰρ βασιλῆϊ χολωθεὶς
νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί, 10
οὐνεκα τὸν Χρύσην ἠτίμασεν ἀρητῆρα
Ἀτρεΐδης. ὁ γὰρ ἦλθε θεὰς ἐπὶ νῆας Ἀχαιῶν,
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
χρυσέῳ ἀνὰ σκήπτρῳ, καὶ λίσσετο πάντας Ἀχαιοὺς. 15
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν

And thus addressed the Greeks :

Ἄτρεΐδαι τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί,
 ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες,
 ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι·
 παῖδα δ' ἐμοὶ λῦσαί τε φίλην, τά τ' ἄποινα δέχεσθαι, 20
 ἀζόμενοι Διὸς υἱὸν ἐκηβόλον Ἀπόλλωνα.

Most approve : not Agamemnon, who dismisses him scornfully.

Ἐνθ' ἄλλοι μὲν πάντες ἐπενφήμησαν Ἀχαιοί
 αἰδεῖσθαι θ' ἱερῇα, καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν· 25

Μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω,
 ἣ νῦν δηθύνοντ', ἣ ὕστερον αὖτις ἰόντα,
 μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο.
 τὴν δ' ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἔπεισιν
 ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης, 30
 ἱστὸν ἐποιχομένην καὶ ἐμὸν λέχος ἀντιώωσαν·
 ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νήαι.

Chryses departs sadly, and prays to Apollo for vengeance.

ὦς ἔφατ'· ἔδεισεν δ' ὁ γέρων καὶ ἐπείθετο μῦθῳ.
 βῆ δ' ἀκέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης·
 πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἡρᾶθ' ὁ γεραίος 35
 Ἀπόλλωνι ἄνακτι, τὸν ἡὔκομος τέκε Δητῷ·

Κλῦθί μεν, Ἀργυρότοξ', ὃς Χρῦσῃν ἀμφιβέβηκας,
 Κίλλαν τε ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις,
 Σμινθεῦ, εἵποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
 ἣ εἰ δὴ ποτέ τοι κατὰ πῖονα μηρί' ἔκηα 40

ταύρων ἦδ' αἰγῶν, τόδε μοι κρήνην ἐέλδωρ·
τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.

Apollo hears: and begins to slay the Greeks with his bolts.

ὣς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
βῆ δὲ κατ' Οὐλύμποιο καρήνων, χωόμενος κῆρ,
τόξ' ὥμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην· 45
ἐκλαγξαν δ' ἄρ' οὔστοι ἐπ' ὤμων χωομένοιο,
αὐτοῦ κινήθεντος· ὁ δ' ἦε νυκτὶ εἰοικώς.
ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἔηκεν·
δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.
οὐρῆας μὲν πρῶτον ἐπώχετο καὶ κύνας ἀργούς· 50
αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἐχευεκὲς ἐφίεις,
βάλλ'· αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.

Achilles calls an assembly, and proposes to ask advice of a seer.

Ἐννήμαρ μὲν ἀνὰ στρατὸν ὦχετο κῆλα θεοῖο·
τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·
τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη· 55
κῆδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὄρατο.
οἱ δ' ἐπεὶ οὖν ἤγερθεν, ὁμηγερέες τ' ἐγένοντο,
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·

Ἀτρεΐδῃ, νῦν ἄμμε παλιμπλαγχθέντας οἷω
ἅψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν, 60
εἰ δὴ ὁμοῦ πόλεμός τε δαμᾶ καὶ λοιμὸς Ἀχαιούς.
ἀλλ' ἄγε δὴ τινα μάντιν ἐρείομεν, ἣ ἱερῆα,
ἣ καὶ ὄνειροπόλον — καὶ γάρ τ' ὄναρ ἐκ Διὸς ἔστιν —
ὅς κ' εἴποι ὃ τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
εἴτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται, εἴθ' ἐκατόμβης· 65
αἱ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων
βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι.

Calchas, the soothsayer, asks leave to speak freely :

Ἦτοι ὄγ' ὥς εἰπὼν κατ' ἄρ' ἔξετο. τοῖσι δ' ἀνέστη
 Κάλχας Θεστοριίδης, οἰωνοπόλων ὄχ' ἄριστος·
 ὃς ἤδη τά τ' ἐόντα, τά τ' ἐσσόμενα, πρὸ τ' ἐόντα, 70
 καὶ νήεσσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἴσω,
 ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων·
 ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·

ᾧ Ἀχιλεῦ, κέλεαί με, διίφιλε, μυθήσασθαι
 μῆνιν Ἀπόλλωνος ἐκατηβελέταο ἄνακτος. 75
 τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο, καί μοι ὁμοσσον,
 ἥ μὲν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν.
 ἥ γὰρ ὁτομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
 Ἀργείων κρατέει καὶ οἱ πείθονται Ἀχαιοί.
 κρείσσων γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρηϊ· 80
 εἵπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέφη,
 ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσση,
 ἐν στήθεσιν ἐοῖσι· σὺ δὲ φράσαι, εἴ με σαώσεις.

And Achilles having reassured him, he announces that the daughter of Chryses must be restored.

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 θαρσῆσας μάλα εἰπὲ θεοπρόπιον ὅτι οἶσθα· 85
 οὐ μὰ γὰρ Ἀπόλλωνα διίφιλον, ᾧ τε σύ, Κάλχαν,
 εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
 οὗ τις, ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο,
 σοὶ κοίλῃς παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει
 συμπάντων Δαναῶν· οὐδ' ἦν Ἀγαμέμνονα εἵπης, 90
 ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.

Καὶ τότε δὴ θάρσησε καὶ ἠὔδα μάντις ἀμύμων·
 οὐτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται, οὐθ' ἐκατόμβης,

ἀλλ' ἔνεκ' ἀρητῆρος, ὃν ἠτίμησ' Ἀγαμέμνων,
 οὐδ' ἀπέλυσε θύγατρα, καὶ οὐκ ἀπεδέξατ' ἄποινα. 95
 τοῦνεκ' ἄρ' ἄλγε' ἔδωκεν Ἑκηβόλος, ἧδ' ἔτι δώσει·
 οὐδ' ὃ γε πρὶν Δαναοῖσιν αἰεκέα λοιγὸν ἀπώσει,
 πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην
 ἀπριάτην, ἀνάποινον, ἄγειν θ' ἱερὴν ἐκατόμβην
 ἐς Χρύσην· τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν. 100

Agamemnon wrathfully consents, but insists on obtaining another gift in place of her.

*Ἦτοι ὃγ' ὡς εἰπὼν κατ' ἄρ' ἔζετο· τοῖσι δ' ἀνέστη
 ἦρως Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων,
 ἀχινύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
 πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔϊκτην.
 Κάλχαντα πρῶτιστα κάκ' ὀσσόμενος προσέειπεν· 105

Μάντι κακῶν, οὐ πάποτε μοι τὸ κρήγνον εἴπας·
 αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,
 ἐσθλὸν δ' οὔτε τί πω εἴπας ἔπος, οὔτ' ἐτέλεσσας·
 καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις
 ὥς δὴ τοῦδ' ἔνεκά σφιν Ἑκηβόλος ἄλγεα τεύχει, 110
 οὔνεκ' ἐγὼ κούρης Χρυσηΐδος ἀγλά' ἄποινα
 οὐκ ἔθελον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτὴν
 οἴκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,
 κουριδῆς ἀλόχου, ἐπεὶ οὐ ἑθέν ἐστι χερείων,
 οὐ δέμας, οὐδὲ φνὴν, οὔτ' ἄρ' φρένας, οὔτε τι ἔργα. 115
 ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·
 βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι.
 αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος
 Ἀργείων ἀγέραςτος ἔω, ἐπεὶ οὐδὲ ἔοικεν.
 λεύσσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη. 120

Achilles says he shall have it when Troy is sacked: Agamemnon reviles and threatens him, yet orders Chryseïs to be restored.

Τὸν δ' ἡμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·
 Ἀτρεΐδῃ κύδιστε, φιλοκτεανώτατε πάντων·
 πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;
 οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά·
 ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται, 125
 λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.
 ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες· αὐτὰρ Ἀχαιοὶ
 τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἷ κέ ποθι Ζεὺς
 δῶσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 130
 μὴ δὴ οὕτως, ἀγαθός περ ἑὼν, θεοείκελ' Ἀχιλλεῦ,
 κλέπτε νόφ, ἐπεὶ οὐ παρελεύσεαι, οὐδέ με πείσεις.
 ἦ ἐθέλεις ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτῶς
 ἦσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι;
 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, 135
 ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται—
 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἦ τεὸν ἦ Αἴαντος ἰὼν γέρας, ἦ Ὀδυσῆος
 ἄξω ἑλὼν· ὁ δέ κεν κεχολώσεται, ὃν κεν ἱκωμαι.
 ἀλλ' ἦτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὐτίς. 140
 νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα δῖαν,
 ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην
 θείομεν, ἃν δ' αὐτὴν Χρυσσηΐδα καλλιπάρηον
 βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,
 ἦ Αἴας ἦ Ἰδομενεὺς ἦ δῖος Ὀδυσσεύς, 145
 ἦ ἐ σὺ, Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,
 ὄφρ' ἡμῖν Ἑκάεργον ἰλάσσεαι ἱερὰ ῥέξας.

Achilles replies: We have fought and toiled for you, and now you threaten to take our spoil from us: I will return to Phthia.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλέον φρον·
 πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν, 150
 ἢ ὁδὸν ἐλθέμεναι, ἢ ἀνδράσιν ἱφι μάχεσθαι;
 οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητῶν
 δεῦρο μαχησόμενος· ἐπεὶ οὐ τί μοι αἰτιοὶ εἰσιν·
 οὐ γὰρ πάποτ' ἐμὰς βούς ἤλασαν, οὐδὲ μὲν ἵππους,
 οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι, βωπιανείρῃ, 155
 καρπὸν ἐδηλήσαντ'· ἐπεὶ ἦ μάλα πολλὰ μεταξὺ
 οὐρεά τε σκίοεντα, θάλασσά τε ἠχῆεσσα·
 ἀλλὰ σοί, ὦ μέγ' ἀναιδές, ἄμ' ἐσπόμεθ', ὄφρα σὺ χαίρης,
 τιμὴν ἀρνύμενοι Μενελάῳ, σοί τε, κυνῶπα,
 πρὸς Τρώων — τῶν οὐ τι μετατρέπη, οὐδ' ἀλεγίζεις — 160
 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλείς,
 ᾧ ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.
 οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅππότε' Ἀχαιοὶ
 Τρώων ἐκπέρσωσ' εὖ ναιόμενον πτολίεθρον·
 ἀλλὰ τὸ μὲν πλεῖον πολυαῖκος πολέμοιο 165
 χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἦν ποτε δασμὸς ἵκηται,
 σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
 ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.
 νῦν δ' εἰμι Φθίηνδ', ἐπεὶ ἦ πολὺ φέρτερόν ἐστιν,
 οὔκαδ' ἵμεν σὺν νηυσὶ κορωνίσιν· οὐδέ σ' ὅττω, 170
 ἐνθάδ' αἶτιμος ἐὼν, ἄφενος καὶ πλοῦτον ἀφύζειν.

Agamemnon answers with scorn, and vows to take Briseis, Achilles' captive, from him.

Τὸν δ' ἡμείβετ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων·
 φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται, οὐδέ σ' ἔγωγε

λίσσομαι εἵνεκ' ἐμεῖο μένειν· πάρ' ἔμοιγε καὶ ἄλλοι
 οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς. 175
 ἔχθιστος δέ μοι ἔσσι Διοτρεφέων βασιλῆων·
 αἰεὶ γάρ τοι ἔρις τε φίλη, πόλεμοί τε, μάχαι τε.
 εἰ μάλα καρτερός ἔσσι, θεός που σοὶ τό γ' ἔδωκεν.
 οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισιν
 Μυρμιδόνεσσιν ἄνασσε· σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, 180
 οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὦδε·
 ὥς ἔμ' ἀφαιρεῖται Χρυσηΐδα Φοῖβος Ἀπόλλων,
 τὴν μὲν ἐγὼ σὺν νηϊ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν
 πέμψω, ἐγὼ δέ κ' ἄγω Βρισηΐδα καλλιπάρηον,
 αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας· ὄφρ' ἐν εἰδῆς 185
 ὅσσον φέρτερός εἰμι σέθεν, στυγέη δέ καὶ ἄλλος
 ἴσον ἐμοὶ φάσθαι καὶ ὁμιοιωθήμεναι ἄντην.

Achilles, doubtful what to do in his wrath, is checked by Athena.

ὧς φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
 στήθεσσι λασίοισι διάνδιχα μερμήριζεν,
 ἧ ὃ γε φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ 190
 τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρεΐδην ἐναρίζοι,
 ἦε χόλον παύσειεν, ἐρητύσειέ τε θυμόν.
 εἰς ὃ ταυθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν
 ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
 οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη, 195
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 στή δ' ὀπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα,
 οἶψ φαινομένη· τῶν δ' ἄλλων οὔτις ὄρατο.
 θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ'· αὐτίκα δ' ἔγνω
 Παλλάδ' Ἀθηναίην· δεινὴ δέ οἱ ὅσσε φάνθεν. 200
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας ;
 ἦ ἵνα ὕβριν ἴδῃ Ἀγαμέμνωνος Ἀτρεΐδαο ;
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι ὀτῶ·
 ἧς ὑπεροπλήσῃ τάχ' ἄν ποτε θυμὸν ὀλέσση.

205

She bids him abate his anger ; and he obeys.

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθῃαι,
 οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη,
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 ἀλλ' ἄγε, λῆγ' ἔριδος, μῆδὲ ξίφος ἔλκεο χειρί·
 ἀλλ' ἦ τοι ἔπεσιν μὲν ὀνειδίσον, ὥς ἔσεται περ.
 ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 καὶ ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα
 ὕβριος εἵνεκα τῆσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν.

210

Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 χρή μὲν σφωττερόν γε, θεά, ἔπος εἰρύσσασθαι,
 καὶ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμεινον.
 ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυον αὐτοῦ.

215

Ἦ καὶ ἐπ' ἀργυρῇ κώπῃ σκέθε χεῖρα βαρεῖαν·
 ἄψ δ' ἐς κουλεὸν ὥσε μέγα ξίφος, οὐδ' ἀπίθησεν
 μύθῳ Ἀθηναίης· ἦ δ' Οὐλύμπόνδε βεβήκει
 δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

220

Achilles charges Agamemnon with cowardice : and swears by his staff that the Greeks will one day find the want of him.

Πηλεΐδης δ' ἐξαῦτις ἀταρτηροῖς ἐπέεσσιν
 Ἀτρεΐδην προσέειπε, καὶ οὐπω λῆγε χόλοιο·

Οἶνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο
 οὔτε ποτ' ἐς πόλεμον ἅμα λαῶ θωρηχθῆναι,

225

οὔτε λόχονδ' ἰέναι σὺν ἀριστήεσσιν Ἀχαιῶν
 τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.
 ἢ πολὺ λωῖόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 δῶρ' ἀποαιρεῖσθαι, ὅστις σέθεν ἀντίον εἴπη. 230
 δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
 ἢ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.
 ἀλλ' ἔκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὄρκον ὁμῶμαι·
 ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὐποτε φύλλα καὶ ὄζους
 φύσει, ἐπειδὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν, 235
 οὐδ' ἀναθηγήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλεψεν
 φύλλα τε καὶ φλοιόν· νῦν αὐτέ μιν νῖες Ἀχαιῶν
 ἐν παλάμῃς φορέουσι δικασπόλοι, οἷτε θέμιστας
 πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·
 ἢ ποτ' Ἀχιλλῆος ποθὴ ἵξεται νῖας Ἀχαιῶν 240
 σύμπαντας· τοῖς δ' οὐ τι δυνήσεται ἀχνύμενός περ
 χραϊσμεῖν, εὖτ' ἂν πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνοιο
 θνήσκοντες πίπτωσι· σὺ δ' ἐνδοθι θυμὸν ἀμύξεις,
 χωόμενος, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.
 ὧς φάτο Πηλεΐδης· ποτὶ δὲ σκῆπτρον βάλε γαίῃ, 245
 χρυσείοις ἥλοισι πεπαρμένον, ἔζετο δ' αὐτός·

*The aged Nestor advises moderation: let them listen to him, as
 heroes of old have done, and lay aside wrath.*

Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε. τοῖσι δὲ Νέστωρ
 ἠδυεπὴς ἀνόρουσε, λιγὺς Πυλίων ἀγορηγῆς,
 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή—
 τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250
 ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἠδ' ἐγένοντο
 ἐν Πύλῳ ἡγαθέῃ, μετὰ δὲ τριτάτοισιν ἀνασθεν—
 ὃ σφιν εὖ φρονέων ἀγορήσατο καὶ μετέειπεν·

ἧ πόποι, ἦ μέγα πένθος Ἀχαιίδα γαῖαν ἰκάνει·
 ἦ κεν γηθήσαι Πριάμος, Πριάμοιό τε παῖδες, 255
 ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ,
 εἰ σφῶϊν τάδε πάντα πυθοῖατο μαρναμένοισιν,
 οἱ περὶ μὲν βουλήν Δαναῶν, περὶ δ' ἔστέ μάχεσθαι.
 ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἔστον ἐμεῖο.
 ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν, ἥπερ ὑμῖν, 260
 ἀνδράσιν ὠμίλησα, καὶ οὐποτέ μ' οἱ γ' ἀθέριζον.
 οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἰδῶμαι,
 οἷον Πειρίθοόν τε Δρύαντά τε, ποιμένα λαῶν,
 Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον.
 [Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν.] 265
 κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν·
 κάρτιστοι μὲν ἔσαν, καὶ καρτίστοις ἐμάχοντο,
 φηρσὶν ὀρεσκώοισι, καὶ ἐκπάγλως ἀπόλεσσαν·
 καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον, ἐκ Πύλου ἐλθὼν,
 τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί· 270
 καὶ μαχόμεν κατ' ἐμ' αὐτὸν ἐγὼ· κείνοισι δ' ἂν οὔτις
 τῶν, οἱ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, μαχέοιτο.
 καὶ μὲν μευ βουλέων ξύνιεν, πείθοντό τε μύθῳ.
 ἀλλὰ πίθεσθε καὶ ὑμμες, ἐπεὶ πείθεσθαι ἄμεινον.
 μήτε σὺ τόνδ', ἀγαθὸς περ ἐὼν, ἀποαῖρεο κούρην, 275
 ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέοας νῆες Ἀχαιῶν·
 μήτε σὺ, Πηλεΐδῃ, ἔθελ' ἐριζέμεναι βασιλῆϊ
 ἀντιβίην· ἐπεὶ οὐποθ' ὁμοίης ἔμμορε τιμῆς
 σκηπτουῆχος βασιλεύς, ᾧτε Ζεὺς κῦδος ἔδωκεν.
 εἰ δὲ σὺ καρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ, 280
 ἀλλ' ὃ γε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
 Ἄτρεΐδῃ, σὺ δὲ παῦε τεδὸν μένος· αὐτὰρ ἔγωγε
 λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πᾶσιν
 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.

Agamemnon pleads that Achilles' pride is intolerable: and Achilles replies that he will not obey. As for the maiden, he will not resist her surrender: but he defies them to take any thing else.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 285
ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
ἀλλ' ὄδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι ὅτω.
εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἔόντες, 290
τοῦνεκά οἱ προθέουσιν ὀνειδέα μυθήσασθαι;

Τὸν δ' ἄρ' ὑποβλήδην ἡμίβετο δῖος Ἀχιλλεύς·
ἦ γάρ κεν δειλὸς τε καὶ οὔτιδανὸς καλεοίμην,
εἰ δὴ σοὶ πᾶν ἔργον ὑπείξομαι, ὅττι κεν εἵπης·
ἄλλοισιν δὴ ταῦτ' ἐπιτέλλω, μὴ γὰρ ἔμοιγε 295
σήμαιν'· οὐ γὰρ ἐγὼ γ' ἔτι σοι πείσεσθαι ὅτω.
ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλω σῆσιν·
χερσὶ μὲν οὔτοι ἐγὼ γε μαχήσομαι εἵνεκα κούρης,
οὔτε σοί, οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·
τῶν δ' ἄλλων, ἃ μοί ἐστι θοῇ παρὰ νηϊ μελαίνῃ, 300
τῶν οὐκ ἂν τι φέροις ἀνελὼν ἀέκοντος ἐμεῖο.
εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνῶωσι καὶ οἷδε·
αἰψά τοι αἶμα κελαινὸν ἔρωήσῃ περὶ δουρί.

Chryseis is sent away, and sacrifices are offered.

Ὡς τὼ γ' ἀντιβίοισι μαχησαμένῳ ἐπέεσσιν,
ἀνστήτην· λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν. 305
Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας ἔϊσας
ἦϊε σύν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν·
Ἀτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν,
ἐς δ' ἐρέτας ἔκρινεν ἐείκοσιν, ἐς δ' ἐκατόμβην

βῆσε θεῶ· ἀνὰ δὲ Χρυσηΐδα καλλιπάρηρον 310
εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.

Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρά κέλευθα,
λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.
οἱ δ' ἀπελυμαίνοντο, καὶ εἰς ἅλα λύματ' ἔβαλλον·
ἔρδον δ' Ἀπόλλωνι τεληέσσας ἐκατόμβας 315
ταύρων ἡδ' αἰγῶν παρὰ θῖν' ἁλὸς ἀτρυγέτοιο·
κνίση δ' οὐρανὸν ἵκεν, ἐλισσομένη περὶ καπνῶ.

Agamemnon sends heralds to fetch Briseis from Achilles' tent.

ᾧς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλῆϊ.
ἀλλ' ὃ γε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπεν, 320
τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηρῷ θεράποντε·

Ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλῆος·
χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα καλλιπάρηρον·
εἰ δέ κε μὴ δώησιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ῥίγιον ἔσται. 325

ᾧς εἰπὼν προῖε, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.

*They go reluctantly: but Achilles welcomes them and gives them
the maiden, making them witnesses of his wrongs.*

τῷ δ' ἀέκοντε βάτην παρὰ θῖν' ἁλὸς ἀτρυγέτοιο,
Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.
τὸν δ' εὖρον παρά τε κλισίῃ καὶ νηϊ μελαίνῃ
ἦμενον· οὐδ' ἄρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς. 330
τὼ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῆα
στήτην, οὐδέ τί μιν προσεφώνεον, οὐδ' ἐρέοντο.
αὐτὰρ ὁ ἔγνω ᾗσιν ἐνὶ φρεσὶ, φώνησέν τε·

Χαίρετε, κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν,

ἄσσον ἴτ'· οὐ τί μοι ὕμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων, 335
 ὃ σφῶϊ προῖε Βρισηΐδος εἵνεκα κούρης.
 ἀλλ' ἄγε, Διογενὲς Πατρόκλεις, ἔξαγε κούρην
 καὶ σφῶϊν δὸς ἄγειν. τῷ δ' αὐτῷ μάρτυροι ἔστων
 πρὸς τε θεῶν μακάρων, πρὸς τε θνητῶν ἀνθρώπων,
 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δὴ αὖτε 340
 χρεῖῳ ἐμείο γένηται ἀεικέα λοιγὸν ἀμύναι
 τοῖς ἄλλοις. ἧ γὰρ ὃ γ' ὀλουῇσι φρεσὶ θύει·
 οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
 ὅππως οἱ παρὰ νηυσὶ σόοι μαχέοντο Ἀχαιοί.
 Ὡς φάτο· Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἐταίρῳ· 345
 ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρηον,
 δῶκε δ' ἄγειν. τῷ δ' αὖτις ἴτην παρὰ νῆας Ἀχαιῶν·
 ἧ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν.

*Achilles sits alone on the shore, and complains to his mother
 Thetis.*

Αὐτὰρ Ἀχιλλεὺς
 δακρύσας ἐτάρων ἄφαρ ἔζετο νόσφι λιασθεῖς
 θῖν' ἐφ' ἄλὸς πολιῆς, ὀρόων ἐπὶ οἶνοπα πόντον· 350
 πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο, χεῖρας ὀρεγνύς·
 Μῆτερ, ἐπεὶ μ' ἔτεκές γε· μινυνθαδίον περ ἔοντα,
 τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίζαι,
 Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.
 ἧ γάρ μ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων 355
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας·

She asks him the cause of his grief.

Ὡς φάτο δάκρυ χέων· τοῦ δ' ἔκλυε πότνια μήτηρ,
 ἡμένη ἐν βένθεσσιν ἄλὸς παρὰ πατρὶ γέροντι.
 καρπαλίμως δ' ἀνέδου πολιῆς ἀλός, ἥϊ' ὀμίχλη·

καί ῥα πάροιθ' αὐτοῖο καθέζετο δάκρυ χέοντος, 360
 χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·

Τέκνον, τί κλαίεις ; τί δέ σε φρένας ἵκετο πένθος ;
 ἐξαύδα, μὴ κεύθε νόῳ· ἵνα εἶδομεν ἄμφω.

*He tells the tale, how Chryses took his daughter back, and
 Agamemnon stole away Briseis.*

Τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 οἶσθα· τί ἦ τοι ταυτ' εἰδυῖη πάντ' ἀγορεύω ; 365

ὥχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,
 τὴν δὲ διεπράθομέν τε, καὶ ἤγομεν ἐνθάδε πάντα·
 καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱες Ἀχαιῶν
 ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσήϊδα καλλιπάρηρον.

Χρύσης δ' αὖθ', ἱερεὺς ἑκατηβόλου Ἀπόλλωνος, 370

ἦλθε θαὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων,
 λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,
 στέμματ' ἔχων ἐν χερσὶν ἑκατηβόλου Ἀπόλλωνος
 χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσεται πάντας Ἀχαιοὺς,
 Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν. 375

ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί,
 αἰδεῖσθαί θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
 χωόμενος δ' ὁ γέρων πάλιν ὥχετο· τοῖο δ' Ἀπόλλων 380
 εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν.

ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
 θνήσκον ἐπασσύτεροι· τὰ δ' ἐπώχετο κῆλα θεοῖο
 πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν· ἄμμι δὲ μάντις
 εὖ εἰδὼς ἀγόρευε θεοπροπίας Ἑκάτοιο· 385

αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·

Ἄτρεΐωνα δ' ἔπειτα χόλος λάβεν· αἴψα δ' ἀναστὰς
 ἠπειλήσεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.
 τὴν μὲν γὰρ σὺν νηϊ θοῇ ἐλίκωπες Ἀχαιοὶ
 ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι· 390
 τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες
 κούρην Βρισηΐος, τὴν μοι δόσαν υἱὲς Ἀχαιῶν.

*And bids her intercede with Zeus, by her former services to
 him, to aid the Trojans.*

ἀλλὰ σύ, εἰ δύνασαι γε, περίσχεο παιδὸς ἑῆος·
 ἐλθοῦς' Οὐλυμπόνδε Δία λίσαι, εἴ ποτε δὴ τι
 ἦ ἔπει ὦνησας κραδίην Διός, ἥε καὶ ἔργῳ. 395
 πολλάκι γάρ σεο πατρὸς ἐνὶ μεγάροισιν ἄκουσα
 εὐχομένης, ὅτ' ἔφησθα κελαινεφέϊ Κρονίῳ
 οὔη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,
 ὅππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
 Ἥρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη. 400
 ἀλλὰ σὺ τὸν γ' ἐλθοῦσα, θεά, ὑπελύσας δεσμῶν,
 ὧχ' ἐκατόγχειρον καλέσας' ἐς μακρὸν Ὀλυμπον,
 ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
 Αἰγαίων' — ὃ γὰρ αὖτε βίη οὗ πατρὸς ἀμείνων —
 ὃς ῥα παρὰ Κρονίῳ καθέζετο, κύδει γαίων· 405
 τὸν καὶ ὑπέδισαν μάκαρες θεοί, οὐδέ τ' ἔδησαν.
 τῶν νῦν μιν μνησασα παρέζεο, καὶ λαβὲ γούνων,
 αἷ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς
 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410
 γυνῶ δὲ καὶ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
 ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.

She grieves for him, but promises to pray Zeus, when he returns from his banqueting with the Aethiopians. Then she departs.

Τὸν δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
 ὦ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον, αἰνὰ τεκοῦσα;
 αἶθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπῆμων 415
 ἦσθαι· ἐπεὶ νύ τοι αἶσα μίνυνθά περ, οὐ τι μάλα δὴν·
 νῦν δ' ἄμα τ' ὠκύμορος καὶ οἷζυρός περὶ πάντων
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.
 τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ
 εἶμ' αὐτῇ πρὸς Ὀλυμπον ἀγάννιφον, αἶ κε πίθηται. 420
 ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν
 μήνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν.
 Ζεὺς γὰρ ἐς Ὀκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
 χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἄμα πάντες ἔποντο·
 δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται Οὐλυμπόνδε, 425
 καὶ τότε ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,
 καὶ μιν γονάσομαι, καὶ μιν πείσεσθαι ὀΐω.
 ὣς ἄρα φωνήσας ἀπεβήσετο· τὸν δ' ἔλιπ' αὐτοῦ
 χωόμενον κατὰ θυμὸν ἐϋζώνιοιο γυναικός,
 τὴν ῥα βίῃ ἀέκοντος ἀπηύρων. 430

Odysseus arrives at Chryse, and restores Chryseis.

Αὐτὰρ Ὀδυσσεὺς
 ἐς Χρύσην ἵκανεν, ἄγων ἱερὴν ἐκατόμβην.
 οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
 ἰστία μὲν στείλαντο, θέσαν δ' ἐν νητὶ μελαίνῃ·
 ἰστὸν δ' ἰστοδόκη πέλασαν, προτόνοισιν ὑφέντες,
 καρπαλίμως· τὴν δ' εἰς ὄρμον προέρεσαν ἐρετμοῖς. 435
 ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·

ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης·
 ἐκ δ' ἐκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι·
 ἐκ δὲ Χρυσῆϊς νηὸς βῆ ποντοπόροια
 τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς 440
 πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν·
 ὦ Χρῦση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 παῖδά τε σοὶ ἀγέμεν, Φοῖβῳ θ' ἱερὴν ἐκατόμβην
 ῥέξαι ὑπὲρ Δαναῶν, ὅφρ' ἱλασόμεσθα ἄνακτα,
 ὃς νῦν Ἀργείοισι πολύστονα κῆδε' ἐφῆκεν. 445

Chryses receives her gladly, and prays Apollo to avert the plague.

ὦς εἰπὼν ἐν χερσὶ τίθει· ὁ δ' ἐδέξατο χαίρων
 παῖδα φίλην· τοὶ δ' ὦκα θεῷ κλειτὴν ἐκατόμβην
 ἐξείης ἔστησαν ἐϋδμητον περὶ βωμόν·
 χερνύσαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.
 τοῖσιν δὲ Χρύσης μεγάλ' εὐχετο, χεῖρας ἀνασχών· 450
 Κλῦθί μεν, Ἀργυρότοξ', ὃς Χρῦσὴν ἀμφιβέβηκας,
 Κίλλαν τε ζαθέην, Τενέδοιό τε Ἰφι ἀνάσσεις·
 ἡμὲν δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
 τίμησας μὲν ἐμέ, μέγα δ' ἦψαο λαὸν Ἀχαιῶν·
 ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλδωρ· 455
 ἦδη νῦν Δαναοῖσιν ἀεικέα λαιγὸν ἄμυνον.

ὦς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.

They sacrifice, feast, and go to rest.

αὐτὰρ ἐπεὶ ῥ' εὐξάντο καὶ οὐλοχύτας προβάλλοντο,
 ἀνέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον, κατὰ τε κνίσσῃ ἐκάλυσαν, 460
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον

λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχχν' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα, καὶ ἄμφ' ὀβελοῖσιν ἔπειραν; 465
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔϊσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 κούροι μὲν κρητῆρας ἐπεστέφαντο ποτοῖο· 470
 νώμησαν δ' ἄρα πᾶσιν, ἐπαρξάμενοι δεπάεσσιν.
 οἱ δὲ πανημέριοι μολπῇ θεὸν ἰλάσκοντο,
 καλὸν αἰείδοντες παιήονα, κούροι Ἀχαιῶν,
 μέλποντες Ἑκάεργον· ὁ δὲ φρένα τέρπει' ἀκούων.
 Ἥμος δ' ἡέλιος κατέδν, καὶ ἐπὶ κνέφας ἦλθεν, 475
 δῆ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.

And at dawn return.

ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·
 τοῖσιν δ' ἔκμενον οὖρον ἱεὶ Ἑκάεργος Ἀπόλλων.
 οἱ δ' ἰστὸν στήσαντ', ἀνά θ' ἰστία λευκὰ πέτασσαν. 480
 ἐν δ' ἄνεμος πρῆσεν μέσον ἰστίον, ἀμφὶ δὲ κῦμα
 στείρη πορφύρεον μεγάλ' ἴαχε, νηὸς ἰούσης·
 ἡ δ' ἔθεεν κατὰ κῦμα, διαπρήσσουσα κέλευθον.
 αὐτὰρ ἐπεὶ ῥ' ἴκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
 νῆα μὲν οἳ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν 485
 ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν·
 αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.

Achilles pines in solitude.

Αὐτὰρ ὁ μήνιε, νηυσὶ παρήμενος ὠκυπόροισιν,
 Διογενὴς Πηληϊὸς υἱός, πόδας ὠκὺς Ἀχιλλεύς·

οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν, 490
 οὔτε ποτ' ἐς πόλεμον· ἀλλὰ φθινύθεσκε φίλον κῆρ,
 αὖθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.

The gods return, and Thetis makes her prayer to Zeus.

Ἄλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτη γένετ' ἡώς,
 καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἔοντες
 πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθετ' ἐφετμέων 495
 παιδὸς ἐοῦ, ἀλλ' ἣ γ' ἀνεδύσето κύμα θαλάσσης,
 ἡερίη δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπόν τε·
 εὖρεν δ' εὐρύοπα Κρονίδην ἄτερ ἡμενον ἄλλων,
 ἀκροτάτῃ κορυφῇ πολυδαιράδος Οὐλύμποιο.
 καὶ ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων 500
 σκαιῇ· δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλουῖσα,
 λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα·

Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα
 ἧ ἔπει ἧ ἔργω, τόδε μοι κρήνην ἐέλδωρ·
 τίμησόν μοι νιόν, ὃς ὠκυμορώτατος ἄλλων 505
 ἔπλετ'· ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
 ἀλλὰ σὺ πέρ μιν τίσον, Ὀλύμπιε μητίετα Ζεῦ·
 τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ' ἂν Ἀχαιοὶ
 νιδὸν ἐμὸν τίσωσιν ὀφέλλωσιν τέ ἐ τιμῇ. 510

He sits silent: and she prays him a second time to reply.

Ὡς φάτο· τὴν δ' οὐ τι προσέφη νεφεληγερέτα Ζεὺς,
 ἀλλ' ἀκέων δὴν ἦστο· Θέτις δ', ὡς ἠψατο γούνων,
 ὥς ἔχετ' ἐμπεφυῖα, καὶ εἵρετο δεύτερον αὖτις·

Νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,
 ἧ ἀποίειπ', ἐπεὶ οὐ τοι ἔπι δέος, ὄφρ' εὖ εἰδῶ, 515
 ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεὸς εἰμι.

*He in wrath bids her depart, for fear of Hera : yet assents
to her prayer.*

Τὴν δὲ μεγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
ἦ δὴ λοίγια ἔργ', ὅτε μ' ἐχθοδοπήσαι ἐφήσεις
Ἥρη, ὅτ' ἄν μ' ἐρέθῃσιν ὀνειδείους ἐπέεσσιν.
ἦ δὲ καὶ αὐτως μ' αἰεὶ ἐν ἀθανάτοισι θεοῖσιν 520
νεικεῖ, καὶ τέ μέ φησι μάχη Τρώεσσιν ἀρήγειν.
ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μή τι νοήσῃ
Ἥρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὅφρα τελέσω.
εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὅφρα πεποιθήσῃ·
τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον 525
τέκμων· οὐ γὰρ ἐμὸν παλινάγρετον, οὐδ' ἀπατηλόν,
οὐδ' ἀτελεύτητον, ὅ τι κεν κεφαλῇ κατανεύσω.

*After he has nodded, and Thetis has gone, he returns to his throne ;
but Hera, observant, asks him who has been in counsel with him.*

Ἥη, καὶ κυανέῃσιν ἐπ' ὀφρύσι νεῦσε Κρονίων·
ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος
κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὀλύμπου. 530
Τῷ γ' ὥς βουλευσάντε διέτμαγεν· ἦ μὲν ἔπειτα
εἰς ἅλα ἄλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,
Ζεὺς δὲ ἐὼν πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέστησαν
ἐξ ἐδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη
μῆναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες. 535
ὥς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν Ἥρη
ἠγνοίησεν ἰδοῦσ', ὅτι οἱ συμφράσσατο βουλὰς
ἀργυρόπεζα Θέτις, θυγάτηρ αἰλίοιο γέροντος.
αὐτίκα κερτομίοισι Δία Κρονίωνα προσηΐδα·

Τίς δ' αὖ τοι, δολομῆτα, θεῶν συμφράσσατο βουλὰς ; 540

αἰεὶ τοι φίλον ἐστίν, ἐμεῦ ἀπονόσφιν ἔοντα,
κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσης.

Zeus rebukes her curiosity.

Τὴν δ' ἡμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·
Ἥρη, μῆ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους 545
εἰδήσειν· χαλεποί τοι ἔσονται, ἀλόχῳ περ ἐούσῃ.
ἀλλ' ὃν μὲν κ' ἐπιεικὲς ἀκουέμεν, οὐτις ἔπειτα
οὔτε θεῶν πρότερος τόν γ' εἴσεται, οὔτ' ἀνθρώπων·
ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
μή τι σὺ ταῦτα ἕκαστα διείρεο, μηδὲ μετάλλα. 550

She discloses her suspicions of Thetis.

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες·
καὶ λήν σε πάρος γ' οὔτ' εἶρομαι οὔτε μεταλλῶ·
ἀλλὰ μάλ' εὐκηλος τὰ φράζειαι ἄσσοι ἐθέλῃσθα.
νῦν δ' αἰνῶς δεῖδοικα κατὰ φρένα μή σε παρείπῃ 555
ἀργυρόπεζα Θέτις, θυγάτηρ αἰίοιο γέροντος.
ἡερίη γὰρ σοί γε παρέζετο καὶ λάβε γούνων·
τῇ σ' ὅτῳ κατανεῦσαι ἐτήτυμον ὥς Ἀχιλῆα
τιμήσης, ὀλέσης δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.

With angry threats he silences her.

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς· 560
δαιμονίη, αἰεὶ μὲν ὄττει, οὐδέ σε λήθω·
πρῆξαι δ' ἔμπης οὔ τι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ
μᾶλλον ἐμοὶ ἔσσαι· τὸ δέ τοι καὶ ρίγιον ἔσται.
εἰ δ' οὕτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.

ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ· 565
 μή νύ τοι οὐ χραίσμωσιν, ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ,
 ἄσσουν ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω.
 ὧς ἔφατ'· ἔδεισεν δὲ βοῶπις πότνια Ἥρη·
 καὶ ῥ' ἀκέουσα καθήστο, ἐπιγνάμψασα φίλον κῆρ·
 ὥχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανῖνες. 570

Hephaistos counsels submission.

τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
 μητρὶ φίλῃ ἐπὶ ἦρα φέρων, λευκωλένῳ Ἥρῃ·
 Ἥ δὴ λοίγια ἔργα τάδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά,
 εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ὦδε,
 ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς 575
 ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερεῖονα νικᾷ.
 μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,
 πατρὶ φίλῳ ἐπὶ ἦρα φέρειν Διῖ, ὄφρα μὴ αὐτε
 νεικεῖρσι πατήρ, σὺν δ' ἡμῖν δαῖτα τaráξῃ.
 εἵπερ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητῆς 580
 ἐξ ἐδέων στυφελίζαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.
 ἀλλὰ σὺ τόν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
 αὐτίκ' ἔπειθ' ἱλαὸς Ὀλύμπιος ἔσσεται ἡμῖν.

*Gives her the cup, and warns her by his own punishment
to endure.*

ὧς ἄρ' ἔφη· καὶ ἀναΐξας δέπας ἀμφικύπελλον
 μητρὶ φίλῃ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν· 585
 Τέτλαθι, μήτηρ ἐμή, καὶ ἀνάσχεο, κηδομένη περ,
 μή σε φίλην περ εἴουσιν ἐν ὀφθαλμοῖσιν ἰδῶμαι
 θεινομένην· τότε δ' οὐ τι δυνήσομαι, ἀχνύμενός περ,
 χραισμεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.

ἤδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα 590
 ῥῦψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίοιο.
 πᾶν δ' ἡμαρ φερόμην, ἅμα δ' ἡελίῳ καταδύντι
 κάππεσον ἐν Λήμνῳ, ὀλίγος δ' ἔτι θυμὸς ἐνῆεν.
 ἐνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.
 ὣς φάτο· μεῖδῃσεν δὲ θεὰ λευκώλενος Ἥρη· 595
 μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.

*The gods, with laughter at Hephaistos, banquet till sundown,
 and then retire to rest.*

αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
 ὦνοχόει, γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσω.
 ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν, 600
 ὡς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα.
 ὣς τότε μὲν πρόπαν ἡμαρ ἐς ἡέλιον καταδύντα
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔτισης,
 οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
 Μουσάων θ', αἱ ᾄδον ἀμειβόμεναι ὅπῃ καλῇ.
 Αὐτὰρ ἐπεὶ κατέδν λαμπρὸν φάος ἡελίοιο, 605
 οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
 ἦχι ἐκάστω δῶμα περικλυτὸς Ἀμφιγυήεις,
 Ἥφαιστος, ποίησεν ἰδυίησι πρᾶπίδεσσιν.
 Ζεὺς δὲ πρὸς ὃν λέχος ἦι Ὀλύμπιος ἀστεροπητής,
 ἐνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἰκάνοι. 610
 ἐνθα καθεῦδ' ἀναβάς· παρὰ δὲ χρυσόθρονος Ἥρη.

THE ILIAD.

BOOK II.

Zeus sends a false Dream to Agamemnon, encouraging him to attack Troy.

*Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσταὶ
εὖδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος·
ἀλλ' ὃ γε μερμήριζε κατὰ φρένα, ὥς Ἀχιλλῆα
τιμήσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή, 5
πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον Ὀνειρον·
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Βάσκ' ἴθι, οὐλε Ὀνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν·
ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο
πάντα μάλ' ἀτρεκέως ἀγορευέμεν, ὥς ἐπιτέλλω. 10
θωρήξαι ἑ κέλευε κάρη κομόωντας Ἀχαιοὺς
πανσυνδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπὶ γὰρ ἄπαντας
Ἥρη λισσομένη· Τρώεσσι δὲ κῆδὲ ἐφῆπται. 15

*Ὡς φάτο· βῆ δ' ἄρ' Ὀνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν.

The Dream finds him asleep, and in the form of Nestor tells him the gods are now at one to aid the Greeks.

καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·
βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν

εὕδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
 στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, Νηληϊῶ νῆϊ ἑοικώς, 20
 Νέστορι, τὸν ῥα μάλιστα γερόντων τῷ Ἀγαμέμνων·
 τῷ μιν εἰσιάμενος προσεφώνεε θεῖος Ὀνειρος·

Ἡῦδεις, Ἀτρεὺς νιὲ δαΐφρονος ἵπποδάμοιο ;
 σὺ χρὴ παννύχιον εὔδειν βουληφόρον ἄνδρα,
 ᾧ λαοὶ τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν. 25
 νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὅς σευ, ἀνευθεν ἐών, μέγα κήδεται ἥδ' ἐλεαίρει.
 θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
 πανσυδῆ· νῦν γάρ κεν ἔλοις πόλιν εὐρύαγυιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες 30
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφήπται
 ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσί, μηδέ σε λήθη
 αἰρεῖτω, εἴτ' ἂν σε μελίφρων ὕπνος ἀνήη.

In false confidence, Agamemnon awakes, arms himself, and at dawn summons the host to an assembly.

*Ὡς ἄρα φωνήσας ἀπεβήσето· τὸν δ' ἔλιπ' αὐτοῦ 35
 τὰ φρονέοντ' ἀνὰ θυμόν, ἃ ῥ' οὐ τελέεσθαι ἔμελλον.
 φῆ γὰρ ὃ γ' αἰρήσειν Πριάμου πόλιν ἡματι κείνῳ,
 νῆπιος· οὐδὲ τὰ ἥδη, ἃ ῥα Ζεὺς μῆδετο ἔργα.
 θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε
 Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὕσμινας. 40
 ἔγρετο δ' ἐξ ὕπνου· θεῖη δέ μιν ἀμφέχυτ' ὀμφή.
 ἔξετο δ' ὀρθωθείς· μαλακὸν δ' ἔνδυνε χιτῶνα,
 καλόν, νηγάτεον· περὶ δὲ μέγα βάλλετο φᾶρος·
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα·
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον. 45

εἵλετο δὲ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

Ἦὼς μὲν ῥα θεὰ προσεβήσето μακρὸν Ὀλυμπον,
 Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν, 50
 κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιοὺς.
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἡγείροντο μάλ' ὦκα.

*First, however, he calls a council of elders and tells them
 his dream.*

Βουλὴ δὲ πρῶτον μεγαθύμων Ἴζε γερόντων,
 Νεστορέῃ παρὰ νηϊ Πυλολιγενέος βασιλῆος·
 τοὺς ὃ γε συγκαλέσας πυκινὴν ἡρτύνετο βουλήν· 55

Κλύτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν Ὀνειρος
 ἄμβροσίην διὰ νύκτα· μάλιστα δὲ Νέστορι δῖω
 εἰδός τε μέγεθός τε φνὴν τ' ἄγχιστα ἑώκει.
 στή δ' ἄρ' ὑπὲρ κεφαλῆς, καί με πρὸς μῦθον ἔειπεν·
 εὐδεις, Ἀτρέος υἱὲ δαΐφρονος ἵπποδάμοιο ; 60

οὐ χρὴ παννύχιον εὐδειν βουληφόρον ἄνδρα,
 ᾧ λαοὶ τ' ἐπιτετράφεται, καὶ τόσσα μέμηλεν.
 νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὃς σευ, ἄνευθεν ἑών, μέγα κήδεται ἡδ' ἐλεαίρει.
 θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς 65
 πανσυνδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρύαγυιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη· Τρώεσσι δὲ κῆδ' ἐφήπται
 ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσίν.— Ὡς ὁ μὲν εἰπὼν 70
 ὥχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν.

*He will make trial of the Greeks' spirit, bidding them sail
away, while the chiefs must restrain them.*

ἀλλ' ἄγετ', αἵ κέν πως θωρήξομεν υἱας Ἀχαιῶν.
πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἥ θέμις ἐστίν,
καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·
ὕμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν.

75

*Nestor replies : Another man we had doubted, but the
King's dream must be obeyed.*

Ἦτοι ὁ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο. τοῖσι δ' ἀνέστη
Νέστωρ, ὃς ῥα Πύλοιο ἄναξ ἦν ἡμαθόεντος·
ὁ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·
ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπεν,
ψεῦδός κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον·
νῦν δ' ἶδεν, ὃς μέγ' ἄριστος Ἀχαιῶν εὐχεται εἶναι.
ἀλλ' ἄγετ', αἵ κέν πως θωρήξομεν υἱας Ἀχαιῶν.
ὦς ἄρα φωνήσας βουλῆς ἐξ ἡρχε νέεσθαι.

80

*The people swarm in like bees, and the heralds make silence ;
Agamemnon, with his sacred sceptre, stands up,*

οἱ δ' ἐπανεστήσαν, πείθοντό τε ποιμένι λαῶν,
σκηπτούχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.
ἡὔτε ἔθνεα εἰσι μελισσάων ἀδινάων
πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·
βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν·
αἱ μὲν τ' ἔνθα ἄλις πεποτήγεται, αἱ δέ τε ἔνθα·
ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
ἡϊόνος προπάρουθε βαθείης ἐστιχώωντο

85

90

ἰλαδὸν εἰς ἀγορὴν· μετὰ δέ σφισιν ὅσσα δεδήει,
 ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
 τετρήχει δ' ἀγορῇ, ὑπὸ δὲ στεναχίζετο γαῖα, 95
 λαῶν ἰζόντων, ὄμαδος δ' ἦν· ἐννέα δέ σφεας
 κήρυκες βοόωντες ἐρήτυνον, εἶποτ' αὐτῆς
 σχοιάτ', ἀκούσειαν δὲ Διοτρεφέων βασιλῆων.
 σπουδῇ δ' ἔζητο λαός, ἐρήτυθεν δὲ καθ' ἔδρας,
 παυσάμενοι κλαγγῆς· ἀνὰ δὲ κρείων Ἀγαμέμνων 100
 ἔστη, σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων·
 Ἥφαιστος μὲν δῶκε Διὶ Κρονίῳνι ἄνακτι·
 αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεῖφόντῃ
 Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ·
 αὐτὰρ ὁ αὖτε Πέλοψ δῶκ' Ἀτρεΐϊ, ποιμένι λαῶν· 105
 Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ·
 αὐτὰρ ὁ αὖτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
 πολλῇσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.
 τῷ ὃ γ' ἐρεισάμενος ἔπε' Ἀργείοισι μετηΐδα·

*and speaks: Zeus will not let us win, as he promised, and we must
 return, — disgraced, for the Trojans are fewer than we.*

ὦ φίλοι, ἦρωες Δαναοί, θεράποντες Ἄρης, 110
 Ζεὺς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρεῖῃ·
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι·
 νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει
 δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν. 115
 [οὕτω που Διὶ μέλλει ὑπερμενέϊ φίλον εἶναι,
 ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα,
 ἦδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.]
 αἰσχρὸν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,

μὰψ οὐτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν 120
 ἄπρηκτον πόλεμον πολεμίζειν ἡδὲ μάχεσθαι
 ἀνδράσι πανροτέροισι, τέλος δ' οὐπω τι πέφανται.
 εἵπερ γάρ κ' ἐθέλοιμεν Ἀχαιοί τε Τρῶές τε,
 ὄρκια πιστὰ ταμόντες, ἀριθμηθήμεν ἄμφω,
 Τρῶες μὲν λέξασθαι, ἐφέστιοι ὅσσοι ἔασιν, 125
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθῆμεν Ἀχαιοί,
 Τρώων δ' ἀνδρα ἕκαστον ἐλοίμεθα οἶνοχοεῦν·
 πολλαί κεν δεκάδες δενοίατο οἶνοχόοιο.
 τόσσον ἐγὼ φημι πλέας ἔμμεναι νῆας Ἀχαιῶν
 Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπίκουροι 130
 πολλέων ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔασιν,
 οἳ με μέγα πλάζουσι, καὶ οὐκ εἰῶσ' ἐθέλοντα
 Ἴλίου ἐκπέρσαι ἐὺ ναιόμενον πτολίεθρον.
 ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,
 καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται· 135
 αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
 εἶατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
 αὐτῶς ἀκράαντον, οὐ εἵνεκα δεῦρ' ἰκόμεσθα.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·
 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν· 140
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυνάγυιαν.

The gathering is stirred, like waves or like heads of wheat by the wind, and the Greeks rush to launch their ships.

Ὡς φάτο· τοῖσι δὲ θυμὸν ἐνὶ στήθεσιν ὄρινεν
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
 κινήθη δ' ἀγορή, ὥς κύματα μακρὰ θαλάσσης
 πόντον Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε Νότος τε 145
 ὥρορ' ἐπαῖξας πατρὸς Διὸς ἐκ νεφελῶν,

ὥς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθὼν,
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμύει ἀσταχύνεσιν·
 ὥς τῶν πᾶσ' ἀγορὴ κινήθη. τοὶ δ' ἀλαλητῶ
 νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη 150
 ἴστατ' ἀειρομένη· τοὶ δ' ἀλλήλοισι κέλευον
 ἄπτεσθαι νηῶν ἥδ' ἐλκέμεν εἰς ἄλα δῖαν,
 οὐρούς τ' ἐξεκάθαιρον· αὕτῃ δ' οὐρανὸν ἴκεν
 οἴκαδε ἰεμένων· ὑπὸ δ' ἥρεον ἔρματα νηῶν.

*There might have been mischief; but Hera stirred up Athena
 to speak to Odysseus.*

Ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη, 155
 εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·

ὦ πόποι, αἰγίοχοιο Διὸς τέκος, ἀτρυτῶν,
 οὕτω δὴ οἰκόνδε, φίλην ἐς πατρίδα γαίαν,
 Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης;
 καδ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρῳσὶ λίποιεν 160
 Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο φίλης ἀπὸ πατρίδος αἵης;
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·
 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον.
 μηδὲ ἔα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας. 165

ὦς ἔφατ'· οὐδ' ἀπίθῃσε θεὰ γλαυκῶπις Ἀθήνη.
 βῆ δὲ κατ' Οὐλύμποιο καρῆνων ἀΐξασα·
 καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·
 εὗρεν ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,
 ἑσταότ'· οὐδ' ὃ γε νηὸς εὖσσέλμοιο μελαίνης 170
 ἄπτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἵκανε.
 ἀγχού δ' ἴσταμένη προσέφη γλαυκῶπις Ἀθήνη·

She bids him for shame restrain the men; he runs to obey.

Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,
 οὐτῷ δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαῖαν,
 φεύξεσθ', ἐν νήεσσι πολυκλήϊσι πεσόντες; 175
 καὶ δέ κεν εὐχολὴν Πριάμφῳ καὶ Τρωσὶ λίποιτε
 Ἀργεῖήν Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἷης;
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει·
 σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον, 180
 μηδὲ ἔα νῆας ἄλαδ' ἐλκόμεν ἀμφιελίσσας.

ὣς φάθ'· ὁ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης.
 βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσεν
 κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὃς οἱ ὀπῆδει.
 αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνωνος ἀντίος ἐλθὼν 185
 δέξατό οἱ σκῆπτρον πατρῷον, ἄφθιτον αἰεὶ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

*The chiefs he warns to beware lest they mistake Agamemnon,
 and make him wroth;*

Ὅντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
 τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·
 Δαιμόνι', οὗ σε ἔοικε, κακὸν ὥς, δειδίσσεσθαι. 190
 ἀλλ' αὐτὸς τε κάθησο, καὶ ἄλλους ἵδρue λαούς·
 οὐ γάρ πω σάφα οἶσθ', οἷος νόος Ἀτρεΐωνος·
 νῦν μὲν πειράται, τάχα δ' ὕψεται νῆας Ἀχαιῶν.
 ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἷον ἔειπεν.
 μή τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν. 195
 θυμὸς δὲ μέγας ἐστὶ Διοτρεφέος βασιλῆος·
 τιμὴ δ' ἐκ Διὸς ἐστι, φιλεῖ δέ ἐ' μητιέτα Ζεὺς.

the people, more roughly, to be quiet and obey their betters.

‘Ον δ’ αὖ δῆμου τ’ ἄνδρα ἴδοι, βοόωντά τ’ ἐφεύροι,
τὸν σκήπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μύθῳ·
Δαιμόνι’, ἀτρέμας ἦσο, καὶ ἄλλων μῦθον ἄκουε, 200
οἱ σέο φέρτεροί εἰσι· σὺ δ’ ἀπτόλεμος καὶ ἀναλκις,
οὔτε ποτ’ ἐν πολέμῳ ἐναρίθμιος, οὔτ’ ἐνὶ βουλῇ.
οὐ μὲν πως πάντες βασιλεύσομεν ἐνθάδ’ Ἀχαιοί·
οὐκ ἀγαθὸν πολυκοιρανίη· εἰς κοίρανος ἔστω,
εἰς βασιλεύς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω. 205
[σκήπτρόν τ’ ἡδὲ θέμιστας, ἵνα σφίσι βουλεύησι.]

The people return to the assembly, all but the hideous wretch Thersites,

‘Ὡς ὃ γε κοιρανέων δῖεπε στρατόν· οἱ δ’ ἀγορήνδε
αὖτις ἐπεσσεύοντο νεῶν ἄπο καὶ κλισιάων
ἡχῇ, ὥς ὅτε κῦμα πολυφλοίσβοιο θαλάσσης
αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος. 210
Ἄλλοι μὲν ῥ’ ἔζοντο, ἐρήτυθεν δὲ καθ’ ἔδρας.
Θερσίτης δ’ ἔτι μῦνος ἀμετροεπῆς ἐκολῶα,
ὃς ῥ’ ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλά τε ἦδη,
μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεύσιν,
ἀλλ’ ὃ τι οἱ εἴσαιτο γελοῖον Ἀργείοισιν 215
ἔμμεναι. αἰσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν·
φολκὸς ἦν, χωλὸς δ’ ἕτερον πόδα· τῷ δέ οἱ ὦμω
κυρτώ, ἐπὶ στήθος συνοχωκότε· αὐτὰρ ἵπερθεν
φοξὸς ἦν κεφαλὴν, ψεδνὴ δ’ ἐπενήνοθε λάχνη.
ἔχθιστος δ’ Ἀχιλῆϊ μάλιστ’ ἦν ἡδ’ Ὀδυσῆϊ· 220
τῷ γὰρ νεικείεσκε· τότε αὖτ’ Ἀγαμέμνονι δίψ
ὀξέα κεκληγῶς λέγ’ ὀνειδέα· τῷ δ’ ἄρ’ Ἀχαιοὶ
ἐκπάγλως κοτέοντο, νεμέσσηθέν τ’ ἐνὶ θυμῷ.
αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·

who reviles Agamemnon for his greed, and the people for their slavishness.

Ἄτρεΐδῃ, τέο δὴ αὖτ' ἐπιμέμφεαι, ἥδὲ χατίζεις ; 225
 πλείαι τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες
 εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἄς τοι Ἀχαιοὶ
 πρωτίστῳ δίδομεν, εὖτ' ἂν ποτολίεθρον ἔλωμεν.
 ἧ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὃν κέ τις οἴσει
 Τρώων ἵπποδάμων ἐξ Ἰλίου, υἱὸς ἄποινα, 230
 ὃν κεν ἐγὼ δήσας ἀγάγω, ἧ ἄλλος Ἀχαιῶν ;
 ἧὲ γυναῖκα νέην, ἵνα μίσγεται ἐν φιλότῳ,
 ἦντ' αὐτὸς ἀπονόσφι κατίσχεται ; — οὐ μὲν ἔοικεν,
 ἀρχὸν ἔοντα, κακῶν ἐπιβασκόμεν υἱας Ἀχαιῶν.
 ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιῖδες, οὐκέτ' Ἀχαιοί· 235
 οἴκαδέ περ σὺν νηυσὶ νεώμεθα· τόνδε δ' ἐῷμεν
 αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὄφρα ἴδῃται,
 ἧ ρά τί οἱ χῆμεις προσαμύνομεν, ἧὲ καὶ οὐκί·
 ὃς καὶ νῦν Ἀχιλῆα, ἔο μέγ' ἀμείνονα φῶτα,
 ἧτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 240
 ἀλλὰ μάλ' οὐκ Ἀχιλῆϊ χόλος φρεσὶν, ἀλλὰ μεθήμων·
 ἧ γὰρ ἄν, Ἄτρεΐδῃ, νῦν ὕστατα λωβήσαιο.

But Odysseus rebukes and threatens him ;

ὦς φάτο νεικείων Ἀγαμέμνονα, ποιμένα λαῶν,
 Θερσίτης· τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς,
 καὶ μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ· 245
 Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,
 ἴσχεο, μηδ' ἔθελ' οἷος ἐριζέμεναι βασιλεῦσιν.
 οὐ γὰρ ἐγὼ σέο φημὶ χειριότερον βροτὸν ἄλλον
 ἔμμεναι, ὅσσοι ἄμ' Ἀτρεΐδης ὑπὸ Ἴλιον ἦλθον.
 τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύεις, 250

καί σφιν ὄνειδέα τε προφέροις, νόστον τε φυλάσσοις.
οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα,
ἧ εὔ ἡὲ κακῶς νοστήσομεν υἷες Ἀχαιῶν.

[τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
ἦσαι ὄνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν
ἦρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.] 255

ἀλλ' ἔκ τοι ἑρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
εἴ κ' ἔτι σ' ἀφραΐνοντα κιχήσομαι, ὥς νύ περ ὦδε,
μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπείη,
μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶην, 260
εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἵματα δύσω,
χλαῖνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,
αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
πεπληγῶς ἀγορήθην ἀεικέσσι πληγῇσιν.

*and smites him, so that he sits silenced and weeping, while the
others begin to laugh.*

ὣς ἄρ' ἔφη· σκήπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὦμῳ 265
πλήξεν· ὁ δ' ἰδνώθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ·
σμῶδιξ δ' αἱματόεσσα μεταφρένου ἔξυπανέστη
σκήπτρου ὑπο χρυσεόν· ὁ δ' ἄρ' ἔζετο, τάρβησέν τε·
ἀλγήσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.
οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἠδὺ γέλασαν· 270
ὦδε δέ τις εἶπεσκεν, ἰδὼν ἐς πλησίον ἄλλον·

ὦ πόποι, ἦ δὴ μυρί' Ὀδυσσεὺς ἐσθλὰ ἔοργεν,
βουλὰς τ' ἐξάρχων ἀγαθὰς, πόλεμόν τε κορύσσων·
νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
ὅς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων. 275
οὗ θὴν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγῆνωρ
νεικείην βασιλῆας ὄνειδείους ἐπέεσσιν.

Athena marshals the multitude to hear Odysseus.

ᾧ φάσαν ἡ πλῆθυσ· ἀνὰ δ' ὁ πτολίπορθος Ὀδυσσεὺς
 ἔσθη, σκῆπτρον ἔχων — παρὰ δὲ γλαυκῶπις Ἀθήνη,
 εἰδομένη κήρυκι, σιωπᾶν λαὸν ἀνώγει, 280
 ὥς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι νῆες Ἀχαιῶν
 μῦθον ἀκούσειαν, καὶ ἐπιφρασσαίαιτο βουλήν —
 ὁ σφιν εὖ φρονέων ἀγορήσατο, καὶ μετέειπεν·

*He speaks of the shame to return empty, and of the great sign
 of the snake that ate the sparrow and her brood.*

Ἀτρεΐδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
 πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν· 285
 οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἣν περ ὑπέσταν
 ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεος ἵπποβότοιο,
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.
 ὥστε γὰρ ἡ παῖδες νεαροί, χῆραί τε γυναῖκες,
 ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. 290
 ἡ μὲν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι.
 καὶ γάρ τίς θ' ἓνα μῆνα μένων ἀπὸ τῆς ἀλόχοιο
 ἀσχαλάα σὺν νηϊ πολυζύγῳ, ὄν περ ἄελλαι
 χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·
 ἡμῖν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτὸς 295
 ἐνθάδε μιμνόντεσσι. τῷ οὐ νεμεσίζομ' Ἀχαιοὺς
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπησ
 αἰσχρόν τοι δηρόν τε μένειν, κενεόν τε νέεσθαι.
 τλήτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν
 ἡ ἔτεδὸν Κάλχας μαντεύεται ἥε καὶ οὐκί. 300
 εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν, ἐστὲ δὲ πάντες
 μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι·

χθιζά τε καὶ πρώϊζ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
 ἡγερέθοντο, κακὰ Πριάμῳ καὶ Τρωσὶ φέρονσαι·
 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱερούς κατὰ βωμοὺς 305
 ἔρδομεν ἀθανάτοισι τελεέσσας ἑκατόμβας,
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ·
 ἔνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφεινός,
 σμερδαλέος, τὸν ῥ' αὐτὸς Ὀλύμπιος ἦκε φόωσδε,
 βωμοῦ ὑπαΐξας, πρὸς ῥα πλατάνιστον ὄρουσεν. 310
 ἔνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,
 ὅζῳ ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπηγῶτες,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα·
 ἔνθ' ὁ γε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας·
 μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα· 315
 τὴν δ' ἐλελιζάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.
 αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 τὸν μὲν ἀρίζηλον θῆκεν θεός, ὅσπερ ἔφηνεν·
 λᾶαν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω·
 ἡμεῖς δ' ἐσταότες θαυμάζομεν, οἷον ἐτύχθη. 320

Whence Calchas had prophesied success in the tenth year.

ὥς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἑκατόμβας,
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν·
 τίπτε' ἄνω ἐγένεσθε, κάρη κομόωντες Ἀχαιοί;
 ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,
 ὄψιμον, ὀσιτέλεστον, οὐ κλέος οὔ ποτ' ὀλεῖται. 325
 ὥς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα·
 ὥς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίζομεν αὖθι,
 τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρυνάγυιαν.
 κείνος τὼς ἀγόρευε· τὰ δὲ νῦν πάντα τελεῖται. 330

ἀλλ' ἄγε, μίμνετε πάντες, ἔϋκνήμιδες Ἀχαιοί,
αὐτοῦ, εἰς ὃ κεν ἄστυ μέγα Πριάμοιο ἔλωμεν.

ᾠς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἴαχον — ἀμφὶ δὲ νῆες
σμερδαλέον κονάβησαν, αὖσάντων ὑπ' Ἀχαιῶν —
μῦθον ἐπαινήσαντες Ὀδυσσῆος θεῖοιο.

335

*Nestor bids Atreides disregard the foolish agitators, and divide
the host by tribes for battle.*

τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότα Νέστωρ·

ᾠ πόποι, ἧ δὴ παισὶν εἰκότες ἀγοράασθε
νηπιάχοις, οἷς οὐ τι μέλει πολεμῆϊα ἔργα.

πῇ δὴ συνθεσῖαι τε καὶ ὄρκια βήσεται ἡμῖν;

ἐν πυρὶ δὴ βουλαί τε γενοίατο, μῆδεά τ' ἀνδρῶν, 340
σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.

αὕτως γάρ ρ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος
εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἐόντες.

Ἀτρεΐδῃ, σὺ δ' ἔθ' ὥς πρὶν ἔχων ἀστεμφέα βουλήν,
ἄρχεν' Ἀργεῖοισι κατὰ κρατερὰς ὑσμῖνας· 345

τούσδε δ' ἔα φθινύθειν, ἓνα καὶ δύο, τοί κεν Ἀχαιῶν
νόσφιν βουλεύωσ' — ἄνυσις δ' οὐκ ἔσσεται αὐτῶν —

πρὶν Ἀργοσδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο
γνώμεναι ἧ τε ψεῦδος ὑπόσχεσις, ἧε καὶ οὐκί.

φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα 350
ἡματι τῷ, ὅτε νηυσὶν ἐπ' ὠκυπόροισιν ἔβαινον

Ἀργεῖοι, Τρώεσσι φόνον καὶ κῆρα φέροντες,
ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.

τῷ μὴ τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,

πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι, 355

τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.

εἰ δέ τις ἐκπάγλως ἐθελει οἰκόνδε νέεσθαι,

ἀπτέσθω ἥς νηὸς εὖσσέλμοιο μελαίνης,
 ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπη.
 ἀλλά, ἄναξ, αὐτός τ' εὖ μήδεο, πείθεό τ' ἄλλω· 360
 οὗτοι ἀπόβλητον ἔπος ἔσσεται ὅττι κεν εἴπω·
 κρὶν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,
 ὥς φρήτρη φρήτρηφιν ἀρήγη, φύλα δὲ φύλοις.
 εἰ δέ κεν ὥς ἔρξης, καὶ τοι πείθωνται Ἀχαιοί,
 γνώσῃ ἔπειθ', ὅς θ' ἡγεμόνων κακός, ὅς τέ νυ λαῶν, 365
 ἦδ' ὅς κ' ἐσθλὸς ἔρσι· κατὰ σφέας γὰρ μαχέονται·
 γνώσεται δ', ἥ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,
 ἥ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο.

*Agamemnon praises his counsel, and bids them prepare for
 battle, and eat.*

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 ἦ μὰν αὐτ' ἀγορῇ νικᾶς, γέρον, υἱας Ἀχαιῶν. 370
 αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλόν,
 τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἀνακτος,
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.
 ἀλλά μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγ' ἔδωκεν, 375
 ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
 καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ' εἵνεκα κούρης
 ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·
 εἰ δέ ποτ' ἔς γε μίαν βουλευσομεν, οὐκέτ' ἔπειτα
 Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἡβαιόν. 380
 νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρῃα.
 εὖ μὲν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,
 εὖ δέ τις ἵπποισιν δεῖπνον δότω ὠκνπόδεσιν,
 εὖ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω·

ὥς κε πανημέριοι στυγερῶ κρινώμεθ' Ἄρηϊ. 385
 οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἡβαιόν,
 εἰ μὴ νύξ ἔλθοῦσα διακρινέει μένος ἀνδρῶν.
 ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσσι
 ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχεϊ χεῖρα καμείται·
 ἰδρώσει δέ τευ ἵππος, ἐϋξοον ἄρμα τιταίνων. 390
 ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
 μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα
 ἄρκιον ἐσσεύεται φυγέειν κύνας ἢδ' οἰωνούς.

*The Greeks stir like waves: Agamemnon prepares a sacrifice
and calls the chiefs.*

ὧς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἴαχον, ὥς ὅτε κῦμα
 ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἔλθῶν, 395
 προβλήτῃ σκοπέλῳ· τὸν δ' οὔποτε κύματα λείπει
 παντοίων ἀνέμων, ὅτ' ἂν ἔνθ' ἢ ἔνθα γένωνται.
 ἀνστάντες δ' ὀρέοντο, κεδασθέντες κατὰ νῆας,
 κάπνισσάν τε κατὰ κλισίας καὶ δειπνον ἔλοντο.
 ἄλλος δ' ἄλλῳ ἔρεζε θεῶν αἰειγενετῶν, 400
 εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρης.
 αὐτὰρ ὁ βοῦν ἰέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 πίονα, πενταέτηρον, ὑπερμενείῃ Κρονίωνι·
 κίκλησκεν δὲ γέροντας ἀριστῆας Παναχαιῶν,
 Νέστορα μὲν πρότιστα καὶ Ἰδομενῆα ἄνακτα, 405
 αὐτὰρ ἔπειτ' Αἴαντε δῶν καὶ Τυδέος υἱόν,
 ἕκτον δ' αὖτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.
 αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·
 ἦδε γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονεῖτο.
 βοῦν δὲ περίσθησάν τε καὶ οὐλοχύτας ἀνέλοντο· 410
 τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·

Then offers this prayer.

Ζεῦ κύδιστε, μέγιστε, κελαινεφές, αἰθέρι ναίων,
 μὴ πρὶν ἐπ' ἡέλιον δύναι καὶ ἐπὶ κνέφας ἔλθειν,
 πρὶν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον
 αἰθαλόεν, πρῆσαι δὲ πυρὸς δηϊοιο θύρετρα, 415
 Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι
 χαλκῷ ῥωγαλέον· πολέες δ' ἀμφ' αὐτὸν ἑταῖροι
 πρηνέες ἐν κονίησιν ὁδὰξ λαζοίατο γαῖαν.

They then sacrifice and feast.

Ὡς ἔφατ'· οὐδ' ἄρα πῶ οἱ ἐπεκραΐαινε Κρονίων·
 ἀλλ' ὅγε δέκτο μὲν ἰρά, πόνον δ' ἀμέγαρτον ὄφελλεν. 420
 αὐτὰρ ἐπεὶ ῥ' εὗξαντο, καὶ οὐλοχύτας προβάλοντο,
 αὔερυσαν μὲν πρῶτα, καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον, κατὰ τε κνίσσῃ ἐκάλυσαν
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 καὶ τὰ μὲν ἄρ' σχίζῃσιν ἀφύλλοισιν κατέκαιον· 425
 σπλάγχνα δ' ἄρ' ἀμπεύραντες ὑπείρεχον Ἥφαιστοιο.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα, καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα, 430
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔϊσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,

Nestor bids Agamemnon linger not, but gather the host for fight.

τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·
 Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 μηκέτι νῦν δήθ' αὖθι λεγώμεθα μηδ' ἔτι δηρὸν 435

ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.
 ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
 λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας·
 ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 ἴομεν, ὄφρα κε θᾶσσον ἐγείρομεν ὄξυν Ἄρηα. 440
 ὣς ἔφατ'· οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσεν,
 κηρύσσειν πόλεμόνδε κάρη κομόωντας Ἀχαιοὺς.

They assemble, Athena helping to incite them,

οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
 οἱ δ' ἄμφ' Ἀτρεΐωνα διοτρεφέες βασιλῆες 445
 θῦνον κρίνοντας· μετὰ δὲ γλαυκῶπις Ἀθήνη,
 αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήραον, ἀθανάτην τε·
 τῆς ἑκατὸν θύσανοι παγχρύσειο ἠερέθονται,
 πάντες εὐπλεκέες, ἐκατόμβοιοι δὲ ἕκαστος.
 σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν, 450
 ὀτρύνουσ' ἰέναι· ἐν δὲ σθένος ὤρσεν ἑκάστῃ
 καρδίῃ, ἄλληκτον πολεμίζειν ἥδὲ μάχεσθαι.
 τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ', ἥδ' ἐνέεσθαι
 ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαίαν.

like fire in a forest, or flocks of birds, or swarms of flies.

Ἥυτε πῦρ αἰδηλον ἐπιφλέγει ἄσπετον ὕλην 455
 οὐρεὸς ἐν κορυφῇς, ἔκαθεν δέ τε φαίνεται αὐγὴ·
 ὥς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίοιο
 αἰγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἴκεν.
 Τῶν δ', ὥστ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,
 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων, 460
 Ἀσίφ' ἐν λειμῶνι Καῦστρίου ἀμφὶ ῥέεθρα

ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσιν,
 κλαγγηδὸν προκαθίζοντων, σμαραγεῖ δέ τε λειμών·
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
 ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν 465
 σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
 ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
 μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὦρη.

Ἦύτε μνιάων ἀδινάων ἔθνεα πολλά,
 αἵτε κατὰ σταθμὸν ποιμνήϊον ἡλάσκουσιν, 470
 ὦρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει·
 τόσσοι ἐπὶ Τρώεσσι κάρη κομόωντες Ἀχαιοὶ
 ἐν πεδίῳ ἴσταντο, διαρραῖσαι μεμαῶτες.

*The leaders, like goatherds, order each his own flock: Agamemnon
 in the midst like a bull among the kine.*

Τοὺς δ', ὥστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες
 ρεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν· 475
 ὥς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα,
 ὑσμίνηνδ' ἰέναι· μετὰ δέ, κρείων Ἀγαμέμνων,
 ὄμματα καὶ κεφαλὴν ἱκελος Διὶ τερπικεραύνῳ,
 Ἄρεϊ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.
 ἦύτε βούς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων 480
 ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν·
 τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἡματι κείνῳ,
 ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν.

O Muses, aid me to tell the muster!

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι·
 ὑμεῖς γὰρ θεαί ἐστε, πάρεστέ τε, ἴστε τε πάντα, 485
 ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν·

οἵτινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
 πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι, οὐδ' ὀνομήνω·
 οὐδ' εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,
 φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη· 490
 εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο
 θυγατέρες, μνησαίαθ', ὅσοι ὑπὸ Ἴλιον ἦλθον.
 ἀρχοὺς αὖ νηῶν ἐρέω, νῆάς τε προπάσας.

The Boeotians.

Βοιωτῶν μὲν Πηνέλεως καὶ Ληϊτός ἦρχον,
 Ἄρκεσίλαός τε Προθόηνωρ τε Κλονίος τε· 495
 οἳ θ' Ὑρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσαν,
 Σχοῖνόν τε Σκῶλόν τε, πολύκνημόν τ' Ἐτεωνόν,
 Θέσπειαν, Γραϊάν τε καὶ εὐρύχορον Μυκαλησόν,
 οἳ τ' ἄμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,
 οἳ τ' Ἐλεῶν εἶχον ἥδ' Ὑλην καὶ Πετεῶνα, 500
 Ὠκαλήν, Μεθεῶνά τ', εὐκτίμενον πτολίεθρον,
 Κώπας, Εὐτρησὶν τε, πολυτρήρωνά τε Θίσβην,
 οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλίαρτον,
 οἳ τε Πλάταιαν ἔχον, ἥδ' οἳ Γλίσαντ' ἐνέμοντο,
 οἳ θ' Ὑποθήβας εἶχον, εὐκτίμενον πτολίεθρον, 505
 Ὀγχηστόν θ' ἱερόν, Ποσιδῆϊον ἀγλαὸν ἄλσος,
 οἳ τε πολυστάφυλον Ἄρνην ἔχον, οἳ τε Μίδειαν,
 Νίσάν τε ζαθέην, Ἀνθηδόνα τ' ἐσχατώσαν·
 τῶν μὲν πεντήκοντα νέες κίον· ἐν δὲ ἐκάστη
 κούροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον. 510

The Minyae-realm: its leaders sons of Ares.

Οἳ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,
 τῶν ἥρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἱὲς Ἄρης,

οὓς τέκεν Ἀστυόχη, δόμῳ Ἀκτορος Ἀζειῖδαο,
 παρθένος αἰδοίη, ὑπερώϊον εἰσαναβᾶσα,
 Ἀρηϊ κρατερῶ· ὃ δέ οἱ παρελέξατο λάθρῃ· 515
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

The Phokians.

Αὐτὰρ Φωκῶν Σχεδῖος καὶ Ἐπίστροφος ἦρχον,
 υἱέες Ἰφίτου μεγαθύμου Ναυβολίδαο·
 οἱ Κυπάρισσον ἔχον, Πυθῶνά τε πετρήεσσαν,
 Κρίσάν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπήν, 520
 οἳ τ' Ἀνεμώρειαν καὶ Τάμπολιν ἀμφενέμοντο,
 οἳ τ' ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔναιον,
 οἳ τε Λίλαιαν ἔχον, πηγῆς ἐπὶ Κηφισοῖο·
 τοῖς δ' ἅμα τεσσαράκοντα μέλαιναί νῆες ἔποντο.
 οἱ μὲν Φωκῶν στίχας ἵστασαν ἀμφιέποντες· 525
 Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.

The Locrians.

Λοκρῶν δ' ἡγεμόνευεν Οἰλῆος ταχὺς Αἴας,
 μείων, οὔτι τόσος γε ὅσος Τελαμώνιος Αἴας,
 ἀλλὰ πολὺ μείων· ὀλίγος μὲν ἦν, λινοθώρηξ,
 ἐγχεῖν δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιοὺς· 530
 οἱ Κῦνόν τ' ἐνέμοντ', Ὀπόεντά τε Καλλιάρον τε,
 Βῆσσαν τε Σκάρφην τε καὶ Αὐγειαῖς ἐρατεινάς,
 Τάρφην τε Θρόνιον τε Βοαγρίου ἀμφὶ ῥέεθρα·
 τῷ δ' ἅμα τεσσαράκοντα μέλαιναί νῆες ἔποντο
 Λοκρῶν, οἱ ναίουσι πέρην ἱερῆς Εὐβοίης. 535

The Euboeans.

Οἳ δ' Εὐβοίαν ἔχον μένεα πνεύοντες Ἀβαντες,
 Χαλκίδα τ' Εἰρέτριάν τε πολυστάφυλόν θ' Ἰστίαιαν,

Κήρινθόν τ' ἔφαλον, Δίου τ' αἰπὺ πτολίεθρον,
οἷ τε Κάρυστον ἔχον, ἡδ' οἷ Στύρα ναιετάασκον·
τῶν αὖθ' ἡγεμόνευ' Ἐλεφήνωρ, ὄζος Ἄρηος, 540
Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.
τῷ δ' ἅμ' Ἀβαντες ἔποντο θοοί, ὅπιθεν κομόωντες,
αἰχμηταί, μεμαῶτες ὀρεκτῆσιν μελίσσιν
θώρηκας ῥήξιν δηῖων ἅμφι στήθεσσιν·
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 545

Athens and Salamis.

Οἷ δ' ἄρ' Ἀθήνας εἶχον, ἐϋκτίμενον πτολίεθρον,
δῆμον Ἐρεχθῆος μεγαλήτορος, ὃν ποτ' Ἀθήνη
θρέψε, Διὸς θυγάτηρ, τέκε δὲ ζεῖδωρος Ἄρουρα,
καδ δ' ἐν Ἀθήνῃς εἷσεν, ἐφ' ἐνὶ πίοι νηφ'·
ἐνθάδε μιν ταύροις καὶ ἀρνείοις ἱλάονται 550
κοῦροι Ἀθηναίων, περιτελλομένων ἐνιαυτῶν·
τῶν αὖθ' ἡγεμόνευ' υἱὸς Πετewῶ Μενεσθεύς.
τῷ δ' οὐ πῶ τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνὴρ,
κοσμήσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.
Νέστωρ οἷος ἔριζεν· ὁ γὰρ προγενέστερος ἦεν. 555
τῷ δ' ἅμα πεντήκοντα μέλαινα νῆες ἔποντο.
Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας.
[στῆσε δ' ἄγων, ἵν' Ἀθηναίων ἴσταντο φάλαγγες.]

Argos and the neighboring places.

Οἷ δ' Ἄργος τ' εἶχον, Τίρυνθά τε τειχιόεσσαν,
Ἑρμιόνην, Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας. 560
Τροίξην', Ἡϊόνας τε καὶ ἀμπελόεντ' Ἐπίδauρον,
οἷ τ' ἔχον Αἰγίναν, Μάσητά τε, κοῦροι Ἀχαιῶν·
τῶν αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης,

καὶ Σθένελος, Καπανῆος ἀγακλειτοῦ φίλος υἱός·
τοῖσι δ' ἄμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φώς, 565
Μηκιστέος υἱὸς Ταλαϊονίδαο ἄνακτος.

συμπάντων δ' ἡγείτο βοὴν ἀγαθὸς Διομήδης·
τοῖσι δ' ἄμ' ὀγδώκοντα μέλαιναί νῆες ἔποντο.

Οἱ δὲ Μυκήνας εἶχον, ἔκτιμένον πτολίεθρον,
ἄφνειόν τε Κόρινθον, ἔκτιμένας τε Κλεωνάς, 570

Ὀρνειάς τ' ἐνέμοντο, Ἀραιθυρέην τ' ἐρατεινὴν,
καὶ Σικυῶν', ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασίλευεν,

οἱ θ' Ὑπερησίην τε καὶ αἰπεινὴν Γονόεσσαν,
Πελλήνην τ' εἶχον, ἥδ' Αἴγιον ἀμφενέμοντο,

Αἰγιαλὸν τ' ἀνὰ πάντα, καὶ ἀμφ' Ἑλίκην εὐρείαν· 575
τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων

Ἀτρεΐδης· ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσατο νώροπα χαλκόν,

कुδιόων, ὅτι πᾶσι μετέπρεπεν ἡρώεσσιν,
οὐνεκ' ἄριστος ἔην, πολὺ δὲ πλείστους ἄγε λαούς. 580

Sparta and the neighboring places.

Οἱ δ' εἶχον κοίλην Λακεδαίμονα κητώεσσαν,
Φαρίν τε Σπάρτην τε, πολυτρήρωνά τε Μέσσην,

Βρυσείας τ' ἐνέμοντο καὶ Αἰγείας ἐρατεινάς,
οἱ τ' ἄρ' Ἀμύκλας εἶχον, Ἑλος τ', ἔφαλον πτολίεθρον,

οἱ τε Λάαν εἶχον, ἥδ' Οἰτυλον ἀμφενέμοντο· 585
τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,

ἑξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο.

ἐν δ' αὐτὸς κίεν ἦσι προθυμίῃσι πεποιθώς,

ὀτρύνων πόλεμόνδε· μάλιστα δὲ ἔieto θυμῷ

τίσασθαι Ἑλένης ὀρμήματά τε στοναχάς τε. 590

Οἱ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἐρατεινὴν,

καὶ Θρύον, Ἀλφειοῖο πόρον, καὶ ἑύκτιτον Αἰπύ,
καὶ Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔναιον,
καὶ Πτελεὸν καὶ Ἔλος καὶ Δώριον, ἔνθα τε Μοῦσαι
ἀντόμεναι Θάμυριν τὸν Θρήϊκα παῦσαν ἀοιδῆς, 595
Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος —
στεῦτο γὰρ εὐχόμενος νικησέμεν, εἵπερ ἂν αὐταὶ
Μοῦσαι ἀείδοιεν, κοῦραι Διὸς αἰγιόχοιο·
αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν
θεσπεσίην ἀφέλοντο, καὶ ἐκλέλαθον κιθαριστὺν — 600
τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότης Νέστωρ·
τῷ δ' ἐνενήκοντα γλαφυραὶ νέες ἐστιχώοντο.

Arcadia.

Οἱ δ' ἔχον Ἀρκαδίην, ὑπὸ Κυλλήνης ὄρος αἰπύ,
Αἰπύτιον παρὰ τύμβον, ἔν' ἄνδρες ἀγχιμαχηταί,
οἱ Φένεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον, 605
Ῥίπην τε, Στρατῆν τε καὶ ἡνεμόεσσαν Ἐνίσπην,
καὶ Τεγέην εἶχον καὶ Μαντινέην ἐρατεινὴν,
Στύμφηλόν τ' εἶχον, καὶ Παρρασίην ἐνέμοντο·
τῶν ἦρχ' Ἀγκαίιοι πάϊς, κρείων Ἀγαπήνωρ,
ἐξήκοντα νεῶν· πολέες δ' ἐν νηϊ ἐκάστη 610
Ἀρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν.
αὐτὸς γάρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων
νῆας εὖσσέλμους, περάαν ἐπὶ οἶνοπα πόντον,
Ἀτρεΐδης· ἐπεὶ οὐ σφί θαλάσσια ἔργα μεμήλει.

Elis and the islands.

Οἱ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα δῖαν ἔναιον 615
ὄσσον ἐφ' Ἑρμίνην καὶ Μύρσινοσ ἐσχατόωσα,
πέτρην τ' Ὠλενίην καὶ Ἀλείσιον ἐντὸς ἑέργει·

τῶν αὖ τέσσαρες ἄρχοι ἔσαν· δέκα δ' ἀνδρὶ ἐκάστω
 νῆες ἔποντο θοαί, πολέες δ' ἔμβαινον Ἐπειοί.
 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγησάσθην, 620
 υἱες, ὁ μὲν Κτεάτου, ὁ δ' ἄρ' Εὐρύτου Ἀκτορίωνος·
 τῶν δ' Ἀμαρυγκείδης ἦρχε κρατερὸς Διῶρης·
 τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,
 υἱὸς Ἀγασθέneos Αὐγηϊάδαο ἀνακτος.

Οἳ δ' ἐκ Δουλιχίου, Ἐχινάων θ' ἱεράων 625
 νήσων, αἱ ναίουσι πέρην ἁλός, Ἥλιδος ἄντα·
 τῶν αὖθ' ἡγεμόνευε Μέγης, ἀτάλαντος Ἄρηϊ,
 Φυλειδης, ὃν τίκτε διΐφιλος ἱππότης Φυλεύς,
 ὃς ποτε Δουλίχιόνδ' ἀπενάσσατο, πατρὶ χολωθείς·
 τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο. 630

Αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλήνας μεγαθύμους,
 οἳ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,
 καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχέϊαν,
 οἳ τε Ζάκυνθον ἔχον, ἥδ' οἳ Σάμον ἀμφενέμοντο,
 οἳ τ' ἠπειρον ἔχον, ἥδ' ἀντιπέραια νέμοντο· 635
 τῶν μὲν Ὀδυσσεὺς ἦρχε, Διὶ μῆτιν ἀτάλαντος·
 τῷ δ' ἅμα νῆες ἔποντο δυῶδεκα μυλτοπάρηοι.

Aetolia.

Αἰτωλῶν δ' ἡγείτο Θόας, Ἀνδραίμονος υἱός,
 οἳ Πλευρῶν' ἐνέμοντο καὶ Ὀλυνον ἥδὲ Πυλλήνην,
 Χαλκίδα τ' ἀγχίαλον, Καλυδῶνά τε πετρήεσαν — 640
 οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος υἱέες ἦσαν,
 οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος —
 τῷ δ' ἐπὶ πάντ' ἐτέαλτο ἀνασσέμεν Αἰτωλοῖσιν·
 τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

Crete and Rhodes : with the story of Tlepolemos.

Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν, 645
οἱ Κνωσὸν τ' εἶχον, Γόρτυνά τε τειχιόεσσαν,
Λύκτον, Μίλητόν τε καὶ ἀργινόεντα Λύκαστον,
Φαιστόν τε Ῥύτιόν τε, πόλεις ἐὺ ναιεταώσας,
ἄλλοι θ', οἱ Κρήτην ἐκατόμπολιν ἀμφενέμοντο.
τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν, 650
Μηριόνης τ' ἀτάλαντος Ἐνναλίῳ ἀνδρεϊφόντῃ·
τοῖσι δ' ἅμ' ὀγδώκοντα μέλαινα νῆες ἔποντο.

Τληπόλεμος δ' Ἡρακλείδης, ἧς τε μέγας τε,
ἐκ Ῥόδου ἐννέα νῆας ἄγεν Ῥοδίων ἀγερῶχων·
οἱ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες, 655
Λίνδον, Ἰηλυσὸν τε καὶ ἀργινόεντα Κάμειρον.
τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,
ὃν τέκεν Ἀστυόχεια βίῃ Ἡρακληείῃ·
τὴν ἄγετ' ἐξ Ἐφύρης, ποταμοῦ ἀπο Σελλήεντος,
πέρσας ἄστεα πολλὰ διοτρεφέων αἰζηῶν. 660
Τληπόλεμος δ' ἐπεὶ οὖν τράφη ἐν μεγάρῳ εὐπῆκτῳ,
αὐτίκα πατρὸς ἐοῖο φίλον μήτρῳα κατέκτα,
ἦδη γηράσκοντα Λικύμνιον, ὅζον Ἄρης.
αἰψα δὲ νῆας ἔπηξε, πολὺν δ' ὃ γε λαὸν ἀγείρας,
βῆ φεύγων ἐπὶ πόντον· ἀπειλήσαν γάρ οἱ ἄλλοι 665
υἱέες υἱωνοί τε βίης Ἡρακληείης.
αὐτὰρ ὃ γ' ἐς Ῥόδον ἔξεν ἀλώμενος, ἄλγεα πάσχων·
τριχθὰ δὲ ὤκηθεν καταφυλαδόν, ἥδ' ἐφίληθεν
ἐκ Διός, ὅστε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει.
[καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων.] 670

The islands.

Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας εἵσας,
Νιρεὺς, Ἀγλαΐης υἱός, Χαρόποιό τ' ἀνακτος,

Νιρεὺς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα·
ἀλλ' ἀλαπαδνὸς ἔην, παῦρος δέ οἱ εἶπετο λαός. 675

Οἱ δ' ἄρα Νίσυρόν τ' εἶχον Κράπαθόν τε Κάσον τε,
καὶ Κῶν, Εὐρυπύλοιο πόλιν, νήσους τε Καλύδνας·
τῶν αὖ Φείδιππός τε καὶ Ἄντιφος ἡγησάσθην,
Θεσσαλοῦ νῖε δὺν Ἡρακλεῖδαο ἄνακτος·
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόντων. 680

Northern Greece.

Νῦν αὖ τούς, ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,
οἳ τ' Ἄλωνα, οἳ τ' Ἀλόπην, οἳ τε Τρηχῖν' ἐνέμοντο,
οἳ τ' εἶχον Φθίην ἥδ' Ἑλλάδα καλλιγύναικα·
Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί·
τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς. 685

ἀλλ' οἳ γ' οὐ πολέμοιοι δυσηχέος ἐμνώοντο·
οὐ γὰρ ἔην, ὅστις σφιν ἐπὶ στίχας ἡγήσαιο.
κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς,
κούρης χωόμενος Βρισηΐδος ἠϋκόμοιο,
τὴν ἐκ Λυρνησσοῦ ἐξείλετο, πολλὰ μογήσας, 690
Λυρνησσὸν διαπορθήσας καὶ τείχεα Θήβης·
καδ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμώρους,
υἱέας. Εὐήνοιο Σεληπιάδαο ἄνακτος·
τῆς ὃ γε κεῖτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.

Οἱ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα, 695
Δήμητρος τέμενος, Ἴτωνά τε, μητέρα μήλων,
ἀγχιάλόν τ' Ἀντρῶν' ἥδὲ Πτελεὸν λεχεποῖν·
τῶν αὖ Πρωτεσίλαος Ἀρήϊος ἡγεμόνευεν,
ζωὸς ἐὼν· τότε δ' ἤδη ἔχεν κάτα γαῖα μέλαινα.
τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκῃ ἐλέλειπτο, 700

καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ,
 νηὸς ἀποθρώσκοντα πολὺ πρῶτιστον Ἀχαιῶν.
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·
 ἀλλὰ σφεας κόσμησε Ποδάρκης, ὅζος Ἄρηος,
 Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο,

705

αὐτοκασίγνητος μεγαθύμου Πρωτεσιλάου,
 ὀπλότερος γενεῇ· ὁ δ' ἅμα πρότερος καὶ ἀρείων,
 ἥρως Πρωτεσίλαος Ἀρήϊος· οὐδέ τι λαοὶ
 δεύονθ' ἡγεμόνος, πόθεον δέ μιν ἐσθλὸν ἔοντα·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

710

Οἱ δὲ Φεράς ἐνέμοντο παρὰ Βοιβηΐδα λίμνην,
 Βοίβην καὶ Γλαφύρας καὶ εὐκτιμένην Ἰαωλκόν·
 τῶν ἥρχ' Ἀδμήτῳ φίλος παῖς ἔνδεκα νηῶν,
 Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δία γυναικῶν,
 Ἄλκηστις, Πελῖας θυγατρῶν εἶδος ἀρίστη.

715

Οἱ δ' ἄρα Μηθῶνην καὶ Θαυμακίην ἐνέμοντο,
 καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν·
 τῶν δὲ Φιλοκτήτης ἥρχεν, τόξων εὖ εἰδώς,
 ἑπτὰ νεῶν· ἐρέται δ' ἐν ἐκάστῃ πεντήκοντα
 ἐμβέβασαν, τόξων εὖ εἰδότες Ἴφι μάχεσθαι.

720

ἀλλ' ὁ μὲν ἐν νήσῳ κείμεν κρατέρ' ἄλγεα πάσχων,
 Λήμνῳ ἐν ἡγαθέῃ, ὅθι μιν λίπον υἱες Ἀχαιῶν,
 ἔλκεϊ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου·
 εὐθ' ὁ γε κείτ' ἀχέων· τάχα δὲ μνησέσθαι ἔμελλον
 Ἀργεῖοι παρὰ νηυσὶ Φιλοκτῆταο ἀνακτος.
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·
 ἀλλὰ Μῆδων κόσμησεν, Οἰλῆος νόθος υἱός,
 τόν ρ' ἔτεκεν Ῥήνῃ ὑπ' Οἰλῆϊ πτολιπόρθῳ.

725

Οἱ δ' εἶχον Τρίκκην καὶ Ἰθώμην κλωμακόεσσαν,
 οἱ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλιῆος·

730

τῶν αὖθ' ἡγείσθην Ἀσκληπιοῦ δύο παῖδε,
 ἱητῆρ' ἀγαθῷ, Ποδαλείριος ἦδὲ Μαχάων·
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Οἱ δ' ἔχον Ὀρμένιον, οἱ τε κρήνην Ὑπέρειαν,
 οἱ τ' ἔχον Ἀστέριον, Τιτάνοιό τε λευκὰ κάρηνα· 735
 τῶν ἦρχ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Οἱ δ' Ἀργισσαν ἔχον, καὶ Γυρτώνην ἐνέμοντο,
 Ὀρθην, Ἠλώνην τε, πόλιν τ' Ὀλοοσσόνα λευκὴν·
 τῶν αὖθ' ἡγεμόνευε μενεπτόλεμος Πολυποίτης, 740
 υἱὸς Πειριθόιο, τὸν ἀθάνατος τέκετο Ζεὺς —
 τὸν ῥ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἴπποδάμεια
 ἥματι τῷ, ὅτε φῆρας ἐτίσατο λαχνήντας,
 τοὺς δ' ἐκ Πηλίου ὤσε, καὶ Αἰθίκεσσι πέλασσεν —
 οὐκ οἶος, ἅμα τῷ γε Λεοντεύς, ὄξος Ἄρῃος, 745
 υἱὸς ὑπερθύμοιο Κορώνου Καινεΐδαο·
 τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Γουνεὺς δ' ἐκ Κύφου ἦγε δύω καὶ εἴκοσι νῆας·
 τῷ δ' Ἐνιῆνες ἔποντο, μενεπτόλεμοί τε Περαιβοί,
 οἱ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο; 750
 οἱ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο·
 ὃς ῥ' ἐς Πηνειὸν προῖει καλλίρροον ὕδωρ·
 οὐδ' ὃ γε Πηνειῷ συμμίσγεται ἀργυροδίνη,
 ἀλλὰ τέ μιν καθύπερθεν ἐπιρρέει, ἡὗτ' ἔλαιον·
 ὄρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορρώξ. 755

Μαγνήτων δ' ἦρχε Πρόθοος, Τευθρηδόνης υἱός,
 οἱ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον
 ναίεσκον· τῶν μὲν Πρόθοος θοὸς ἡγεμόνευεν·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Which were the best horses, and which the best men.

Οὗτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν. 760
 τίς τ' ἄρ τῶν ὄχ' ἄριστος ἔην, σύ μοι ἔννεπε, μοῦσα,
 αὐτῶν, ἡδ' ἵππων, οἱ ἅμ' Ἀτρεΐδῃσιν ἔποντο.

Ἴπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,
 τὰς Εὐμηλος ἔλαννε, ποδώκεας, ὄρνιθας ὥς,
 ὄτριχας, οἰέτεας, σταφύλη ἐπὶ νῶτον εἵσας· 765
 τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
 ἄμφω θηλείας, φόβον Ἀρης φορεούσας.

ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,
 ὄφρ' Ἀχιλεὺς μήνιεν· ὁ γὰρ πολὺ φέρτατος ἦεν,
 ἵπποι θ', οἱ φορέεσκον ἀμύμονα Πηλεΐωνα. 770

ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσι ποντοπόροισιν
 κεῖτ', ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν,
 Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
 δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες,
 τόξοισιν θ'· ἵπποι δὲ παρ' ἄρμασιν οἷσιν ἕκαστος, 775
 λωτὸν ἐρεπτόμενοι, ἐλεόθρεπτόν τε σέλινον,
 ἔστασαν· ἄρματα δ' εὖ πεπυκασμένα κείμε ἀνάκτων
 ἐν κλισίῃς· οἱ δ' ἀρχὸν Ἀρηϊφίλον ποθέοντες
 φοίτων ἔνθα καὶ ἔνθα κατὰ στρατόν, οὐδ' ἐμάχοντο.

Οἱ δ' ἄρ' ἴσαν, ὥσεί τε πυρὶ χθὼν πᾶσα νέμοιτο· 780
 γαῖα δ' ὑπεστενάχιζε, Διὶ ὥς τερπικεραυνῷ
 χωομένῳ, ὅτε τ' ἀμφὶ Τυφωεῖ γαῖαν ἰμάσση·
 εἰν Ἀρίμοις, ὅθι φασὶ Τυφώος ἔμμεναι εὐνάς·
 ὥς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
 ἐρχομένων· μάλα δ' ὤκα διέπρησσον πεδίοιο. 785

Iris, disguised as Polites son of Priam, addresses the Trojans.

Τρῳσὶν δ' ἄγγελος ἦλθε ποδὴνέμος ὠκέα Ἴρις
 πὰρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ.
 οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν,
 πάντες ὁμηγερέες, ἡμὲν νέοι ἡδὲ γέροντες.
 ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις· 790
 εἶσατο δὲ φθογγὴν νῦν Πριάμοιο Πολίτῃ,
 ὃς Τρώων σκοπὸς ἔζε, ποδωκείῃσι πεποιθώς,
 τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυνήταο γέροντος,
 δέγμενος ὁππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί·
 τῷ μιν εἰσαμένη προσέφη πόδας ὠκέα Ἴρις· 795

“Enough of words:—marshal the host by tribes.”

ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοὶ εἰσιν,
 ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίαςτος ὄρωρεν.
 ἦ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,
 ἀλλ' οὐπω τοιόνδε τοσόνδε τε λαὸν ὅπωπα·
 λίην γὰρ φύλλοισιν εἰκότες ἢ ψαμάθοισιν 800
 ἔρχονται πεδίοιο, μαχησόμενοι περὶ ἄστν.
 Ἔκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὧδέ γε ῥέξαι
 πολλοὶ γὰρ κατὰ ἄστν μέγα Πριάμου ἐπίκουροι,
 ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·
 τοῖσιν ἕκαστος ἀνὴρ σημαινέτω, οἷσί περ ἄρχει, 805
 τῶν δ' ἐξηγεῖσθω, κοσμησάμενος πολιήτας.

They muster by the Tomb of Myrine.

ὦς ἔφαθ'· Ἔκτωρ δ' οὐ τι θεᾶς ἔπος ἡγνοίησεν,
 αἶψα δ' ἔλυσ' ἀγορὴν· ἐπὶ τεύχεα δ' ἐσσεύοντο.
 πᾶσαι δ' ὠϊγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
 πεζοὶ θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει. 810

Ἔστι δέ τις προπάροιθε πόλιος αἰπεία κολώνη,
 ἐν πεδίῳ ἀπάνευθε, περιδρομος ἔνθα καὶ ἔνθα·
 τὴν ἧ τοι ἄνδρες Βατίειαν κυκλήσκουσιν,
 ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·
 ἔνθα τότε Τρῶές τε διέκριθεν ἡδ' ἐπίκουροι.

815

The muster.

Τρῳσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος Ἔκτωρ
 Πριαμίδης· ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
 λαοὶ θωρήσσοντο, μεμαότες ἐγχείησιν.

Δαρδανίων αὐτ' ἦρχεν ἐὺς πάϊς Ἀγχίσαο,
 Αἰνείας, τὸν ὑπ' Ἀγχίση τέκε δι' Ἀφροδίτῃ,
 Ἰδης ἐν κνημοῖσι θεὰ βροτῷ εὐνηθεῖσα·
 οὐκ οἶος, ἅμα τῷ γε δύω Ἀντήνορος υἱέ,
 Ἀρχέλοχος τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης.

820

Οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἰδης,
 ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσήποιο,
 Τρῶες· τῶν αὐτ' ἦρχε Λυκάονος ἀγλαὸς υἱός,
 Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.

825

Οἱ δ' Ἀδρηστεϊάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ,
 καὶ Πιτύειαν ἔχον καὶ Τηρείης ὄρος αἰπύ·
 τῶν ἦρχ' Ἀδρηστός τε καὶ Ἀμφιος λινοθώρηξ,
 υἱέ δύω Μέροπος Περκωσίου, ὃς περὶ πάντων
 ἦδεε μαντοσύνας, οὐδὲ οὓς παῖδας ἔασκεν
 στείχειν ἐς πόλεμον φθισήνορα· τῷ δέ οἱ οὐ τι
 πιθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.

830

Οἱ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο,
 καὶ Σηστὸν καὶ Ἀβυδὸν ἔχον καὶ δῖαν Ἀρίσβην·
 τῶν αὖθ' Ἐρτακίδης ἦρχ' Ἀσιος, ὄρχαμος ἀνδρῶν,

835

*Ἄσιος Ἵρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι
αἰθῶνες, μεγάλοι, ποταμοῦ ἅπο Σελλήεντος.

Ἴππόθοος δ' ἄγε φῦλα Πελασγῶν ἐγχεσιμῶρων, 840
τῶν οἱ Λάρισσαν ἐριβῶλακα ναιετάασκον·
τῶν ἦρχ' Ἴππόθοός τε Πύλαιός τ', ὅζος Ἄρῃος,
νῆε δύνω Λήθιοιο Πελασγοῦ Τευταμίδαο.

Αὐτὰρ Θρήϊκας ἦγ' Ἀκάμας καὶ Πείροος ἦρως,
ὄσσοις Ἑλλήσποντος ἀγάρροος ἐντὸς ἔέργει. 845

Εὐφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητῶν,
υἱὸς Τροϊζήνοιο Διοτρεφέος Κεάδαο.

Αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους,
τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρὺ ρέοντος,
Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδναται αἶαν. 850

Παφλαγόνων δ' ἠγεῖτο Πυλαιμένεος λάσιον κῆρ,
ἐξ Ἐνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων·
οἱ ῥα Κύτῳρον ἔχον, καὶ Σήσαμον ἀμφενέμοντο,
ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον
Κρῶμνάν τ' Αἰγιάλόν τε καὶ ὑψηλοὺς Ἐρυθίνους. 855

Αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον,
τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἐννομος οἰωνιστής·
ἀλλ' οὐκ οἰωνοῖσιν ἐρύσσατο Κῆρα μέλαιναν,
ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο 860
ἐν ποταμῷ, ὅθι περ Τρῳᾶς κεραΐζε καὶ ἄλλους.

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάnius θεοειδής,
τῇλ' ἐξ Ἀσκανίης· μέμασαν δ' ὕσμῖνι μάχεσθαι.

Μῆροσιν αὖ Μέσθλης τε καὶ Ἀντιφος ἠγησάσθην,
νῆε Ταλαιμένεος, τῷ Γυγαίῃ τέκε Λίμνη, 865
οἱ καὶ Μήονας ἦγον ὑπὸ Τμῶλῳ γεγαῶτας.

Νάσσης αὖ Καρῶν ἠγήσατο βαρβαροφώνων,

οἱ Μίλητον ἔχον, Φθειρῶν τ' ὄρος ἀκριτόφυλλον,
 Μαιάνδρου τε ῥοάς, Μυκάλης τ' αἰπεινὰ κάρηνα·
 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάστης ἡγησάσθην, 870
 Νάστης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,
 ὃς καὶ χρυσὸν ἔχων πόλεμόνδ' ἱέν, ἥντε κούρη·
 νήπιος, οὐδὲ τί οἱ τό γ' ἐπήρκεσε λυγρὸν ὄλεθρον,
 ἀλλ' ἐδάμῃ ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
 ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων. 875
 Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων,
 τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινήμεντος.

THE ILIAD.

BOOK III.

Advance of both forces described.

Αὐτὰρ ἐπεὶ κόσμηθεν ἄμ' ἡγεμόνεσσιν ἕκαστοι,
Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν ὄρνιθες ὥς,
ἥῃτε περ κλαγγῇ γεράνων πέλει οὐρανόθι πρό,
αἱ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
κλαγγῇ ταί γε πέτονται ἐπ' Ὀκεανοῖο ῥοάων 5
ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσαι·
ἡέριαι δ' ἄρα ταί γε κακὴν ἔριδα προφέρονται·
οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνείοντες Ἀχαιοί,
ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

Εὖτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην, 10
ποιμέσιν οὐ τι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω,
τόσσον τίς τ' ἐπιλεύσσει, ὅσον τ' ἐπὶ λᾶαν ἴησιν·
ὥς ἄρα τῶν ὑπὸ ποσσὶ κονίσαλος ὤρνυτ' ἀελλῆς
ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο.

*Paris at first advances with show of boldness to the combat ;
then recoils before Menelaos :*

Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 15
Τρῶσιν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,
παρδαλέην ὤμοισιν ἔχων καὶ καμπύλα τόξα

καὶ ξίφος· αὐτὰρ ὁ δοῦρε δὺν κεκορυθμένα χαλκῷ
 πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτῆτι.

20

Τὸν δ' ὥς οὖν ἐνόησεν ἀρητῆφιλος Μενέλαος
 ἐρχόμενον προπάρειθεν ὁμίλου, μακρὰ βιβῶντα,
 ὥς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,
 εὐρῶν ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα,
 πεινάων· μάλα γάρ τε κατεσθίει, εἴ περ ἂν αὐτὸν
 σεύωνται ταχέες τε κύνες θαλεροὶ τ' αἰζηοί·
 ὥς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα
 ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσεσθαι ἀλείτην·
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.

25

Τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς
 ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ·
 ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.
 ὥς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνροστος ἀπέστη
 οὐρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα,
 ἄψ δ' ἀνεχώρησεν, ὦχρός τέ μιν εἶλε παρειάς,
 ὥς αὖτις καθ' ὅμιλον ἔδν Τρώων ἀγερώχων
 δείσας Ἀτρεὺς υἱὸν Ἀλέξανδρος θεοειδῆς.
 τὸν δ' Ἐκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσιν·

30

35

for which he is taunted by Hector :

Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἡπεροπεντά,
 αἶψ' ὄφελος ἄγονός τ' ἔμεναι ἄγαμός τ' ἀπολέσθαι.
 καὶ κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν,
 ἢ οὕτω λῶβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.
 ἢ που καγχαλώσι κάρη κομόωντες Ἀχαιοὶ
 φάντες ἀριστῆα πρόμον ἔμμεναι, οὐνεκα καλὸν
 εἶδος ἔπ', ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδέ τις ἀλκή.

40

45

ἧ τοιόσδε ἐὼν ἐν ποντοπόροισι νέεσσι
 πόντον ἐπιπλώσας, ἐτάρους ἐρήρας ἀγείρας,
 μιχθεὶς ἀλλοδαποῖσι γυναῖκ' εὐεῖδ' ἀνῆγες
 ἐξ ἀπῆς γαίης, νυὸν ἀνδρῶν αἰχμητῶν,
 πατρί τε σῶ μέγα πῆμα πόλῃ τε παντί τε δῆμῳ, 50
 δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ;
 οὐκ ἂν δὴ μείνειας ἀρηϊφίλον Μενέλαον;
 γνοίης χ' οἴου φωτὸς ἔχεις θαλερὴν παράκοιτιν.
 οὐκ ἂν τοι χραίσμῃ κίθαρις τά τε δῶρ' Ἀφροδίτης,
 ἧ τε κόμη τό τε εἶδος, ὅτ' ἐν κονίησι μιγείης. 55
 ἀλλὰ μάλα Τρῶες δειδήμονες· ἧ τέ κεν ἦδη
 λαῖνον ἔσσο χιτῶνα κακῶν ἔνεχ' ὅσσα ἔοργας.
 Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·

whereupon he declares himself ready for the combat.

Ἔκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
 αἰεὶ τοι κραδίη πέλεκυς ὥς ἐστιν ἀτειρής, 60
 ὅς τ' εἰσιν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ῥά τε τέχνην
 νήϊον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·
 ὥς σοὶ ἐνὶ στήθεσσι νόος ἀτάρβητος νόος ἐστί.
 μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης·
 οὐ τοι ἀπόβλητ' ἐστί θεῶν ἐρικυδέα δῶρα, 65
 ὅσσα κεν αὐτοὶ δώσω, ἐκὼν δ' οὐκ ἂν τις ἔλοιτο.
 νῦν αὖτ', εἴ μ' ἐθέλεις πολεμίζειν ἡδὲ μάχεσθαι,
 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
 αὐτὰρ ἔμ' ἐν μέσσω καὶ ἀρηϊφίλον Μενέλαον
 συμβάλετ' ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι. 70
 ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἔλων εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότητα καὶ ὅρκια πιστὰ ταμόντες

ναίοιτε Τροίην ἐριβώλακα, τοὶ δὲ νεέσθων
 Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιῖδα καλλιγύναικα. 75
 ὧς ἔφαθ', Ἐκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας,
 καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
 μέσσον δουρὸς ἐλών· τοὶ δ' ἰδρύνθησαν ἅπαντες.
 τῷ δ' ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοί,
 ἰοῖσίν τε τιτυσκόμενοι, λάεσσί τ' ἔβαλλον. 80
 αὐτὰρ ὁ μακρὸν αὔσεν ἀναξ ἀνδρῶν Ἀγαμέμνων·

*Hector calls for a parley and communicates Paris's proposal,
 which is accepted by the Greeks.*

Ἴσχεσθ', Ἀργεῖοι· μὴ βάλλετε, κούροι Ἀχαιῶν·
 στεῦται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἐκτωρ.
 ὧς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἀνέω τ' ἐγένοντο
 ἐσσυμένως. Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπε· 85
 Κέκλυτέ μεν, Τρῶες καὶ εὐκνημίδες Ἀχαιοί,
 μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νείκος ὄρωρεν.
 ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
 τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,
 αὐτὸν δ' ἐν μέσσω καὶ ἀρηϊφίλον Μενέλαον 90
 οἴους ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.
 ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἐλὼν εὖ πάντα γυναικὰ τε οἴκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ τάμωμεν.
 ὧς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ. 95
 τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος·
 Κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἰκάνει
 θυμὸν ἐμόν· φρονέω δὲ διακρινθήμεναι ἤδη
 Ἀργεῖους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
 εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς. 100

ἡμέων δ' ὅπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
 τεθναίῃ· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
 οἴσετε δ' ἄρν', ἕτερον λευκόν, ἑτέρην δὲ μέλαιναν,
 γῇ τε καὶ ἡελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.

Priam is sent for to assist in ratifying the compact.

*Αἴετε δὲ Πριάμοιο βίην, ὄφρ' ὄρκια τάμνη
 αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,
 μή τις ὑπερβασίῃ Διὸς ὄρκια δηλήσῃται.
 αἰεὶ δ' ὅπλοτέρων ἀνδρῶν φρένες ἡερέθονται·
 οἷς δ' ὁ γέρων μετέησιν, ἅμα πρόσσω καὶ ὀπίσσω
 λεύσσει, ὅπως ὅχ' ἄριστα μετ' ἀμφοτέροισι γένηται. 110

*Ὡς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῶές τε
 ἐλπόμενοι παύσασθαι οὔζυροῦ πολέμοιο.
 καὶ ῥ' ἵππους μὲν ἔρυσαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοί,
 τεύχεά τ' ἐξεδύοντο, τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
 πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα. 115

*Ἐκτωρ δὲ προτὶ ἄστνυ δύνω κήρυκας ἔπεμπε
 καρπαλίμως ἄρνας τε φέρειν Πριάμόν τε καλέσσαι.
 αὐτὰρ ὁ Ταλθύβιον προῖει κρείων Ἀγαμέμνων
 νῆας ἔπι γλαφυρὰς ἰέναι, ἥδ' ἄρν' ἐκέλευεν
 οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίῳ. 120

Iris carries the tidings to Helen,

*Ἴρις δ' αὖθ' Ἑλένη λευκωλένῳ ἄγγελος ἦλθεν,
 εἰδομένη γαλόῳ, Ἀντηνοριῖδαο δάμαρτι,
 τὴν Ἀντηνοριίδης εἶχε κρείων Ἑλικάων,
 Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
 τὴν δ' εὖρ' ἐν μεγάρῳ· ἥ δὲ μέγαν ἰστὸν ὕφαινε 125
 δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,

οὐς ἔθεν εἵνεκ' ἔπασχον ὑπ' Ἄρῃος παλαμάων,
ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις·

Δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι 130
Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·
οἱ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν ἄρηα
ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο,
οἱ δὴ νῦν ἕεται σιγῇ (πόλεμος δὲ πέπανται)
ἄσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν. 135
αὐτὰρ Ἀλέξανδρος καὶ ἀρηϊφίλος Μενέλαος
μακρῆς ἐγχείησι μαχήσονται περὶ σείο·
τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις.

who repairs, attended by her handmaidens, to the Scaean gates,

ὣς εἰποῦσα θεὰ γλυκὺν ἴμερον ἔμβαλε θυμῷ
ἀνδρός τε προτέραιο καὶ ἄστεος ἠδὲ τοκῆων. 140
αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθόνῃσιν
ὥρμᾶτ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα,
οὐκ οἶη, ἅμα τῇ γε καὶ ἀμφίπολοι δὺ ἔποντο,
Αἴθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις.
αἶψα δ' ἔπειθ' ἵκανον ὅθι Σκαιαὶ πύλαι ἦσαν. 145

where she excites the admiration of the Trojan counsellors,

Οἱ δ' ἀμφὶ Πριάμον καὶ Πάνθοον ἠδὲ Θυμοίτην
Λάμπον τε Κλυτίον θ' Ἰκετάονά τ', ὅζον Ἄρῃος,
Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
εἶατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν, 150
γῆραϊ δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ
ἔσθλοί, τεττίγεσιν εἰκότες, οἳ τε καθ' ὕλην
δενδρέφ' ἐφεζόμενοι ὅπα λειριόεσσαν ἰεῖσιν.
τοῖοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.

οἱ δ' ὥς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργον ἰοῦσαν,
ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον· 155

Οὐ νέμεσις Τρῶας καὶ εὐκνήμιδας Ἀχαιοὺς
τοιγῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
αἰνῶς ἀθανάτησι θεῆς εἰς ὧπα ἔοικεν.
ἀλλὰ καὶ ὧς, τοίη περ ἐοῦσ', ἐν νηυσὶ νεέσθω,
μηδ' ἡμῖν τεκέεσσί τ' ὀπίσσω πῆμα λίποιτο. 160

*and, at Priam's request, points out and calls by name the
bravest of the Greeks.*

Ὡς ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ·
δεῦρο πάροιθ' ἐλθοῦσα, φίλον τέκος, ἕξου ἐμεῖο,
ὄφρα ἴδῃ πρότερόν τε πόσιν πηούς τε φίλους τε·
οὐ τί μοι αἰτίη ἐσσί, θεοὶ νύ μοι αἰτιοὶ εἰσιν,
οἳ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν· 165

First, Agamemnon;

ὥς μοι καὶ τόνδ' ἄνδρα πελώριον ἔξονομήνης,
ὅς τις ὄδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἡὗς τε μέγας τε.
ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασι·
καλὸν δ' οὕτω ἐγὼν οὐ πῶ ἴδον ὀφθαλμοῖσιν,
οὐδ' οὕτω γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικε. 170

Τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, διὰ γυναικῶν·
αἰδοῖός τέ μοί ἐσσι, φίλε ἔκυρέ, δεινός τε·
ὥς ὄφελεν θάνατός μοι ἄδειν κακός, ὅπποτε δεῦρο
υἱεῖ σῶ ἐπόμεν θάλαμον γνωτούς τε λιποῦσα
παῖδά τε τηλυγέτην καὶ ὀμηλικίην ἐρατεινήν. 175
ἀλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.
τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνείρειαι ἡδὲ μεταλλάς·
οὗτός γ' Ἀτρεΐδης, εὐρὺ κρείων Ἀγαμέμνων,

ἀμφοτέρων, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής·
δαῖρ' αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε. 180

ὣς φάτο, τὸν δ' ὁ γέρων ἡγάσσατο φώνησέν τε·
ὦ μάκαρ Ἀτρεΐδῃ, μοιρηγενές, ὀλβιόδαιμον,
ἦ ῥά νύ τοι πολλοὶ δεδμήατο κοῦροι Ἀχαιῶν.
ἤδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσιν,
ἔνθα ἴδον πλείστους Φρύγας ἀνέρας αἰολοσπῶλους, 185
λαοὺς Ὀτρῆος καὶ Μυγδόνος ἀντιθέοιο,
οἳ ῥά τότε ἔστρατόωντο παρ' ὄχθας Σαγγαρίοιο·
καὶ γὰρ ἐγὼν ἐπίκουρος ἔων μετὰ τοῖσιν ἐλέχθην
ἡματι τῷ, ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·
ἀλλ' οὐδ' οἱ τόσοι ἦσαν ὅσοι ἐλίκωπες Ἀχαιοί. 190

next, Odysseus ;

Δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἐρέειν ὁ γεραίός·
εἴπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὃς τις ὄδ' ἐστί·
μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαο,
εὐρύτερος δ' ὥμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
τεύχεα μὲν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ, 195
αὐτὸς δὲ κτίλος ὥς ἐπιπωλεῖται στίχας ἀνδρῶν·
ἀρνεῖω μιν ἐγὼ γε ἔϊσκω πηγεσιμάλλῳ,
ὃς τ' οἶων μέγα πῶϋ διέρχεται ἀργεννάων.

Τὸν δ' ἡμείβετ' ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα·
οὔτος δ' αὖ Λαερτιάδης, πολύμητις Ὀδυσσεύς, 200
ὃς τράφη ἐν δήμῳ Ἰθάκης κραναῆς περ ἐούσης,
εἰδὼς παντοίους τε δόλους καὶ μῆδεα πυκνά.

Τὴν δ' αὐτ' Ἀντήνωρ πεπνυμένος ἀντίον ἦνδα·
ὦ γύναι, ἦ μάλα τοῦτο ἔπος νημερτὲς εἶπες·
ἤδη γὰρ καὶ δεῦρό ποτ' ἦλθε δῖος Ὀδυσσεύς 205
σεῦ ἔνεκ' ἀγγελίης σὺν ἀρηϊφίλῳ Μενελάῳ.

τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
 ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μῆδεα πυκνά.
 ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὦμους, 210
 ἄμφω δ' ἐξομένω γεραρώτερος ἦεν Ὀδυσσεύς.
 ἀλλ' ὅτε δὴ μύθους καὶ μῆδεα πᾶσιν ὕφαινον,
 ἦ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευε
 παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολὺμυθος
 οὐδ' ἀφαμαρτοεπής, εἰ καὶ γένει ὕστερος ἦεν. 215
 ἀλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,
 στάσκειν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πήξας,
 σκῆπτρον δ' οὐτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,
 ἀλλ' ἀστεμφὲς ἔχεσκειν, αἶδρεῖ φωτὶ ἐοικώς·
 φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὐτῶς· 220
 ἀλλ' ὅτε δὴ ὅπα τε μεγάλην ἐκ στήθεος εἶη
 καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίησιν,
 οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος·
 οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.

third, Ajax.

Τὸ τρίτον αὐτ' Αἴαντα ἰδὼν ἐρέειν' ὁ γεραιός· 225
 τίς τ' ἄρ' ὄδ' ἄλλος Ἀχαιὸς ἀνὴρ ἡϋς τε μέγας τε,
 ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὦμους;
 Τὸν δ' Ἑλένη τανύπεπλος ἀμείβετο, δῖα γυναικῶν·
 οὗτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν·
 Ἰδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὥς 230
 ἔστηκ', ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἡγερέθονται.
 πολλάκι μιν ξείνισσεν ἀρηΐφιλος Μενέλαος
 οἴκῳ ἐν ἡμετέρῳ, ὁπότε Κρήτηθεν ἵκοιτο.

As her eyes run over the host, they fail to find Castor and Polydeukes.

Νῦν δ' ἄλλους μὲν πάντας ὁρῶ ἐλίκωπας Ἀχαιοὺς,
οὓς κεν εὖ γνοίην καὶ τ' οὐνομα μυθησαίμην· 235
δοιῶ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
Κάστορά θ' ἱππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,
αὐτοκασιγνήτω, τῷ μοι μία γείνατο μήτηρ·
ἧ οὐχ ἐσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς,
ἧ δεύρω μὲν ἔποντο νέεσσ' ἐνι ποντοπόροισιν, 240
νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν
αἰσχεα δειδιότες καὶ ὀνειδέα πόλλ', ἃ μοί ἐστιν.
Ὡς φάτο, τοὺς δ' ἦδη κάτεχεν φυσίζοος αἶα
ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.

The herald Idaios delivers the summons to Priam, who mounts his chariot, accompanied by Antenor, and drives out upon the plain, where the two armies are assembled.

Κήρυκες δ' ἀνὰ ἄστῃ θεῶν φέρον ὄρκια πιστά, 245
ἄρνε δύω καὶ οἶνον εὐφρονα, καρπὸν ἀρούρης,
ἀσκῶ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν
κῆρυξ Ἰδαῖος ἠδὲ χρύσεια κύπελλα·
ὥτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·
Ὅρσεο, Λαομεδοντιάδῃ· καλέουσιν ἄριστοι 250
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτῶνων
ἐς πεδίον καταβῆναι, ἵν' ὄρκια πιστὰ τάμῃτε.
αὐτὰρ Ἀλέξανδρος καὶ ἀρητῆφιλος Μενέλαος
μακρῆς ἐγχείησι μαχήσονται ἀμφὶ γυναικί·
τῷ δέ κε νικήσαντι γυνή καὶ κτήμαθ' ἔποιτο· 255
οἱ δ' ἄλλοι φιλότῃ καὶ ὄρκια πιστὰ ταμόντες
ναίοιμεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται
Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιΐδα καλλιγύναικα.

ὣς φάτο, ῥίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἑταίροις
 ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο. 260
 ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τείνεν ὀπίσσω·
 παρ δέ οἱ Ἀντήνωρ περικαλλέα βήσето δίφρον.
 τῷ δὲ διὰ Σκαιῶν πεδίωνδ' ἔχον ὠκέας ἵππους.

Ἄλλ' ὅτε δὴ ῥ' ἴκοντο μετὰ Τρώας καὶ Ἀχαιοὺς,
 ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν 265
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχώοντο.
 ὦρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 ἂν δ' Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγανοὶ
 ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
 μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν. 270
 Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
 ἧ οἱ παρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
 ἀρνῶν ἐκ κεφαλῶν τάμνε τρίχας· αὐτὰρ ἔπειτα
 κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.
 τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὐχετο χεῖρας ἀνασχών· 275

Agamemnon prays to Zeus and sacrifices the lambs.

Ζεῦ πάτερ, Ἰδοθην μεδέων, κύδιστε μέγιστε,
 ἠέλιός θ', ὅς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,
 καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας
 ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὁμόςσῃ,
 ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὄρκια πιστά. 280
 εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,
 αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
 ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·
 εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
 Τρώας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, 285
 τιμὴν δ' Ἀργείοις ἀποτινέμεν ἥν τιν' ἔοικεν,

ἥ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
 εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες
 τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,
 αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποινῆς 290
 αὐθι μένων, εἴως κε τέλος πολέμοιο κιχείω.

Ἦ, καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλεΐ χαλκῷ·
 καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
 θυμοῦ δενομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός.
 οἶνον δ' ἐκ κρητῆρος ἀφυσσόμενοι δεπάεσσιν 295
 ἔκχεον, ἥδ' εὖχοντο θεοῖς αἰειγενέτησιν·
 ᾧδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε·

Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
 ὀππότεροι πρότεροι ὑπὲρ ὄρκια πημήνεια,
 ᾧδὲ σφ' ἐγκέφαλος χαμάδις ῥέοι ὡς ὅδε οἶνος, 300
 αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμείειν.

ὣς ἔφαν, οὐδ' ἄρα πῶ σφιν ἐπεκραΐαινε Κρονίων,
 τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπε·

After which Priam returns to the city.

Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί·
 ἦ τοι ἐγὼν εἴμι προτὶ Ἴλιον ἡνεμόεσσαν 305
 ἄψ, ἐπεὶ οὐ πῶ τλήσομ' ἐν ὀφθαλμοῖσιν ὁρᾶσθαι
 μαρναμένον φίλον υἱὸν ἀρηϊφίλῳ Μενελάῳ·
 Ζεὺς μὲν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
 ὀπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.

Ἦ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φῶς, 310
 ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τείνεν ὀπίσσω·
 παρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
 τὼ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·

*Hector and Odysseus measure off the lists, and shake the helmet
until the lot of Paris leaps forth.*

Ἐκτωρ δὲ Πριάμοιο πᾶϊς καὶ δῖος Ὀδυσσεὺς
χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα
κλήρους ἐν κυνέῃ χαλκήρεϊ πᾶλλον ἐλόντες,
ὀππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
λαοὶ δ' ἡρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
ὦδε δέ τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε·

Ζεῦ πάτερ, ἴδθην μεδέων, κύδιστε μέγιστε,
ὀππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκε,
τὸν δὲς ἀποφθίμενον δύναι δόμον Ἀῖδος εἶσω,
ἡμῖν δ' αὖ φιλότῃ καὶ ὄρκια πιστὰ γενέσθαι.

ὣς ἄρ' ἔφαν, πᾶλλον δὲ μέγας κορυθαίολος Ἐκτωρ
ἄψ ὁρώων· Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν.
οἱ μὲν ἔπειθ' ἵζοντο κατὰ στίχας, ἥχι ἐκάστω
ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·

The champions arm themselves ;

αὐτὰρ ὃ γ' ἀμφ' ὤμοισιν ἐδύσετο τεύχεα καλὰ
δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠὲ κόμοιο.
κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν
καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν
οἷο κασιγνήτοιο Λυκάονος, ἥρμοσε δ' αὐτῷ.
ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον
χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε·
κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν,
ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
εἵλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμηφιν ἀρήρει.
ὥς δ' αὐτως Μενέλαος ἀρήϊος ἔντε' ἔδυνεν.

and stride into the lists.

Οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὁμίλου θωρήχθησαν, 340
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο
 δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόοντας
 Τρώας θ' ἵπποδάμους καὶ εὐκνήμιδας Ἀχαιοὺς·
 καὶ ῥ' ἐγγὺς στήτην διαμετρητῶ ἐνὶ χώρῳ
 σείοντ' ἐγχείας ἀλλήλοισιν κοτέοντε. 345

πρόσθε δ' Ἀλέξανδρος προῖει δολιχόσκιον ἔγχος,
 καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' ἔισην·
 οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμὴ
 ἀσπίδι ἐν κρατερῇ· ὁ δὲ δεύτερος ὤρνυτο χαλκῶ
 Ἀτρεΐδης Μενέλαος ἐπευξάμενος Διὶ πατρί· 350

Ζεῦ ἄνα, δὸς τίσασθαι ὃ με πρότερος κάκ' ἔοργε,
 δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον,
 ὄφρα τις ἐρρίγησι καὶ ὀψιγόνων ἀνθρώπων
 ξεινοδόκον κακὰ ρέξαι, ὃ κεν φιλότητα παράσχη.

Ἡ ῥα, καὶ ἀμπεπαλὼν προῖει δολιχόσκιον ἔγχος, 355
 καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἔισην.
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
 καὶ διὰ θώρηκος πολυδαϊδάλου ἡρήρειστο·
 ἀντικρὺ δὲ παρὰ λαπάρην διάμησε χιτῶνα
 ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν. 360

Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον
 πληξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῶ
 τριχθὰ τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.
 Ἀτρεΐδης δ' ὦμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·

Ζεῦ πάτερ, οὗ τις σείο θεῶν ὀλοώτερος ἄλλος· 365
 ἦ τ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος·
 νῦν δέ μοι ἐν χεῖρεσσιν ἄγῃ ξίφος, ἐκ δέ μοι ἔγχος
 ἤϊχθη παλάμηφιν ἐτώσιον, οὐδ' ἔβαλόν μιν.

Ἦ, καὶ ἐπαίξας κόρυθος λάβεν ἵπποδασείης,
 ἔλκε δ' ἐπιστρέψας μετ' εὐκνήμιδας Ἀχαιοὺς· 370
 ἄγχε δέ μιν πολύκεστος ἱμᾶς ἀπαλὴν ὑπὸ δειρήν,
 ὃς οἱ ὑπ' ἀνθερεῶνος ὀχεὺς τέτατο τρυφαλείης.

The combat is already decided in favor of Menelaos, when Aphrodite interposes, rescues Paris from the victor, and transports him to his own bed-chamber,

Καὶ νύ κεν εἵρυσσέν τε καὶ ἄσπετον ἦρατο κῦδος,
 εἰ μὴ ἄρ' ὁξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
 ἣ οἱ ῥῆξεν ἱμάντα βοὸς ἱφι κταμένοιο· 375
 κεινὴ δὲ τρυφάλεια ἅμ' ἔσπετο χειρὶ παχείῃ.
 τὴν μὲν ἔπειθ' ἦρως μετ' εὐκνήμιδας Ἀχαιοὺς
 ῥῶψ' ἐπιδιήσας, κόμισαν δ' ἐρίηρες ἐταῖροι.
 αὐτὰρ ὁ ἅψ' ἐπόρουσε κατακτάμεναι μενεαίνων
 ἔγχρ' ἡλκείῳ· τὸν δ' ἐξήρπαξ' Ἀφροδίτη 380
 ῥεῖα μάλ' ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ,
 καδ' δ' εἶσ' ἐν θαλάμῳ εὐώδεϊ κηῶντι.

whither she summons Helen,

αὐτὴ δ' αὐθ' Ἑλένην καλέουσ' ἱε· τὴν δ' ἐκίχανεν
 πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρῳαὶ αἴλις ἦσαν.
 χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα, 385
 γρητὶ δέ μιν εἰκυῖα παλαιγενεῖ προσέειπεν,
 εἰροκόμῳ, ἣ οἱ Λακεδαίμονι ναιετοώσῃ
 ἦσκειν εἷρια καλά, μάλιστα δέ μιν φιλέεσκειν·
 τῇ μιν ἐεισαμένη προσεφώνεε δι' Ἀφροδίτη·

Δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι. 390
 κείνος ὃ γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσιν,
 κάλλεϊ τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης

ἀνδρὶ μαχησάμενον τόν γ' ἐλθεῖν, ἀλλὰ χορόνδε
ἔρχεσθ', ἥ ἐ χοροῖο νέον λήγοντα καθίζειν.

ὣς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν· 395
καὶ ῥ' ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν
στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
θάμβησέν τ' ἄρ' ἔπειτα ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

who at first resists, but is compelled to comply.

Δαιμονίη, τί με ταῦτα λιλαίεαι ἡπεροπεύειν ;
ἦ πῆρ με προτέρω πολίων εὖ ναιομενάων 400
ἄξεις ἦ Φρυγίης, ἦ Μηρονίης ἐρατεινῆς,
εἴ τίς τοι καὶ κείθι φίλος μερόπων ἀνθρώπων ;
οὐνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι,
τοῦνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης ; 405
ἦσο παρ' αὐτὸν ἰοῦσα, θεῶν δ' ἀπόεικε κελεύθου,
μηδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὀλυμπον,
ἀλλ' αἰεὶ περὶ κείνον ὀτίζυε καὶ ἐ φύλασσε,
εἰς ὃ κέ σ' ἦ ἄλοχον ποιήσεται, ἦ ὃ γε δούλην.
κείσε δ' ἐγὼν οὐκ εἶμι (νεμεσσητὸν δέ κεν εἶη) 410
κείνου πορσανέουσα λέχος· Τρῳαὶ δέ μ' ὀπίσσω
πᾶσαι μωμήσονται· ἔχω δ' ἄχ' ἄκριτα θυμῷ.

Τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτη·
μή μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,
τὼς δέ σ' ἀπεχθήρω ὥς νῦν ἔκπαγλ' ἐφίλησα, 415
μέσσω δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,
Τρώων καὶ Δαναῶν, σὺν δέ κεν κακὸν οἶτον ὀληται.
ὣς ἔφατ', ἔδεισεν δ' Ἑλένη, Διὸς ἐκγεγαυῖα,
βῆ δὲ κατασχομένη ἐανῶ ἀργῇτι φαεινῷ,
σιγῇ, πάσας δὲ Τρῳὰς λάθην· ἦρχε δὲ δαίμων. 420

Aphrodite and Helen enter Paris's house.

Αἱ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἵκοντο,
 ἀμφίπολοι μὲν ἔπειτα θεῶς ἐπὶ ἔργα τράποντο,
 ἡ δ' εἰς ὑπόροφον θάλαμον κίε διὰ γυναικῶν.
 τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομμειδῆς Ἀφροδίτη
 ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα· 425
 ἔνθα καθίζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,
 ὅσσε πάλιν κλίνασα, πόσιν δ' ἡνίπαπε μύθῳ·

Helen upbraids her husband with his cowardice.

*Ἦλυθες ἐκ πολέμου· ὥς ὥφελες αὐτόθ' ὀλέσθαι
 ἀνδρὶ δαμείς κρατερῷ, ὃς ἐμὸς πρότερος πόσις ἦεν.
 ἡ μὲν δὴ πρὶν γ' εὐχέ' ἀρηϊφίλου Μενελάου 430
 σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχρῃ φέρτερος εἶναι·
 ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηϊφίλον Μενέλαον
 ἐξαὐτίς μαχέσασθαι ἐναντίον. ἀλλὰ σ' ἐγὼ γε
 παύεσθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ
 ἀντίβιον πόλεμον πολεμίζειν ἥδὲ μάχεσθαι 435
 ἀφραδέως, μή πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμήης.

Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν·
 μή με, γύναι, χαλεποῖσιν ὀνείδεσι θυμὸν ἔνιπτε.
 νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθῆνῃ,
 κείνον δ' αὖτις ἐγώ· παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν. 440
 ἀλλ' ἄγε δὴ φιλότῃ τραπέιομεν εὐνηθέντε·
 οὐ γάρ πώ ποτέ μ' ὦδέ γ' ἔρως φρένας ἀμφεκάλυψεν,
 οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἑρατεινῆς
 ἔπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσιν,
 νήσῳ δ' ἐν Κρανάῃ ἐμίγην φιλότῃ καὶ εὐνῇ, 445
 ὥς σεο νῦν ἔραμαι καὶ με γλυκὺς ἡμερος αἰρεῖ.

Ἡ ῥα, καὶ ἄρχε λέχοσδε κιών · ἅμα δ' εἶπετ' ἄκοιτις.
τὼ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν.

*Meanwhile Menelaos charges through the battle-field in search of
Paris;*

Ἀτρεΐδης δ' ἄν' ὄμιλον ἐφοῖτα θηρὶ ἐοικώς,
εἷ πουν ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα. 450
ἀλλ' οὐ τις δύνατο Τρώων κλειτῶν τ' ἐπικούρων
δεῖξαι Ἀλέξανδρον τότε ἄρηϊφίλῳ Μενελάῳ.
οὐ μὲν γὰρ φιλότῃ γ' ἐκεύθανον, εἷ τις ἴδοιτο ·
ἴσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.

*and Agamemnon claims that Helen be delivered up to the Greeks,
in compliance with the compact.*

τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων · 455
Κέκλυτέ μευ, Τρῶες καὶ Δάρδανοι ἡδ' ἐπίκουροι ·
νίκη μὲν δὴ φαίνεται ἄρηϊφίλου Μενελάου ·
ὕμεις δ' Ἀργεῖην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
ἔκδοτε, καὶ τιμὴν ἀποτινέμεν ἣν τιν' ἔοικεν,
ἣ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται. 460
Ὡς ἔφατ' Ἀτρεΐδης, ἐπὶ δ' ἦνεον ἄλλοι Ἀχαιοί.

LIST OF BOOKS OF REFERENCE ON HOMER AND THE ILIAD.

Autenrieth's <i>Homeric Dictionary</i>	Revised ed. Harpers: N.Y., 1891.
Matthew Arnold, "On translating Homer," originally contained in <i>Essays in Criticism</i>	{ Vol 2 of 7 volume edition of M. Arnold's Prose Works. Macmillan & Co.; New York, 1883
Bonitz, <i>Origin of the Homeric Poems</i> , translated by L. R. Packard	
H. N. Coleridge, <i>Introduction to the Study of the Greek Classic Poets</i>	Harpers: New York, 1880.
Gladstone, <i>Primer on Homer</i>	Jas. Munroe & Co.: Boston, 1842.
Gladstone, <i>Juventus Mundi</i>	D. Appleton & Co., N. Y., or Macmillan & Co.: London, 1876.
R. C. Jebb, <i>Primer of Greek Literature</i>	Macmillan & Co.: London, 1869.
Mahaffy, <i>History of Greek Literature</i> , vol. I.	Idem, 1877.
Grote's <i>History of Greece</i> , chaps. xv., xx., xxi.	Harpers: New York, 1880.
Monro's <i>Homeric Grammar</i>	Harpers: New York, 1856.
Murray's <i>Mythology</i>	Macmillan & Co.: London, 1882.
Seemann's <i>Mythology</i> , translated by Bianchi	Scribner: New York, 1876.
Article "Homer," in Smith's <i>Classical Dictionary</i> .	Harpers: New York, 1876.
Article "Homer," by D. B. Monro, in <i>Encyclopædia Britannica</i>	Article "Homer," in Smith's <i>Classical Dictionary</i> .
	Ninth edition.

Of poetical translations may be named those of: George Chapman, 1557-1634; Alexander Pope, 1688-1744; Edward, Earl of Derby, 1799-1869; William Cullen Bryant, 1794-1878.

Among recent editions of Homer published in England the following may be mentioned: F. A. Paley's school edition of Iliad I-XII, George Bell & Sons: London, 1879; D. B. Monro's Iliad, Book I; Pratt and Leaf's Story of Achilles. The last two were published by Macmillan & Co.: London, 1878 and 1880. To these may be added Dindorf's edition in four volumes of the *Scholia* of the Codex Venetus (see Introduction, vii), Clarendon Press Series: London, 1875.

Of helps published in Germany, note the following: Ebeling's *Lexicon Homericum* (a very elaborate work, begun in 1871, and now approaching completion) and Seiler's *Wörterbuch der Homerischen Gedichte* (a very valuable book); Naegelsbach's Commentary on Iliad I-III; and the editions with notes of La Roche, Ameis-Hentze, Koch, and Faesi. The best text editions are those of Bekker (1843), La Roche (1873), Nauck (1877).

Those who have the opportunity are earnestly advised to visit the Astor Library in New York, and to request the privilege of seeing the *Editio Princeps*, or first printed edition of the Iliad, which appeared in Florence in 1488. Its editor was a learned Greek, Demetrius Chalcondylas (lit. 'Bronze-Pen'), who came to Italy about the time of the fall of Constantinople. This splendid edition, published in two volumes folio, is not only a fine specimen of an ancient book, but gives one an excellent idea of the forms of the Greek letters employed in the best manuscripts of the Iliad.

LIST OF ABBREVIATIONS.

IN the following pages, Attic forms are indicated by being enclosed in square brackets; they will be understood as being, in most cases, the equivalents of the Homeric forms which immediately precede them. Reference is uniformly made to the different books of the Iliad by the capital letters of the Greek alphabet. Thus Α 5 signifies Iliad, Book I. verse 5.

The following are the most important abbreviations : —

acc. signifies accusative.	N. signifies Note.
act. " active.	nom. " nominative.
adj. " adjective, adjectively.	ntr., neut. " neuter.
adv. " adverb, adverbially.	obj. " object.
aor. " aorist.	opt. " optative.
cf. " confer, compare.	p., pp. " page, pages.
comp. " comparative.	ptc. " participle.
conj. " conjunction.	pass. " passive.
dat. " dative.	pf., perf. " perfect.
esp. " especially.	pl. " plural.
fem. " feminine.	plupf. " pluperfect.
follg., ff. following.	pr., pres. " present.
freq. " frequently.	priv. " privative.
fut. " future.	prob. " probably.
gen. " genitive.	q.v. " <i>quod vide</i> , which see.
G. " Goodwin's Grammar.	R. " Remark.
H. " Allen's Hadley's Grammar.	sc. " <i>scilicet</i> , supply.
Hom. " Homer, Homeric.	sg., sing. " singular.
i.e. " <i>id est</i> , that is.	subj. " subject, subjunctive.
impv. " imperative.	subst. " substantive, substantively.
inf. " infinitive.	sup. " superlative.
ipf. " imperfect.	sync. " syncopated.
κτλ. " <i>καὶ τὰ λοιπά</i> , etc.	trans. " transitive.
Lat. " Latin.	v., vv. " verse, verses.
lit. " literally.	v. " <i>vide</i> , see.
masc. " masculine.	v.l. " <i>varia lectio</i> , different reading.
midd. " middle.	§, §§ " section, sections.

NOTES.

BOOK FIRST.

**Ἀλφα, λιτὰς Χρύσου, λοιμὸν στρατοῦ, ἔχθος ἀνάκτων.*¹

Alpha the Prayer of Chryses sings; the army's Plague; the Strife of kings.

1. *Θεά*: 'goddess,' the Muse, — not, however, addressed by name, nor known to the poet as one of nine sisters. She is the daughter of Zeus and can bestow and take away the gift of song. For an invocation of the Muse in English, see Milton's *Paradise Lost*, Book I. v. 6. — *Πηληϊάδεω* [*Πηλείδου*]: the first example of synizesis (see Essay on Scanning, § 4); pronounce *-δεω* as one syllable, as if *dyō*. If we compare the two patronymics *Πηληϊάδης* and *Πηλεΐδης*, we distinguish two forms of the stem of *Πηλεΐς*, *Πηλη-* and *Πηλε-*, to which there have been added respectively the endings *-ιαδης* and *-ιδης*. — *Ἀχλῆος*: the loss of one *λ* leaves the *ι* with its natural short quantity. The substitution of *-έως* for *-ῆος* (— for —) is an example of *metathesis quantitatis*, or transposition of quantity. The Attic form of the gen. [*Ἀχιλλέως*] could not close a hexameter, for we should have — — instead of — —.

2. *οὐλομένην* [*όλομένην*]: 2 aor. midd. ptc. from *δλλυμι*. The 2 sing. opt. *δλοιο* is a form of imprecation, 'may you perish' (cf. Lat. *pereas*); and the change of meaning in the ptc. is from the pass. to an act. signification; from 'cursed' to 'bringing a curse,' 'destructive.' Cf. Milton's 'mortal taste,' *Paradise Lost*, Book I. v. 2. — *μυρ'* (observe accent, G. 383, 2; and see *Lexicon*): 'numberless'; it is not used in Hom. as a definite numeral in signif. 10,000. — *ἔθηκε*: lit. 'set,' *i. e.* 'caused,' 'made.' — *ἄλγε'* [*ἐλγη*]: in prose the final vowel would not be elided, but would be contracted with the preceding.

3. *ἰφθίμους*: treated here as an adj. of two endings though in E 415 we find the fem. form *ἰφθίμη*. Perhaps the poet avoids the monotony in the sound of final syllables which would be caused by *ἰφθίμας*. — *Ἄϊδι*:

¹ The hexameter lines prefixed to the notes on each book, and giving in a form easy to remember the subject of A, B, T, Δ, E, Z, are found in the Commentaries on Homer by Eustathius, Bishop of Thessalonica (see Introduction, V.); they are ascribed to Stephanus Grammaticus, a grammarian of Alexandria. The translations of the same are by George Chapman (1557-1634), the earliest English translator of Homer.

'to Hades,' — the person, not the place, is meant. The form *Ἄϊδι* is a heteroclite dat. as if from nom. *Ἄϊς*. Hom. uses the nominative forms, *Ἄϊδης* and *Ἄϊδωνεύς* [*Ἄϊδης*, *ἄϊδης*]. — *προΐαψεν*: 'hurled forward to.' *ἰαπ*, stem of *ἰάπτω* = *iac*-, stem of *iacio*. Hence *προΐαψεν* corresponds etymologically to *proiecit*.

4. *αὐτοὺς*: 'themselves'; the real man to Hom. was the body, not the phantom *ψυχή*, which escaped through the mouth at death. *αὐτός* in Hom. with very rare exceptions is always intensive. — *δὲ ἐλάρια*: the first instance of apparent hiatus. G. 34, H. 75 D a. *ἐλάρια* is really *Φελάρια*. — *τεύχε* [*ἔτευχε*]: the first instance of omitted augment, see Sketch of Dialect, § 4. — *κύνεσσιν* [*κυσίν*].

5. *τε*: in Attic we should hardly find *τε* used thus alone, but rather *καί*. — *πᾶσι*: used in colloquial sense, 'all there were,' 'all that chose to come.' — *δ' ἐτελείετο* [*δ' ἐτελείτο*]: the relation of thought between this clause and the preceding is such that *ἐτελείετο* gives the reason for *τεύχε*. Instead of *δέ*, we should perhaps have had in prose the subordinative conjunction *γάρ*. A series of clauses connected by co-ordinate conjunctions forms *parataxis*; hypotaxis, on the other hand, is the subordination of dependent to principal clauses which is characteristic of sentences having a periodic structure. In an early stage of a language, as in the language of children, we find a great deal of parataxis; as the language becomes more developed, hypotaxis is more common, and sentences become complex. We shall notice many instances of parataxis in Hom.

6. *ἐξ οὗ δὴ*: 'from the very time when' (*cf.* Lat. *ex quo*). — *τὰ πρῶτα*: Hom. also uses *τὸ πρῶτον* and *πρῶτον*, the usual Attic forms. — *διαστήτην*: 'parted.' An idea of motion is very commonly associated with *ἵστημι* in Greek, though generally derived from the context rather than belonging to the verb itself.

7. *Ἀτρεΐδης*: for explanation of patronymic suffix *-ιδης*, see G. 846, 3, H. 559 b. — *ἄναξ* = *Φάναξ* (see on v. 4).

8. *ἔριδι ξυνέηκε* [*συνήκε*, 1 aor. from *συνίημι*]: 'brought together in strife,' *commisit*; phrase opposite in form, but identical in sense with *διαστήτην ἐρίσαντε*, v. 6. — *μάχεσθαι*: inf. of purpose. G. 1532, H. 951.

9. *Δητοὺς καὶ Διὸς υἱός*: Apollo is meant (*cf.* v. 36). — *ὁ γάρ*: the first example of the article in its pronominal use; restricted in Attic, in Homer usual. G. 935, H. 653. — *βασιλῆϊ*: for construction, G. 1177, H. 764, 2.

10. *νοῦσον* [*νόσον*]: 'pestilence.' — *ὀλέκοντο* [*ὄλλυντο*]: The change of tense from *ᾤργε* to *ὀλέκοντο* should be noticed. Thereby the latter verb is made to indicate the result, gradually accomplished, of the action of the former. Thus lit. we should translate: 'let loose a pestilence and the people were perishing;' but the meaning is, 'he let loose a pestilence, so that the people were perishing.' In short, we have another example of parataxis (*cf.* v. 5).

11. τὸν Χρύσην [ἰκέϊνον τὸν Χρύσην]: 'that Chryses' — ἠτίμασεν: ἀτιμάω and ἀτιμάζω both occur in Hom.; the first gives aor. ἠτίμησε. — ἀρηγήρα: the first example of a spondaic verse. Such verses, which occur in Hom. about in the proportion of 1 : 20, generally end in a four-syllabled word which just fills out the last two feet of the verse. Cf. vv. 14, 21, 74; see also Essay on Scanning, § 1.

12. νῆας [ναῦς]: orig. νῆΐας, Lat. *naves*.

13. λυσόμενος: indirect mid.: 'release for oneself,' 'ransom.' Cf., for signif. in act. voice, λύσαι and λύσω, in vv. 20 and 29. — ἀπαίρεισι [ἀπειρος]: lit. 'endless.'

14. στέμματ': first example of that use of pl. for sing. which should usually be noticed in translation, but sometimes has no other reason than metrical convenience. Cf. v. 28, where στέμμα precisely equals στέμματα. The word designates 'bands of wool,' ordinarily bound about the head of the priest. See Hom. Dict.

15. χρυσῶ [χρυσῶ]. Here we not only have synizesis (see on Πηληϊδέω, v. 1), but the two syllables thus pronounced as one are reckoned one short syllable (see Essay on Scanning, § 5, 5). The fillets of the god were in this case carried suspended at the end of the staff, or perh. wound around it, to mark the priest who came as suppliant as under Apollo's protection.

16. Ἀρτεῖδα: acc. dual.

17. ἐυνήμιδες: this resolution of the diphthong, in compds. of εἶ, 'well,' regularly occurs when the last vowel of the diphthong is brought before such combinations of letters as make it long by position. The greaves, which were usually of bronze (see Hom. Dict. κνημῖς), were often elaborately ornamented, and formed a conspicuous part of the armor.

18. θεοί: pronounce by synizesis as one syllable; for though final -οι is reckoned short in its influence upon the accent of preceding syllables, it is yet long in quantity, and hence cannot stand as the last syllable of a dactyl. — δοῖεν: opt. of desire. G. 1507, H. 870. The thought is: if you release my daughter, my prayer shall be that the gods may grant, etc., but the idea is expressed by two co-ordinate sentences, — parataxis.

19. πόλιν: for quantity of final syllable, see Essay on Scanning, § 5, 4.

20. φάην: often used in Hom. where we unexpressive people should use only α possessive pron., 'my.' — λύσαι and δέχεσθαι are examples of the infin. used as inv. G. 1536, H. 957. — τὰ ἀποινα: lit. 'this ransom.'

21. ἀξόμενοι: the ptc. agreeing with the subj. of an inf. stands in nom. because the inf. takes the place of a finite verb. So, in Latin we reg. find the nom. as subj. of the hist. inf.

22. ἐπ-εφθήμην: εὐφημέω, cf. Lat. *favere linguis*, later means 'abstain from words of ill omen,' i.e. 'be silent.' Here the meaning is

more positive: 'shouted assent to his prayer (*ἐπί*), bidding him to.' The follg. inf. are explanatory (epexegetical) of *ἐπευφήμησαν*.

23. *ἱερῆα* [*ιερῆα*]. — *δέχθαι* [*δέξασθαι*]: 2 aor. inf., consisting simply of stem and ending, for *δεχ-σθαι*. H. 61.

24. *θυμῷ*: local dat. 'in his soul.' G. 1196, H. 783.

25. *κρατερόν . . . ἔτελλεν*: 'was laying a hard (stern) charge upon him.' In the separation of *ἐπί* and *ἔτελλεν*, we have our first instance of tmesis (*τμήσις* from *τέμνω*, lit. 'cutting'), by which is understood the separation, in a compound, of the preposition from the verb. All prepositions were originally adverbs. In their next stage they blend in meaning with certain verbs, forming with them a new compound idea, though often written separately; this is called tmesis. Last, the elements thus blended are uniformly written as a compound verb. In the Homeric language we observe all three stages, between which tmesis occupies a middle or transition place. It is often difficult to decide whether a preposition is adverbial or whether it is separated from a verb by tmesis. If we have a compound, it must differ in meaning from simple verb + preposition. Here *ἐπί* and *ἔτελλεν* preserve the meaning of the compound *ἐπιτέλλειν*: 'enjoin.'

26. *κίχλω*: not 2 aor. subj. from pres. *κίχάνω*, for that would be *κίχω*. This form *κίχλω* supposes a stem *κίχε-*, lengthened to *κίχει-*, and must be regarded as a subj. pres. from assumed pres. *κίχῃμι*. From the stem *κίχε-* we have the forms: ipf. *ἐκίχμεν*, subj. *κίχλω*, opt. *κίχῃη*, inf. *κίχῃναι*, ptc. *κίχῃς*. For subj., see G. 1344, H. 866, 1.

27. *δηθύνοντα*: for elision, see Sketch of Dialect, § 4. — *αὐτίς*: 'again.'

28. *χραίσμῃ*: 2 aor. subj. of a defective verb *ἐχραίσμε*. For subj., see G. 1378, H. 887. — *τοῖ* [*σοι*]: for dat., see G. 1159 and 1160, H. 764, 2.

29. *πρίν*: adv., not conj., 'sooner shall old age come upon her,' etc. Notice here again the tendency to use short co-ordinate sentences (parataxis), instead of combining several of them into a period. — *μιν* [*αὐτήν*]: this enclitic pron. of 3d sing. may stand for all genders.

30. "Αργεῖ": used in a broad sense for 'Peloponnesus,' of which it was so important a city. — *ἐνὶ Φολκῷ*: apparent hiatus. — *πάτρης* [*πάτρως* or *πατρίδος*]: for gen., G. 1148 and 1149, H. 757.

31. The frame of the Hom. loom was upright (*ἰσθός*, from *ἵστημι*) instead of horizontal, as in hand-loom of our day, and the weaver stood in front of it, stepping alternately to the right and left as the shuttle was thrown. — *ἐπὶ* in *ἐπ-οίχασθαι* implies repetition: 'going to over and over again,' 'plying.' — *ἀντιόωσαν*: 'approaching,' assimilated form, from *ἀντιόουσιν*. The *ου* passes into *ω*, to which the *α* is assimilated. See Sketch of Dialect, § 18, 1.

32. *ὥς κε νέηαι* [*ὥς ἂν νέη*]: *κε* [*ἄν*] is occasionally joined to the conjunction in final clauses. G. 1367, H. 882.

33. *ὥς ἔφατ'* [*οὕτως ἔφη*]: when *ὥς* means 'thus,' it is always oxytone

except in the phrases *καὶ ὥς, οὐδ' ὥς*. — *ἔβαισεν*: the aug. *ε* is here properly used as long, because account is taken of a letter of the theme, remembered though unwritten. That theme is *δφι-*, and the aor., with lengthened stem, *ἐδφεισεν*.

34. *παρὰ θίνα*: 'along the shore.' — *πολυφλόισβοιο*: suggests by its sound its meaning. Such words are called onomatopœtic.

35. *ἀπάνευθε*: 'far away,' *ἀπό, ἄνευ*, and the suffix *-θεν* or *-θε*. — *πολλὰ* (cogn. acc.) . . . *ἡράθ* [*ἡράτο*]: 'was praying earnestly,' ipf. 3d sing. from *ἀράομαι*.

36. *Ἀνακτι*: for case, G. 1159 and 1160, H. 764, 2. — *τόν [δν]*: the first instance where the article fills the place of the relative. G. 935, H. 275 D. — *Δητώ*: 'Leto,' Lat. *Latona*, greatly revered as the mother of Apollo and Artemis, whom she brought forth on the island Delos. See v. 9.

37. *μεν [μου] Χρύσην*: Chryse and Killa were unimportant towns in the Troad. The term Troad (*ἡ Τρωάς*, sc. *χώρα* or *γῆ*) designates the region about Troy. — *ἀμφιβέβηκας*: 'protectest,' lit. 'standest about.' The figure may be of a warrior standing over and defending a fallen companion. Notice that most of the perfects in Hom. denote a *state*, and are to be translated as presents. — *Τενέβοιο*: for gen., G. 1109, H. 741. — *ἴφι*: 'mightily.' The suffix *-φι* is properly an instrumental suffix, and has its original force here. The same suffix appears in Latin in *tibi, sibi*, and *mihī*.

39. *Σμινθεῦ*: 'Sminthian;' this word probably means 'destroyer of field-mice' (*σμίνθος*), which infested fields of grain. — *τοῖ [σοι]*. — *χαρήεντα*: pred. adj. with *νηόν [νεών]*, may be translated by adv. expression, 'for thy pleasure.' — *ἐπὶ . . . ἔραψα* (unaug. aor. from *ἐρέφω*): 'roofed over,' i.e. 'built.'

40. *κατὰ . . . ἔκηα [κατέκαυσα]*: 'consumed utterly,' lit. 'burned down.' The form *ἔκηα* is produced from the theme *κα-* (*καυ* or *καφ*) by lengthening the theme-vowel, after the analogy of liquid verbs. See Sketch of Dialect, § 20, 3.

41. *ἦδ(ε)*: orig. correlative of *ἡμέν*, but often used alone, = *καί*. — *κρήνην ἔλδωρ [κράνον τὴν εὐχὴν]*: Hom. pres. is *κραίαινω*, strengthened form of Attic *κραίνω*.

42. *τίσειαν*: distinguish *τίω*, 'honor,' from *τίνω*, 'punish.' For opt., G. 1507, H. 870. — *βέλεσσιν*: dat. of means or instrument.

43. *τοῦ*: for gen., G. 1102, H. 742.

44. *κατ'*: for loss of accent with elided vowel, G. 120, H. 107. — *Οὐλύμπιοι [Οὐλύμπου]*: 'Olympus' in Thessaly, the home of the gods, more than 9,000 ft. high, its summits clad in perpetual snow. Some suppose the little less lofty Bithynian Olympus to be meant; this would be much nearer the Trojan plain. — *κατὰ καρῆνων*: 'down from summit,' where were the palaces of the gods. — *κῆρ* (used only in singular) [*καρδία*]: the acc. of specification is especially frequent with verbs denoting emotion.

45. ὁμοῖσιν [ἐπὶ τοῖς ὁμοῖς], see on θυμῷ, v. 24. — ἀμφηρεφέα τε φάρη-
την [καὶ ἀμφηρεφῇ φάρετραν]. ἀμφηρεφέα (ἀμφι, ἑρέφω): 'closed at both
ends.' Notice that the naturally short final α is here used as long in the
thesis of the foot. This liberty is taken especially in words ending in three
short syllables.

46. ἐκλαγχαν: the full theme κλαγγ- shows itself in the aor., though
not in the pres. κλάζω, G. 584 and 588, H. 398 b. — ἀρ' (ἄρα): inferential
particle, the meaning of which must often be felt rather than expressed.
Here we might give its force with δέ thus: 'and then it was that,' or 'and
you may be sure.'

47. αὐτοῦ κυνηθέντος: 'as the god himself moved.' αὐτοῦ stands in
contrast to δῖστοι. — ἦϊε [ῥει]. — νυκτὶ ἐοικώς: 'like the night,' i.e.
gloomy and awful; for case of νυκτὶ, G. 1175, H. 773.

48. ἀπάνευθε: governs gen. νεῶν, though used absolutely in v. 35. —
μετὰ . . . ἔηκεν: 'let fly into the midst;' μετὰ is adv. (see on v. 25), and
we have no tmesis. Distinguish: ἴον, 'violet;' ἰός, 'arrow;' ἴος, 'one.'

49. δεινῇ: attributive: 'a dreadful twang began from the silver bow.'
Distinguish βίος, 'life,' and βίος, 'bow.' The armor and ornaments of the
gods are generally represented as of gold; Apollo, as god of light (Φοῖβος,
v. 43) bears the silver (white) bow. There is an evident onomatopœia in
this verse. Among many examples of onomatopœia in Lat. and Engl. the
following may be given: *Monstrum horrendum informe ingens cui lumen
ademptum*, Vergil's Aeneid, III, v. 658 (from the description of Cyclops),
and the lines from Tennyson's Princess, —

'The moan of doves in immemorial elms, and murmur of innumerable bees.'

50. οὐρῆας [ὀρέας]: 'mules;' the word is perhaps connected in de-
rivation with ὄρος, 'mountain,' mules being specially adapted to service in
mountain roads; for case of οὐρῆας, G. 1049, H. 712 c. — ἐπ-ῥέγο: 'assailed';
ἐπὶ has the same force as in v. 31, 'one after another.' — ἀργούς: the radical idea of the word is 'bright.' Hence the two signifi., —
1. 'white;' 2. (as here) 'fleet,' 'quick,' because quick motions produce a
dazzling effect like that of white color. — αὐτάρ: expresses a slighter
opposition than ἀλλά, but is more strongly adversative than δέ.

51. βέλος (σ)ἐχεπευκές: example of the lengthening of a final short
syllable, on account of original initial consonant not wholly forgotten,
though it had ceased to be written. — ἐφίετς: pres. ptc. from ἐφ-έημι.

52. βάλ[λ] [ἐβαλλε]: 'was smiting.' — νεκύων: gen. of material. —
θαμναί: adj., best translated as adv., 'thickly' (see on v. 39).

53. ἀνὰ στρατὸν ῥέγο: 'sped (up and down) through the encamp-
ment.' Notice in this and the follg. verse three cases of the omission
of the article, where it would be expected in prose.

54. τῇ δεκάτῃ: the usual word for day in Hom. is ἡμαρ (cf. adv.
ἐννήμαρ, v. 51); but this fem. form of the adj. shows that the form ἡμέρη
[ἡμέρα] was not unknown to the poet. — καλέσσατο [ἐκάλεσατο].

55. τῷ γὰρ ἐπὶ φρεσὶ θήκε [ταῖς φρεσὶν αὐτοῦ ἐπέθηκεν]: 'put into his heart.' φρεσὶ is dat. after compd. verb; τῷ is dat. of obj. remotely affected. G. 1165, H. 767.

56. ῥά: see on v. 46. The force of particle may here be given by: 'you know,' or 'you see.' Those acquainted with German will be reminded of *ja* joined to the verb; e.g. *Denn sie sah sie ja sterbend.* — ὄρωτο [ὠρώτο or ἑώρα]: middle voice used without appreciable difference of meaning from the active.

57. δ' ἐπεὶ οὖν: 'and so when.' In ἤγερθεν [ἡγέρθησαν] and ὀμυγε-
ρές we see the theme of ἀγείρω (ἀγερ-) repeated: 'had assembled and were gathered together.' This is an example of Homeric fulness of expression. We see the same thing in the Hebrew poetry, in what are called the 'Parallelisms' of the Psalms.

58. τοῖσι: for case, G. 1167, H. 767; translate: 'rose up and spoke among (and for) them.'

59. νῦν: i.e. 'as things now are.' — ἄμμε [ἡμᾶς]: Aeolic form. — πελὶππλαγχθέντας (πάλιν, πλάζω): 'baffled,' lit. 'driven back.'

60. εἰ κε(ν): as κε(ν) = the particle ἄν, εἰ κε, = ἔάν (which is never found in Hom.) and ἦν. According to Attic usage this conj. should be followed by subj.; but we shall find many instances where εἰ κε is followed by the opt. to express a bold supposition, possible but unlikely; κε emphasizes the contingency.

61. εἰ δῆ: 'if really; δῆ, like Lat. *iam*, to which it is perhaps allied, is properly a temporal particle, and means 'now; and this meaning underlies all its uses, even where it is introduced to give dramatic vividness to a statement or narrative. — θαμᾶ: fut., not pres. indic.

62. ἐρώμεν (from ἐρέω, 'inquire of') = ἐρωῶμεν [ἐρωτῶμεν]: for hortative subj., G. 1344, H. 866, 1. — μάντις (μαίνομαι). 'seer,' 'prophet; not devoted, like the priest, to some one deity. — ἱερεὺς: 'sacrificial priest' (hence ἱερεύω, 'offer sacrifice,' 'slay'); he learns the will of the gods by sacrifice. — ὄνειροπόλος: 'reader of dreams.'

64. κ' εἴποι [ἂν εἴποι]: potential opt. G. 1327 and 1328, H. 872. — δ τι: the indefinite relatives are reg. employed in dependent questions. G. 429 and 430, H. 282, 700. The direct question was: τί ἐχάσατο; — ἐχάσατο: from χάομαι.

65. εὐχολῆς [εὐχῆς]: for gen., G. 1126, H. 744; translate: 'finds fault for a vow (unfulfilled) or a hecatomb (not offered).' For deriv. and meaning of ἐκατόμβη, see Hom. Dict.

66. κνίσσης: for gen., G. 1099, H. 739; 'savor,' 'smell of burning fat.' Upon this, as it rose to heaven, the gods were supposed to be nourished.

67. βούλεται [βούληται]: translate with αἰ κε, 'on the chance that he may wish; some translate, 'whether he may wish,' and regard as an indirect question. Goodwin MT. 53, N 2, says that an apodosis, e.g. 'that so we

may learn,' is to be supplied. L. R. Packard suggests that *ἐπελομεν* is really the apodosis, and that the difference between this and ordinary conditions is that, whereas usually the verb of the protasis precedes the verb of the apodosis in *time* as well as in *thought*, here (and in similar cases), the priority is only in thought, not in time. Willingness to relieve is evidently thought of, in this case, as subsequent to the *ἐπελομεν*; hence Professor Packard suggests the name *posterior condition* for such cases. — *ἡμῖν ἀπὸ λοιγὸν ἀμύναι* [*τὸν λοιγὸν ἀπαμύναι ἡμῶν*]: dat. of advantage is commonly used after this verb in Hom. instead of the gen. of separation, which would be quite natural. G. 1168, H. 767 a.

68. *ὡς εἰπὼν κατ' ἄρ' ἔξετο* [*οὕτως* or *ταῦτα οὖν εἰπὼν ἐκαθέζετο*].

69. *δχα*: occurs only in the phrase *δχ' ἄριστος*: 'far the best'; it is thought to be for *ἐξοχα* (*ἐξέχω*, 'project'), 'eminently,' 'prominently,' — where, however, the idea of prominence lies in the *ἐξ*, not in *ἐχω*.

70. *ὡς ἦδη* [*ῖδη*]: see on v. 51. — *πρὸ τε (ε) ἔοντα*: lit. 'the things that were beforehand;' the article, expressed with the two preceding ptcs., is omitted with the third. All of these ptcs. denote time with reference to the secondary tense *ῖδη*. Hence translate, 'that which was,' 'that which was to be,' 'that which had been (lit. was beforehand),' — *i.e.* the present, the future, and the past. — The verb *εἰμί* has no aor. or perf. ptc., for one of which the periphrasis *πρὸ τε ἔοντα* may be regarded as a substitute.

71. *νήεσσ(ι)* [*ναυσ(ι)*]: dat. of advantage, instead of gen. after a word of ruling: 'acted as guide for the ships,' *i.e.* showed them the way. See on v. 67, G. 1165, H. 767. — *Ἰλιον*: *i.e.* *ager Trojanius*, 'precincts of Ilium.' — *ἔσω* [*εἰς*]: frequently used in Hom. as prep. with verbs of motion.

72. *ῖν διὰ μαντοσύνην*: 'by means of his prophetic art;' *e.g.* at Aulis, where Kalchas had directed the sacrifice of Iphigeneia. Divination is the special gift of Apollo, as the gift of song is that of the Muse (v. 1). — *ῖν* is poss. adj., for which in Attic the article would be a sufficient substitute. G. 408, H. 269 a, 690. — *τήν* = *ῖν*: rel. pron.

73. *δ σφιν*: *δ* is the article (with demonstrative force) which receives the accent on account of the enclitic *σφιν*. *σφιν* = *σφισί(ν)*; but as this is always reflexive in Attic, the unemphatic *αὐτοῖς* would be the prose equivalent of *σφιν*. Connect the dat. with *ἀγορήσατο καὶ μετέειπεν* (see on v. 58).

74. *κέλευι* [*κελεύεις*]: from pres. *κέλομαι*. — *δίφιλε*: often written as two words, *Διτ φίλε*. — *μυθήσασθαι* closes a spondaic verse; see on v. 11.

75. *μήνιν*: deep, persistent wrath, as in v. 1; compare with *χόλον* and *κότον*, vv. 81, 82. — *ἐκατη-βελέταο* [*-βελέτου*]: if the first part of the compd. is derived from the root of *ἔημι*, the rough breathing represents an orig. initial consonant, and thus the lengthening of the last syllable of

the preceding word is explained. The following caesura would also sufficiently account for the lengthening. See Essay on Scanning, § 5, 4.

76. ἐγών, σύνθεο, δημοσσον [ἐγά, συνθεοῦ, δημοσσον]. — σύνθεο: 'give heed.'

77. ἦ μὲν [ἦ μὴν]: 'verily.' — πρόφρων: the adj. is best translated as adv. 'heartily;' it agrees with the (omitted) subject of the infinitive ἀρήξειν. — χολωσέμεν = χολώσσειν. The subj. of ἀρήξειν, χολωσέμεν would be nom., being the same as the subj. of the verbs on which they depend. After verbs of thinking, hoping, threatening, and promising, the fut. inf. is usually found, and its subj. is omitted when identical with that of the principal verb. — ἔπεισι: dat. pl. from ἔπος.

78. δίομαι χολωσέμεν: 'I expect to enrage.' That the seer's anticipation was correct is shown in vv. 101-108. — μέγα πάντων Ἀργείων κρατῆι: 'rules mightily over all the Argives,' G. 1109, H. 741.

79. καὶ οἱ [καὶ αὐτῶ]: the transition from a rel. to a demonstr. pron., in the second of two parallel clauses, is common in both Greek and Latin. Perfect correspondence would have required καὶ ᾧ in the second clause G. 1040, H. 1005.

80. ὅτε χάσεται [ὅταν χάσῃται]: G. 1299, 2 and 1300. — χέρη: assumed nom. χέρης, prob. derived from χεῖρ: 'one who is in the hand of,' 'vassal.' From this stem χερ- is formed the comp. χερείων [χεῖρων]. In Hom. the heroes (βασιλῆες, διογενεῖς) fill almost the entire stage; the common people are hardly mentioned. The farmer's hard lot is described by Hesiod.

81. εἴπερ: In Attic we must have had ἤνπερ with foll. subj. — χόλον γ: 'his anger at least,' as opposed to κότος, 'spite,' 'abiding grudge.' — καταπέψῃ (from πέσσω): 'digest,' lit. 'boil down,' — stronger than the English expression, 'swallow one's anger.'

82. ἀλλά, 'yet,' introduces the apodosis. — ὄφρα τελέσῃ [ἔστ' ἂν τελέσῃ].

83. στήθεσι ἰοῖσι [τοῖς στήθεσι]: here the preposition is expressed, which was omitted in v. 24. — φράσαι: in active voice, 'point out;' in midd. 'ponder' (point out for one's self). — εἰ: 'whether.'

84. τὸν [αὐτόν]: compds. of πρὸς with φημί and εἶπον govern the acc., not the dat. — ἀπαμειβόμενος: lit. 'making an exchange;' ἔπεισι is to be understood, and thus comes the common meaning, 'replying.'

85. 'Take courage, and speak forth whatever divine message thou knowest.'

86. ᾧτε: dat. governed by ptc. εὐχόμενος, 'by prayer to whom;' for dat., G. 1159 and 1160, H. 764, 2. ᾧτε seems not to differ sensibly in meaning from the simple relative; the enclitic τέ is freq. thus added simply to give greater weight to a word or for metrical convenience.

87. Δαναοῖσι: The three common Hom. designations of the Greeks, 'Achaians,' 'Argives,' 'Danaans,' occur in vv. 79 and 87 in close proxim-

ity. Gladstone sees in Ἀχαιοί a constant reference to the ruling class. Ἀργεῖοι, he says, is applied only to the Greeks serving before Troy, while Δαναοί refers to the Greeks as fighting men. It is, however, doubtful whether these distinctions are observed; and it is probable that metrical convenience has much influence in the choice of the appellative.

88. οὕτως: referring, of course, to Agamemnon; for accent, G. 146, H. 118. — ἐμεῦ [ἐμοῦ] ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο: 'while I live and have the gift of sight upon the earth.' ἐπὶ χθονὶ δέρκεσθαι is a phrase of equivalent meaning to ζῆν, so that we have another example of the Homeric fulness of expression, noticed in v. 57. Cf., in English, 'live and breathe.'

89. κοίτης [κοίλαις]. — ἐπ-οίσει: fut. from ἐπι-φέρω.

90. οἷδ' ἦν Ἀγαμέμνονα εἶπης: 'not even if thou shalt say Agamemnon,' to whom Kalchas had referred in his hint in v. 78. The apodosis of ἦν εἶπης is ἐποίσει, which may be repeated from the preceding verse.

91. πολλόν [πολύ]: the Hom. dialect shows a nearly complete decl. from each of the stems πολυ- and πολλο-; the Attic dialect has a mixed decl. made up from both. See Sketch of Dialect, § 13, 3. — εὐχεται: 'boasts,' 'claims to be (and is).' The Hom. chiefs pretend no false modesty; but neither does the word imply arrogance. It simply asserts Agamemnon's conceded position among the Achaeans. The orig. meaning of εὐχόμεαι, according to a plausible etymology, is 'speak in a loud voice.' Hence, — 1. 'pray' (aloud); 2. 'boast.'

92. 'And then it was that the faultless seer took courage (aor.), and was speaking' (impf.). — ἀμύμων (ἀ priv. and μᾶμος, 'stain'): the change from ω to υ, seen also in ἀνώνυμος (ἀ priv. and δνομα) and a few other words, is characteristic of the Aeolic dialect; lit. 'faultless,' but only of externals, — e.g. of lineage or of personal appearance.

93 = 65.

94. With ἔνεκ ἁρητήρος sc. ἐπιμέμεφεται: the simple gen. of cause might perhaps have been used, as in v. 93.

95. Notice the transition from a relative, and hence subordinate, to an independent sentence. We might have had: 'and whose daughter he did not release and whose ransom he did not receive,' or ptc. might have been used, — οὐκ ἀπολύσας καὶ οὐκ ἀποδεξάμενος.

97. πρὶν in this verse is an adv.; in the follg. verse it is a conj. We find similarly used, in Attic Greek, πρότερον . . . πρὶν and πρόσθεν . . . πρὶν. — ἀπώσει: fut. from ἀπ-ωθέω.

98. ἀπὸ . . . δόμεναι [ἀποδοῦναι]: the subj. of this inf. is suggested by Δαναοῖσιν, in v. 97. — φῖλψ: see on v. 20. — ἐλικάπιδα κούρην [κέρην, H. 138 a]; the adj. is diversely explained as 'round-eyed' and 'bright' or 'gleaming-eyed.'

99. ἀπριάτην: adverbial: 'without purchase,' i.e. without paying the

price exacted by Agamemnon. — **ἀνάποιον**: also adverbial: 'without ransom,' *i.e.* without handing over the **ἀπερείσι** 'ἄποινα' (v. 20) voluntarily offered by her father. — **ἀγειν**: the appropriate word for 'conducting' a hecatomb of living creatures.

100. **Χρύσην**: already mentioned, v. 37. — **μίν** [αὐτόν]. — **πεπιθόμεν**: potential opt. with **κε**; the form is redupl. 2 aor., of which there are many examples in Hom., but only three — **ἤγαγον**, **εἶπον**, **ἤνεγκον** — in Attic. See Sketch of Dialect, § 15, 2.

101 = 68.

103. **μένους** [μένους] . . . (ἰ)πύμπλαντ(ο): 'his diaphragm, dark on both sides, was swelling mightily with fury.' The diaphragm, or midriff, a large muscle in the center of the body, was regarded by the Greeks as the seat of the various feelings, — joy, fear, rage, love. The same may be said of the word 'heart' in English. The adj. **ἀμφιμέλαινα**, 'black on both sides,' seems to be appropriate to **φρένες** in its literal sense as in the center of the body, and charged with venous blood. The **φρένες** can be said to be filled with **μένους**, 'fury,' only in their derived meaning. The phrase may be translated freely: 'his gloomy heart was filling mightily with rage.'

104. **ὄσσε**: defective noun, used only in dual: 'his two eyes.' — **οἱ** [αὐτῶ] : dat. limiting the verb, instead of gen. limiting the noun. G. 1170, H. 767. — **λαμπεδώνντι**: see on v. 31. — **ἔκτεην**: 2 plupf. from **τοῖκα** and really a redupl. form = **FeFlκτην**, so that the hiatus before it is only apparent.

105. **πρώτιστα** [πρῶτον]: in form a double superlative: 'first of all.' — **κάκ** = **κακά**: the accent, instead of disappearing with the elided vowel, as in case of prepositions (v. 101) is retracted to the preceding syllable. G. 120, H. 107. The acc. is cognate. Translate **κάκ** 'ὄσσόμενος': 'with ill-boding glance.'

106. **κακῶν**: ntr. pl. — **τὸ κρήγγον**: lit. 'that which is sound.' — **εἶπας**: 2 aor. with intermediate vowel of 1 aor. Cf., in Attic, the two forms **ἤνεγκον** and **ἤνεγκα**.

107. **τὰ κάκ** [κακά]: subj. of **ἐστί**, the inf. **μαντεύεσθαι** depending upon the pred. adj. **φίλα**. — **φρεσί**: see on v. 24.

108. **ἐτέλεσσας** [ἐτέλεσας]: 'didst thou bring to pass.'

109. **καὶ νῦν**; 'and now,' — a special instance of the habit referred to in **αἰεί**, v. 107. — **θεοπροτέων ἀγορεύεις**: 'art declaring in thy capacity of **θεοπρόπος**,' *i.e.* 'art declaring as by divine direction.'

110. **δῆ**: 'in very truth,' or perhaps with ironical force, 'forsooth'. See on v. 61. — **τοῦδ** [τοῦδε] **ἔνεκα** is the antecedent of **οὐνεκα** [οὐ ἔνεκα]: 'on this account, because.' — **σφίν** [αὐτοῖς]: *i.e.* τοῖς Ἀχαιοῖς. — **τεύχει** (from **τεύχω**): 'devises.' Cf. Lat. *machinatur*.

111. **κούρης**: gen. limiting **ἔποινα**. — **Χρυσήϊδος**, nom. **Χρυσῆϊς**, 'Chryseis,' feminine patronymic, formed from **Χρῦσης**, 'Chryses.' The patro-

nymic ending is -ιδ, nom. -ις. G. 846, H. 559. Chryseis means 'daughter of Chryses.'

112. **θέλον** [**ἤθελον**]. — **αὐτήν**: in emphatic contrast with **ἄποινα** in previous verse.

113. **καὶ γάρ**: the ellipsis is **οὐκ ἔθελον**: 'I well might refuse, for.' — **Κλυταιμνήστρης**: gen. after **πρό** in comp. G. 1132, H. 751. Klytaimnestra, the wife of Agamemnon, who afterward proved unfaithful to him, and with her paramour Aigisthos accomplished his death, remained at Argos during the war.

114. **κουριδίης**: 'wedded,' — probably derived, like **κόρη**, 'bride,' from **κείρω**, 'cut,' from the custom of cutting the bride's hair immediately before marriage. — **ἴθην**: not reflexive, else it would have been accented **ἴθεν** [οἶ], but unemphatic = **αὐτῆς**. — **χαρίων** [**χείρων**]: see on v. 80.

115. 'not in figure nor in stature, neither in mind nor in skill.'

116. **καὶ ὥς**: see on v. 33.

117. **βούλομ(αι)**: For elision, see Sketch of Dialect, § 4. — **ἔμμεναι** (for **ἔσμεναι**) [**εἶναι**]. — **σῶον** [**σῶν**].

118. **ἐτοιμάσας**: 'put in readiness,' aor. inv. referring to a single act.

119. **ἔω** [**ᾶ**]: we have the subj. in this final clause, because the aor. inv. has regularly the force of a primary tense. H. 881.

120. **λεύσσετε** [**ῥᾶτε**]. — **ς**: the acc. of the rel. pron. has passed into a conj. (cf. *quod* in Latin). In prose we should have had **ὅτι**. — **ἔρχεται ἄλλῃ**: 'is going elsewhere,' i.e. 'is given to another.' — **μοί**: dat. of disadv. G. 1165, H. 767.

121. **ἡμέβει**: the verb has become so established in its derived meaning, 'answer,' lit. exchange words (sc. **ἔπεισι**), that it takes an acc. of the pers. like **προσέφη**.

122. The verse begins in courtly style; but, instead of the usual close, **ἄναξ ἀνδρῶν Ἀγαμέμνων**, there follows the contemptuous **φιλοκτεανότατε πάντων**. — **πάντων**: 'of all men.'

123. **πῶς γάρ**: 'How, pray?'

124. **ἔμμεν ξυνήμια** [**ἴσμεν κοινά**]: translate the verse: 'Nor at all, methinks, do we know of common possessions stored up abundantly.'

125. The first **τᾷ** is relative; the second, demonstrative. — **πολλῶν** [**πόλεων**]. — **δεδασται**: pf. from **δαίνομαι** or **δατέομαι**. Ten years of the war had been mostly spent in raids upon the lesser cities of the Troad, of which Achilles had destroyed twenty-three. It was in such expeditions that Chryseis and Briseis were made captives.

126. **παλῶλογα ταῦτ' ἐπαγείρειν**: 'pile these up (so as to be) collected together;'
παλίλλογα expresses the result of **ἐπαγείρειν**. See on v. 39.

127. **τήνδε**: i.e. Chryseis. — **πρό-ες** (2 aor. inv. **προ-ίημι**) **θεῷ**: 'send her forth (out of respect) for the god,' i.e. for Apollo. **θεῷ** is dat. of advantage.

128. *τριπλῇ τετραπλῇ τε*: 'thrice, yea, four times.' Cf. Verg. Aen. I. 94, *terque quaterque*. — *αἶ κ' ἐπὶ ποθι* [*ἐν ποῦ*].

129. *δῶσι* [δῶ]: 2 aor. subj. 3 sing. The *ι* subscript in the Attic form δῶ is derived from the orig. ending -σι, and should not logically be written in δῶσι. It is, perhaps, to be explained as a mistaken correction of the copyist, who remembered the *ι* subscript in the Attic form, and assumed that it should also be written in the Hom. form. — *πόλιν Τροίην*: unlike *Τροίης πολλίεθρον* (v. 164), undoubtedly refers to the city Troy.

131. *δὴ οὕτως*: pronounce δὴ οὐ as one syllable by synizesis. — For the orig. meaning of δὴ, which is here apparent, see on verse 61. — *ἀγαθός περ ἰόν*: 'very brave as thou art.' *περ* is a freq. attendant of the concessive ptc., but no concessive idea belongs to *περ*, which retains its orig. meaning, 'in high degree' (from *περί*); here it qualifies *ἀγαθός*, 'very brave.'

132. *κλέπτει νόφ* [νῶ]: 'cheat by craft,' 'craftily cheat;' or *νόφ* may be taken as a local dat. in its first meaning: 'cheat in thy thought,' which nearly equals 'think to cheat.'

133. *ἢ ἰθὺλαίς*: 'dost thou really wish?' — *ὄφρ' ἔχης*: used as the equivalent of inf. *ἔχειν*, and parallel with follg. *ῆσθαι*. — *αὕτως*: adv. from *αὐτός*, with changed accent; lit. 'in this very way,' i.e. 'vainly,' 'idly,' 'without a gift,' as is explained by *δευόμενον*.

134. *δευόμενον* [*δεόμενον*]: G. 495, 2, H. 411.

136. *ἄρσαντες*: 1 aor. ptc. from *ἄρ-* (*ἀρᾶρισκω*). — *ἄρσαντες κατὰ θυμόν*: 'suiting it to my wish.' The sudden breaking off of the sentence by suppressing the apodosis, — indicated by the dash, is called *aposiopēsis* (*ἀποσιώπησις*: lit. 'becoming silent'). If expressed, the apodosis would have been something like *καλῶς ἔξει*. Cf. Vergil's Aen. I, 135.

137. *εἰ . . . δώσωιν* [*ἐὰν δὲ μὴ δῶσωιν*], *ἐγὼ δὲ κεν αὐτὸς θάωμαι*. *δέ* marks the commencement of the apodosis, and is not connective; it may be rendered 'then,' or left untranslated. A similar instance of its use occurred in v. 58. *κεν ἔλωμαι*: an instance of that use of the subj. in Hom. which closely approaches the fut. indic., — being, perhaps, a little less positive. G. 1355 and 1356, H. 868. In Attic there are only two grades of expression, — fut. indic. and opt. with *ἄν* (potential opt.). The Hom. language has five varieties of expression, — fut. indic., subj., fut. indic. with *ἄν*, subj. with *ἄν*, opt. with *ἄν*.

138. *τεόν* [τόν] — *Αἴαντος*: Ajax, the son of Telamon (*Αἴας Τελαμόνιος*), was the strongest of the Greek heroes, and during Achilles's absence the bravest in defence, as Diomedes was the boldest in attack. Cf. B 768, F 226. — *Ὀδυσῆος* [*Ὀδυσσεύς*]: see on *Ἀχιλλεύς*, v. 1. Odysseus, the son of Laertes, of the island Ithaca, was the shrewdest of the chiefs, and the hero of the Odyssey. Agamemnon is made to insult gratuitously, in succession, the most distinguished of the Greek warriors.

139. *ἰὼν θάωμαι*: 'will go and take.' — *ἄξω ἰόν*: 'will take and

bring.' — *κεχολώσεται* : fut. pf. from *χολόω*, *i.e.* 'he shall not only become, but remain angry' (*cf.* *κεκλήσθαι*, Γ 138). *κε* (*έν*) is joined with *κεχολώσεται* and *ἴκωμαι*, as described in v. 137.

140. *μεταφρασόμεθα* : 'we will consider hereafter' (*μετά*).

141. In this and the follg. vv. occur several instances of aor. subj. with shortened mood-signs (see Sketch of Dialect, § 17) : *ἐρύο(σ)ομεν*, *ἀγείρομεν* (142), *θείομεν* [*θῶμεν*] (143), *βήσομεν* (144). These are all hortative subj.

142. *ἐρέτας* : from nom. sing. *ἐρέτης*.

143. *καλλιπάρηον* : compound of *καλός*, 'beautiful,' and *παρειά*, 'cheek.'

143. Join *άν* (for *άνά* by apocope, G. 53, H. 84 D) with *βήσομεν*, from which it is separated by tmesis.

144. Translate *ἀρχός* as predicate : 'Let one man, who can give counsel, be leader.'

145. Idomeneus was king of Crete.

147. *δφρ' ἰλάσσαι* [*ἴν' ἰλάσθαι*]. — *Ἐκάεργον* : ordinarily explained as 'Far-worker' (*έκός*, *εργον*), *i.e.* 'Far-darter,' referring to the force of the Sun-god's darts, even at a distance. Autenrieth derives the word from *έκός* and *εἰργω* : lit. 'one who shuts far away,' *i.e.* either from evil ('Protector') or in the lower world ('Death-god').

148. *ὑπόδρα* : perh. for *υποδρακ* (*υπό*, *δέρκομαι*), lit. 'looking under' (angry eyebrows), 'with scowling glance.' There can hardly be found a finer example of indignant invective than the passage vv. 148-171.

149. *ἀναιδέην ἐπιεμένην* : 'clad in (as with a coat of mail, lit. 'clothed upon with') shamelessness.' Verbs which take, in the active voice, an acc. of the person and of the thing retain the acc. of the thing in the passive. G. 1069, 1239, H. 724 a. — *ἐπί* does not lose its final letter, because *ἐννυμι*, Lat. *vestio*, has initial *F*.

150. *ἔπεισιν* : the double dat. is natural, because in obeying a command one also obeys the giver of the command (*cf.* in Lat. *dicto audiens esse alicui*; in other words, *ἔπεισι* is the nearer, *τοί (σοί)* the remoter (indirect) object. It comes to the same thing to explain *ἔπεισι* as a definitive appositive of *τοί* : 'thee,' *i.e.* thy words. H. 625 c. — *πείδηται* : dubitative or deliberative subj. : 'How can one obey?' G. 1358, H. 866, 3.

151. *ὀδόν* : cogn. acc. after *ἐλθέμεναι* [*ἐλθεῖν*] ; translate : 'either to go on a foray or to fight mightily with heroes.' — *ἴφι* : see on v. 38.

153. *μαχισόμενός* [*μαχούμενος*] : final syllable is here used as long before the caesura. See Essay on Scanning, § 5, 4. — *μοί* : 'in my sight.' G. 1172, H. 771.

154. *οὐδέ μὲν [μήν]* : *cf.* v. 77. Wealth in the heroic age consisted chiefly in cows and horses. *Cf.* the derivation of Lat. *pecunia* and Engl. *chattel*.

155. Phthia in S. Thessaly was the hereditary kingdom of Achilles.

The two fine-sounding adjectives which close the line describe the fertility of the Thessalian plain.

156. ἐπεὶ ἦ: the diphthong εἰ may be considered as shortened in the arsis before follg. vowel, or the ι may be pronounced by synizesis with the following η, — ἐπεῖ η̄.

157. Notice the flowing sound of the first half of this spondaic verse, on account of the number of vowels as compared with consonants.

158. σοί: dat. of association with *ἔλυσαι*, G. 1175, H. 772 c; yet the verb *ἑσπόμεθα* regularly takes the dat. The accent of σοί and its repetition — σύ, σοί — indicate great emphasis.

159. τιμὴν ἀρνόμενοι: 'seeking to obtain satisfaction. ἀρνόμενοι, pres. *ἄρνημαι*, comes from a different root from *ἀείρω* [αἶρω]. Its primary meaning is 'attain to.' — *κυνῶπα*: implies nom. *κυνώπης*, lit. 'with the eyes of a dog,' 'dog-faced.' (Cf. in v. 225 the equivalent expression *κυνὸς ὀμματος* 'ἔχων; cf. also Z 344, where Helen reproaches herself.) The noble traits of the dog seem scarcely to have been noticed by the Greeks. The word is constantly, both in compounds and alone, used to convey the extremest reproach. The single exception is the account of 'Argos,' Odysseus's faithful hound (*Odyssey*, ρ 272).

160. τῶν: gen. of cause, esp. freq. with verbs of emotion (see on v. 65). — *μετατρέπη*: becomes a verb of emotion in its derived meaning; lit. 'dost not turn thyself about,' i.e. 'dost not regard,' cf. Lat. *re-spicere*. — *ἀλεγξω*: 'not to care for,' see v. 180.

161. καὶ δὲ: 'and now.' — μοι: could be joined with *ἀπειλῆς*, as verbs of threatening govern dat. of person in both Greek and Latin; but is better construed as dat. of disadv. with *ἀφαιρήσεσθαι* (see on v. 67). — αὐτός: 'in person.'

162. ᾧ ἐπι [ἐφ' ᾧ]: when dissyllabic preps. follow their objects, the accent is drawn back to the penult. This retraction of the accent is called *anastrophe* (*ἀναστροφή*: 'turning back'). See Sketch of Dialect, § 6. In the second half of this verse, an instance occurs of the transition from the relative clause to an independent sentence: 'for which I toiled much, and the sons of the Achaians gave it to me,' instead of 'and which the sons of the Achaians gave to me' (see on v. 79).

163. οὐ μὲν [οὐ μήν]. — σοί: dat. after *ἴσον*, lit. 'equal with thee,' i.e. 'equal with thy prize.' This is an instance of what is called *comparatio compendiaria*, or abridged comparison. Cf. Xen. Anab. II, III, 15, ἡ δὲ ὕψις ἡλέκτρον οὐδὲν διέφερε, where ἡλέκτρον = τῆς ἡλέκτρον ὕψεως. — ὀππότε [ὀπόταν].

164. πολλέθρον: 'a city,' — not Troy, but some one of the numerous cities on the Trojan plain (see on v. 125).

165. τὸ πλεῖον: 'the larger (harder) part.' — πολυ-αἶκος: the latter part of this compound is the stem of *αἵσσω*, 'to leap,' lit. 'much springing,' i.e. 'fatiguing.' — πολέμοιο: generally to be translated 'combat,' — not, as in prose, 'war.'

166. διέπουσ' : 'bring to pass.' The act. forms *ἔπω, διέπω* rarely occur in Attic; the midd. forms are extremely common in the sense of 'follow.' — ἀτάρ = αὐτάρ [ἀλλά] : see on v. 51.

167. Agamemnon, as generalissimo of the forces, has his special portion (γέρας) of all plunder, set apart in advance of the general distribution. Achilles comes in only on a footing equal with the other chiefs. — ὀλίγον τε φθονοῦν τε ἔχων : lit. 'with (a prize) small and sweet,'—i.e. 'precious though small.'

168. ἐπεὶ κε [ἐπεί] κάμω πολέμῳ : 'when I have fought myself tired.'

169. εἰμι : 'I will go,'—pres. with the usual fut. signif. — ἐπεὶ ἦ : see on v. 156.

170. ἔμην [λέναι]. — σὺν νηυσὶ [ναυσί] : we constantly find 'with the ships,' instead of 'on,' i.e. 'on board of the ships;' cf., among many examples, vv. 179, 183. — σοί [σοι] : dat. of advantage.

171. ἀφύξαν : fut. inf. from pres. ἀφύσσω, lit. 'draw off.' Translate : 'Nor do I propose to stay here in dishonor, and to draw (like a hewer of wood and drawer of water) for thee wealth and riches.'

173. μάλ' : 'by all means,' cf. v. 85. So the modern Greek uses μάλα : cf. Lat. *maxime*, as the equivalent for 'yes,' 'certainly.' — ἐπ-έσονται. pf. midd. from σέωω with pres. signif., 'impels.' Notice how smooth flowing this and the follg. vv. are from the numerous liquids which they contain.

174. εἵνεκ' ἐμεῖο [ἐμοῦ ἔνεκα].

175. οἱ κε τυμήσουσι : see on v. 137. — μητέρα [μητέρας] : with shortened final vowel and recessive accent. See Sketch of Dialect, § 10, 2.

176. ἔχθιστος : 'most hateful;' for form, G. 357, H. 253. — μοι : 'in my sight;' see on v. 153. — Διοτρεφές βασιλῆς [Διοτρεφεὶς βασιλεὺς] : Διοτρεφής and Διογενής, 'Zeus-fostered' and 'Zeus-engendered' are common epithets of kings, both implying membership in the heroic line and a pedigree running back to Zeus.

177. As usual with an angry man, Agamemnon charges the quarrelsome spirit entirely upon his opponent.

178. Physical strength is nothing for a man to be very proud of, being purely a gift of the gods. — καρτερὸς ἔσσι [κρατερὸς εἶ].

179. ἑτάροις [ἐταίροις].

180. Μυρμιδόνεσσι [Μυρμιδόνσι] : distinguish in translation the dat. after the verb : 'play the ruler among (for) the Myrmidons,' from the gen. with the same verb : 'be ruler over the Myrmidons.' The Myrmidons were the subjects of Achilles. — σέθεν [σοῦ] : see on v. 160.

181. δδομαι (σοῦ) κοττόντος : 'trouble myself about your spite.'

182. ὥς : adv. of comparison, 'just as.' The important part of the apodosis is ἐγώ κ' ἄγω (subj. with κε nearly equals fut. indic.); but the

τήν μὲν . . . πέμψω is brought in to save Agamemnon from the appearance of defiance to Apollo's command. The sense may be thus given. 'Though (μέν) I comply with the god and send, etc.; yet (δέ) I will have my retaliation upon you, the cause of my loss; for I will go in person and take, etc.'

183. νηὶ ἐμῇ: 'with (i.e. 'on' or 'by') one of my ships.'

185. Agamemnon appears in a hateful light in this and the two follg. vv., when he declares that his motive in the threat which he makes is simply to show his *greater power*. The distinction between κρατερός and φέρτερος—the former referring more to physical strength, the latter to resources of various kinds in one's command—is clearly made below (vv. 280, 281).

187. ἴσον ἐμὸν φάσθαι: 'to speak on a level with me,' 'to assert himself my equal'; ἴσον is originally a cognate accusative. — ὁμοιωθήμεναι [ὁμοιωθῆναι] ἄντην: 'to liken himself to me before my face'; ἄντην is adv. (cf. ἀπριάντην, v. 99).

188. Πηλεΐωνι: dat. of possessor; the patronymic ending -ων is infrequent in comparison with -ίδης, see on v. 7. — οἱ: this is one of the common cases where the dat. limiting the verb takes the place of a gen. limiting the noun ἥτορ or στήθεσσι. Translate vv. 188, 189: 'Woe came to Peleus's son, and his heart was perplexed in double-wise in his shaggy breast.'

190. φάσγανον: probably derived from σφάζω, and so originally meaning 'slaughter-knife,' but here equals ξίφος, ἄορ, and means 'sword.'

191. τοὺς μὲν ἀναστήσαι: 'should make start up the rest of the chiefs.' At the assembly of chiefs (βουλὴ γερόντων), the speaker stood and the others remained sitting. Cf. vv. 53, 63, 101. The opts. in this v. represent subjs. of direct discourse (G. 1358, H. 866, 3) changed to opt. under the influence of the secondary tense μερμήριζεν. — ἐναρξίζοι: 'strip off armor' (ἐναρα), presupposes, of course, the killing of Agamemnon.

192. θυμόν: 'fury.'

193. εἶος [ἔως]: *metathesis quantitatis*. See Sketch of Dialect, § 1, 4.

194. ἦλθε δ' Ἀθήνη: δέ in *apodosis*; 'then came Athena.' The change of tense marks the commencement of the *apodosis*. Cf. v. 58.

195. οὐρανόνθεν [ἐξ οὐρανοῦ].—πρὸ . . . ἦκε: *tnesis*. Cf. προΐαψεν, v. 3.

196. ἄμφω: governed by φιλέουσα, for κηδομένη takes the gen. Cf. v. 209; cf. also H. 204, Ἑκτορά περ φιλέεις καὶ κήδεαι αὐτοῦ.

197. στή δ' ὀπίθεν: 'she stood behind,' or perh. 'she stepped up from behind' (see on v. 6.) — κόμης θλε [εἶλε]: 'plucked by the hair,' gen. of part taken hold of. G. 1099, H. 738.

198. ὄρατο [έώρα]: see on v. 56.

199. Notice the four aorists in this and the next verse, all describing

single acts quickly accomplished. — **θάμβησεν** [**θαύμασεν**]. — **μετὰ** . . . **ἐπράπετο** (2 aor. midd. from **τρέπω**): here used in literal sense (contrast with v. 160), 'turned him about.'

200. **οἱ** [**αὐτῇ**]: nearly equal to poss. gen. limiting **δοσε** (see on v. 188). Translate the last hemistich: 'for her terrible eyes shone brightly.' Or **δεινὸν** may be taken as predicate: 'dreadful was the gleam of her two eyes.' — **φάνθεν** [**ἐφάνθησαν**]. Cf. **κρήνην** [**κράνον**], v. 41.

201. Translate: 'and having raised his voice (as preliminary to speaking) he was addressing her with winged words.' Words are called 'winged' because they 'fly' so quickly from the lip to the ear.

202. **Τίτ(ε)** [**Τί ποτε**]. — **αὐτ(ε)**: 'again,' as if he had said 'One vexation after another, here you are once more!' — **αἰγιόχοιο Διὸς τέκος**: example of a combination of words (three dactyls) which fits easily into the verse, and is used, perhaps, as a half-conventional phrase, without very distinct thought of its meaning. — **εἰλήλουθας** [**ἐλήλυθας**]: closes a spondaic verse.

203. **ἴθι** [**ἴθης**]: see on v. 56. — **Ἀτρεΐδαι** [**Ἀτρεΐδου**]. In B 185 we find **Ἀτρεΐδew**. See Sketch of Dialect, § 1, 4.

204. **τελέεσθαι**: fut. inf. midd. with pass. signif.

205. **ᾧς ὑπεροπλήσι**: 'because of his deeds of arrogance.' — **ᾧς**: dat. pl. fem. of the poss. pron. **ὅς**, which is poetic. In Attic Greek, the place of the poss. pron. of the 3d sing. is supplied by the gen. of the personal pron. **αὐτοῦ**, **αὐτῆς**. The article alone has also frequently the force of a possessive. — **τάχα ποτέ**: 'at no distant day,' 'right soon.' — **ἂν** . . . **ἄλεισση**: potential use of subj. (see on v. 137).

207. **τὸ σὸν μένος**: 'that wrath of thine.' — **εἴ κε πίθῃαι** [**ἐὰν πίθῃ**]: see on v. 67.

208. **οὐρανόθεν**: cf. v. 195.

209 = 196. — Distinguish **δμῶς**: adv. 'alike,' and **δμως**: conj. 'yet.'

210. **ἐριδος**: gen. of separation, 'from strife.' — **ἔλκειο** [**ἔλκου**]: inv. prs. 'be drawing.'

211. **ἔπει**: 'with words,' if only deeds of violence be foregone. — **ὡς ἔσται περ** [**ὥσπερ ἔσται**]: lit. 'as shall be,' an elliptical phrase capable of different interpretations. It may mean: 'as you will do (in any case),' or it may refer to the future humiliation of Agamemnon, in which case a word must be supplied, and we might translate: 'predicting how it shall be.' In this and the follg. vv. three different forms of the future of **εἰμί** occur.

212. **ᾧδε γὰρ ἔξερώ**: another freq. combination of words (penthemimeris), see on v. 202, which fits easily into the verse. — **τό**: how decide whether relative or demonstrative? The presence of conj. **δέ** decides.

214. **ὑβριος** [**ὑβρεως**]: notice omission of the article, which would be expected in Attic. — **ἰσχεο** [**ἔχου**]: 'restrain thyself.'

216. **σφωίτερον**: poss. pron. (poetic form) formed from dual of the

pers. pron. of 2d person. See Sketch of Dialect, § 14, 1. Translate: 'the word of you both,' i.e. of Athena and Hera. — εἰρύσασθαι (closes spondaic verse): 'respect,' 'observe.' It is doubtful whether this form is to be derived from the root (F)ερν-, ἐρύω, 'draw,' or from a root (σ)ερF-, Lat. *servare*. It is easy to derive, from the idea of 'drawing to one's self (for protection),' the meaning 'defend,' 'maintain,' 'respect.'

217. καὶ μάλα περ κεχολωμένον [καίπερ μάλα κεχολωμένον]: the separation of καί περ (like ὅς περ, v. 211) may be compared to tmesis. κεχολωμένον agrees with subj. of εἰρύσασθαι, i.e. ἐμέ or τινά.

218. 'Whoso obeys the gods, they hearken well to him.' For sentiment, cf. Prov. xv. 29, John ix. 31. In ἔκλυον we have the first example of the gnomic aor., to express a general truth (so called because this use of the aor. is freq. in proverbs, γινώμαι). G. 1292, H. 840. The aor. here is equal to a prs. and hence the subj. in conditional rel. sentence. — ὅς κε ἐπιτεθῆται: general condition referring to present time. If τ' before ἔκλυον is for τε, it may be compared with the same word in vv. 81, 82. There the enclitic is found with no connecting force in both principal and subordinate clauses; here it stands only in the apodosis. Others would see in τ', the particle τοι, and translate: 'surely.'

219. ἦ: ipf. 3 sg. from defective verb ἦμι, Lat. *aio*, occurs in Hom. only in this form. In Attic Greek, ἦμι, 1 sing. prs., and ἦν and ἦ, 1 and 3 sing. ipf., are found. — σχῆε [ἔσχε]: 'held,' 'stayed,' for formation in θ, see G. 779, H. 498.

220. ὥς [ἔωσε]: from ὠτέω. — οὐδ' ἀπίθουε: first instance of litotes. Litotes (λιτότης, 'simplicity') is a form of statement which, because of its studied simplicity, and evident inadequacy, is accepted for much more than it actually asserts. Here, e.g. 'did not disobey' = 'did not fail to obey' = 'obeyed at once.' Examples of litotes are familiar in all literatures. Compare Milton's 'with unblest feet' = 'with feet accursed.' Nor is this figure of speech by any means confined to poetry, but it is very frequent in prose: e.g. a citizen of 'no mean city,' his last service was 'not his least.' Dr. O. W. Holmes remarks that the humor of many persons consists largely in understatement. That this is very true of American humorists will be evident to any one who peruses a few pages of Mark Twain or Artemus Ward.

221. βεβήκει: 'was gone.' As the pf. in Hom. freq. = prs., so the plupf. naturally = ipf.

222. δώματ' ἐς: 'into the palace.' — μετὰ δαίμονας ἄλλους: lit. 'into the midst of,' i.e. 'after other deities.'

223. ἀταρτηροῖς: 'hard,' 'unfeeling.'

224. λήγε χόλοιο: see on v. 210.

225. κυνὸς ὀφθαλμοῖς ἔχων (see on v. 159): expressive of utter shamelessness, as κραδίην ἐλάφοιο (ἔχων) denotes extreme cowardice: 'with the eyes of a dog, with the heart of a deer.' It might be more natural to say in English: 'with the eyes of a dog, with the heart of a hare.'

226. ἐς πόλεμον: 'for combat,' last syllable of πόλεμον lengthened in caesura before caesura.

227. To 'lie in wait in ambush' is the highest test of the courage of the Homeric hero. This duty falls to the 'champions,' ἀριστῆες. — ἀριστήεσσι [ἀριστεύουσι].

228. κῆρ: lit. 'death-angel,' i.e. death in person, certain death. Distinguish ἡ κῆρ and τό κῆρ: 'heart.' — εἶδεται [δοκεῖ]: from Hom. pres. εἶδομαι. Notice parataxis in sentence introduced by δέ = γάρ.

229. λώιον [λῶον]: 'more gainful.' — κατὰ στρατὸν εὐρύν: 'throughout the broad (widespread, as lying in camp) army.'

230. ἀπο-αίρεισθαι: the failure to elide shows that αἶρέω orig. began with a consonant, which, however, is sometimes (cf. v. 182) ignored. — δοτις [δς ἄν] ἐπῆρ: for subj. see on v. 218. — σθέν [σοῦ]: gen. depends upon the adv. ἅπτιον. G. 1148 and 1149, H. 757.

231. βασιλεύς: nom. in exclamation, which sometimes takes the place of a second voc. (it here follows οἰνοβαρές). G. 1045, H. 707. — οὔτι δανοῖσι: for dat. see on v. 180, 'among worthless subjects,' lit. 'people of no account' (οὔτις). The second half of the verse explains how it is possible for him to be δημοβόρος.

232. ἡ γὰρ ἄν . . . λωβήσαιο: 'for verily thou wouldest offer insult for the last time,' were not thy subjects worthless (εἰ μὴ οὔτιδανοῖς ἀνδρῶσσις). Instead of supplying the ellipsis, we may use the word 'else' (= 'if this were not so'): 'else thou wouldest surely,' etc.

233. ἐπὶ: adv. 'besides,' 'thereto.' Notice the lengthening of a final vowel before follg. liquid (easily and doubtless doubled in pronunciation); pronounce ἐπὶ μύεγαν. Cf. v. 283, and see Essay on Scanning, § 5. 3.

234. τόδε σκήπτρον: each speaker in the assembly received from the herald the scepter, which gave the recipient the right to speak (the floor) as long as he held it. Cf. Γ 218. — μὲν [μῆν].

235. φύσει: fut. act. from φύω. — πρῶτα: 'first,' i.e. 'once for all.' — τομήν (τέμνω, 'cut'): 'stock,' 'stump.' — ὄρεσσι: dat. pl. from ὄρος.

236. περὶ γὰρ ῥά ἐ χαλκὸς ἔλκεν: the verb takes two accusatives as a verb of depriving: 'for, see (ῥα) the steel hath stripped off from it (ἐ, here neuter) on every side (περὶ) its leaves and bark.'

237. μιν [ἀντό].

238. δικασπόλοι: 'warders of justice.' — θέμιστας πρὸς Διὸς εἰρύαται: 'maintain the laws in the name of (lit. before the face of) Zeus.' It is uncertain whether εἰρύαται is a sync. prs. [εἰρύ(ο)νται], or a pf. with prs. signif. For root and radical signif. see on v. 216.

239. ὁ δέ: 'and this.' δ instead of τό from the influence of the pred. noun ὄρκος. H. 617.

240. Ἀχλλῆος: obj. gen. after ποθή, 'longing for Achilles.' — ἔεται [ἀφίετα]. — νῆας: in Attic Greek, a prep. would be required. G. 1065, H. 722.

241. τοῖς: dat. of advantage after *χραιομεῖν*, 'to help them.' See on v. 28.

242. εὐτ' ἄν [δταν]. — ἐφ' Ἑκτορος: gen. of agent is natural, because *πίπτωσι* is in effect a passive verb and equivalent to, 'are thrown down.' The gen. might equally well be connected with *θνήσκοντες*.

243. ἀμύξεις: 'thou shalt rend.'

244. δ' τε: δ = *quod*, as in v. 120, τε having no appreciable force. Thus δ τε is equal to *δτι τε*. *δτι* never loses ι by elision. It is Hom. simplicity, and no boasting, for the hero to call himself *ἄριστος Ἀχαιῶν*. — *χωόμενος*: see on v. 153.

246. πεπαρμένον (pf. ptc. from *πείρω*, 'pierce'): 'studded.' — *ἔτεο* [*ἐκαθέζετο*].

247. ἐτέρωθεν: 'on (lit. from) the other side;' cf. Lat. *ex altera parte*. — ἐμήνι (ipf. from *μηνίω*): 'was giving vent to his rage.' — τοῖσι: see on v. 58.

248. ἀνόρουσι: 1 aor. from *ἀρούω* [*δρυνμι*]. — λιγύς: 'clear-voiced.' — ἀγορητής: lit. 'one who speaks in the *ἀγορά*;' synonymous with *ρήτωρ*.

249. τοῦ [οῦ]: poss. gen. limiting *γλώσσης*. The force of *καί* can hardly be given in English. Cicero, *de Senectute*, x. has translated this verse: *ex ejus lingua melle dulcior fluebat oratio*. — *γλυκίων* [*γλυκυτέρα*]. *ῥέν* [*ἔρρει*]: G. 495, I. H. 411.

250. τῷ: 'for him,' i.e. 'before his eyes,' 'during his life;' for dat., G. 1166, H. 771. — *μάρτυς*: the derivation of this word is uncertain; its probable meaning is, 'mortal.'

251. ἐφθίνοντο [*ἐφθιμένοι ἦσαν*]: plupf. pass. from *φθίνω*. Yet the sync. 2 aor. *ἐφθίμην* coincides in form with plupf. — οἱ [αὐτῷ]: see on v. 158. — *τράφεν* [*ἐτρέφηναν*, 2 aor. pass. from *τρέφω*]. — *ἦδ' ἐγένοντο*: the natural order seems reversed. This *hysteron-proteron* may be explained by saying that the order is the natural one to one *looking back*.

252. μετὰ τριτάτοις [*ἐν τρίτοις*]: this use of *μετά* with dat. in sense of 'among' is wholly Homeric. Cf. Δ 61.

253. σφι [αὐτοῖς]. — *μετέειπεν*: *ἔειπεν* is redupl. 2 aor. from stem *Fe-*. The full form was *e-Fe-Fe-ov*. After the digammas fell away, the second and third epsilons were contracted into *ει*. The initial *ε* is the syllabic augment. See Sketch of Dialect, § 15, 2.

254. ὦ πόποι: interjection expressing either dismay, as here; or delight, as in B 272. Before vocatives *ω* is always written *ὦ*. Cf. Engl. O! and oh!

255. γηθήσαι: 3 sg. 1 aor. opt. from *γηθέω*.

256. κεχαροάτο: redupl. 2 aor. opt. from *χαίρω*.

257. 'If they learned all this (tale) of your strife': the gen. (dual) depends upon *τάδε*.

258. *περί* (in the first hemistich) = *περίεστε*. The verb takes after it a gen. (as a word of superiority), and *βουλὴν*, as an acc. of specification; the explanatory inf. *μάχεσθαι* is precisely equivalent to an acc. of specification *μάχην*.

259. *ἀμφω δέ, κτλ.*: an example of parataxis; instead of *δέ*, we might have had, in prose, *γάρ*.

260. *ἥτεπερ [ἥπερ or ἦ]*. — *ὕμιν*: attracted from nom. *ὕμεις* (*sc. ἔστε*) by the preceding *ἀρείοσι*.

262. *οὐ γάρ πω [οὐπω γάρ]*. — *ἴδωμαι [ἴδοιμι ἂν, or ὄψομαι]*: see on v. 137.

263. *οἷον Πειρίθοον*: attracted into the acc. by *τοίους ἀνέρας* of v. 262. A regular construction would require *οἷος ἦν Πειρίθοος*. Peirithoos was king of the Lapithai, a powerful tribe in Thessaly. Dryas, Kaineus, Exadios, and Polyphemos were chiefs of the Lapithai. To the marriage of Peirithoos with Hippodameia, the wild tribe of Centaurs were invited. Under the influence of wine, they attempted to carry off the bride and other women of the Lapithai. Theseus and Peirithoos led the resistance, and the Centaurs were overcome. The fact that Theseus, the national hero of Athens, was associated by old legend with Peirithoos, probably led to the interpolation of v. 265 in the interest of Athens, by some Athenian rhapsodist.

266. *κάρτιστοι*: metathesis. See Sketch of Dialect, § 7, 2. *δή* emphasizes the superlative: 'the very strongest,' — *καῖνοι [ἐκκαῖνοι]*.

267. *μέν [μὴν]*: so also in vv. 269, 273.

268. *φηρσίν* (probably an Aeolic form for *θηρσί*): 'wild people,' lit. 'wild beasts; ' the Centaurs were represented, in later times, as half man and half beast. — *ἀπάλεσαν*: transitive, *sc. αὐτούς*.

270. *ἐξ ἀπίης γαίης*: defines *τηλόθεν*, 'from far away, [namely] from a remote land.' — *αὐτοί*: the fact that the heroes 'themselves' sent for him shows what was his reputation even in his youth.

271. *κατ' ἑμ' αὐτόν*: 'by myself,' either as single combatant or at the head of his followers. The meaning is that he was not a subordinate, but fought independently. This no one of his present contemporaries could imitate (*οὐτίς ἂν μαχέοιτο*).

273. *μεν βουλῶν ξύνιεν [τῶν βουλῶν μου συνέλεσαν]*: 'listened to my counsels.' G. 1102, H. 742.

274. Compare the repetition of the verb *πειθομαι* in this and follg. v. with the repetition of *κάρτιστοι* in v. 266.

275. *ἀγαθὸς περ ἑὼν*: see on v. 131. — *ἀποαίρεο [ἀφαιροῦ]*: see on v. 230. — *κούρην*: see on v. 98.

276. *ἔα*: prs. inv. from *ἔδω*.

277. *Πηλείδῃ θεῷ*: pronounce *δεθεῷ*, by synizesis. — *ἐρίζεσθαι [ἐρίζειν]*. — *βασιλεῖ*: for dat. G. 1177, H. 772.

278. *οὐποθ' ὅμοιός*: 'never a like,' i.e. 'always a greater,' an example of litotes. — *ἔμμορε*: 2 pl. from *μείρομαι*, see Sketch of Dialect, § 22, 1.

279. $\phi\tau\epsilon$ [ϕ]: enclitic $\tau\epsilon$ without appreciable meaning. See on v. 86.

280. $\acute{\epsilon}\sigma\sigma\iota$, $\gamma\acute{\epsilon}\nu\alpha\tau\omicron$: both in protasis; the apodosis begins with $\acute{\alpha}\lambda\lambda'$. For loss of accent of $\acute{\alpha}\lambda\lambda'$ with elided vowel, see G. 120, H. 107. — $\pi\lambda\acute{\epsilon}\nu\omicron\sigma\sigma\iota$ [$\pi\lambda\acute{\epsilon}\sigma\sigma\iota$]: for dat. see on v. 179. — For distinction between $\kappa\alpha\rho\tau\epsilon\rho\acute{\omicron}\varsigma$ and $\phi\acute{\epsilon}\rho\tau\epsilon\rho\omicron\varsigma$: see on vv. 178, 186.

282. $\sigma\ddot{\upsilon}$ $\delta\acute{\epsilon}$: 'and do thou,' turning to Achilles. — $\tau\epsilon\acute{\omicron}\nu$ [$\sigma\acute{\omicron}\nu$].

283. $\lambda\iota\sigma\sigma\omicron\mu(\alpha\iota)$: this elision could not occur in prose. — $\chi\alpha\lambda\lambda\eta\iota$: dat. of advantage with $\mu\epsilon\theta\acute{\epsilon}\mu\epsilon\nu$ [$\mu\epsilon\theta\epsilon\acute{\iota}\nu\alpha\iota$, 2 aor. inf. from $\mu\epsilon\theta\acute{\iota}\nu\eta\mu\iota$], translate: 'to abate thy wrath for Achilles.' *i.e.*, since he is the reliance of the Achaians.

284. $\pi\omicron\lambda\acute{\epsilon}\mu\omega\iota\omicron$: objective genitive after $\acute{\epsilon}\rho\kappa\omicron\varsigma$, 'bulwark of (in) combat.'

287. $\delta\delta'$ $\acute{\alpha}\nu\eta\rho$ [$\delta\delta\epsilon$ δ $\acute{\alpha}\nu\eta\rho$]. — $\pi\epsilon\rho\iota$. . . $\acute{\epsilon}\mu\mu\epsilon\nu\alpha\iota$ [$\pi\epsilon\rho\iota\epsilon\acute{\iota}\nu\alpha\iota$]: see on v. 258. Agamemnon has no substantial charges to make against Achilles, but can only reiterate what he has already (vv. 175 follg.) said.

289. $\tau\iota\nu(\alpha)$: 'one (at least);' he means, of course, himself. $\tau\iota\nu\acute{\alpha}$ is subj. of $\pi\epsilon\acute{\iota}\sigma\epsilon\sigma\theta\alpha\iota$, after which $\acute{\alpha}$ is cogn. acc.

291. $\pi\rho\omicron\theta\acute{\epsilon}\upsilon\sigma\iota$: often taken from $\pi\rho\omicron\theta\acute{\epsilon}\omega$, in which case the form requires no comment. One would translate: 'On this account do words of insult rush forth for him (*oi*) to utter?' But one may consider $\pi\rho\omicron\theta\acute{\epsilon}\upsilon\sigma\iota$ = $\pi\rho\omicron\tau\iota\theta\acute{\epsilon}\alpha\sigma\iota$, as if there were a pres. $\theta\acute{\epsilon}\omega$ formed from the root $\theta\epsilon$ - of $\tau\acute{\iota}\theta\eta\mu\iota$, and translate: 'On this account do they (*i.e.* the gods) permit (lit. 'set before') him to utter words of insult.'

293. $\acute{\eta}$ $\gamma\acute{\alpha}\rho$ $\kappa\epsilon\nu$ $\kappa\alpha\lambda\epsilon\acute{\omicron}\mu\eta\nu$: see on v. 232.

294. $\pi\acute{\alpha}\nu$ $\acute{\epsilon}\rho\gamma\omicron\nu$: 'in every matter,' not necessary to sense but anticipates $\delta\tau\tau\iota$ $\kappa\epsilon\nu$ $\acute{\epsilon}\lambda\pi\eta\varsigma$.

295. $\gamma\acute{\alpha}\rho$: calls attention to the fact that the prohibition $\mu\grave{\eta}$ $\sigma\acute{\eta}\mu\alpha\iota\nu\epsilon$ is the reason for the command $\acute{\epsilon}\pi\iota\tau\acute{\epsilon}\lambda\lambda\epsilon\omicron$. Translate: 'Lay these commands on others if you choose ($\delta\acute{\eta}$); you certainly ($\gamma\acute{\alpha}\rho$) shall not be giving directions to me.'

296. $\omicron\ddot{\upsilon}$ $\gamma\acute{\alpha}\rho$ $\delta\acute{\iota}\omega$: repeated sarcastically from Agamemnon's threat, v. 289.

297. Common verse to introduce a transition.

298. $\chi\epsilon\rho\acute{\sigma}\iota$ (scarcely differs in meaning from $\beta\acute{\iota}\alpha$): 'by force.' — $\omicron\sigma\tau\omicron\iota$: 'by no means.' Distinguish $\omicron\sigma\tau\omicron\iota$, and $\omicron\delta\tau\omicron\iota$: 'these.' — $\acute{\epsilon}\nu\epsilon\kappa\alpha$ $\kappa\omicron\upsilon\acute{\rho}\eta\varsigma$ [$\kappa\acute{\omicron}\rho\eta\varsigma$ $\acute{\epsilon}\nu\epsilon\kappa\alpha$]: 'on account of a maid.'

299. $\tau\omega$ [$\tau\iota\nu\iota$]. — $\acute{\epsilon}\pi\acute{\epsilon}\iota$ μ' $\acute{\alpha}\phi\acute{\epsilon}\lambda\epsilon\sigma\theta\acute{\epsilon}$ $\gamma\epsilon$ $\delta\acute{\omicron}\nu\tau\epsilon\varsigma$: 'since you but took away what you gave.'

300. $\tau\acute{\omega}\nu$ $\acute{\alpha}\lambda\lambda\omega\nu$: part. gen. depending upon $\tau\iota$. — $\tau\acute{\omega}\nu$ in follg. v. takes up again $\tau\acute{\omega}\nu$ $\acute{\alpha}\lambda\lambda\omega\nu$, but is not necessary to complete sense.

302. $\epsilon\acute{\iota}$ δ' $\acute{\alpha}\gamma\epsilon$: with $\epsilon\acute{\iota}$, it is generally supposed that $\beta\omicron\upsilon\lambda\epsilon\iota$ is to be supplied: 'but, if thou dost wish, come on.' — $\gamma\acute{\nu}\omega\sigma\omega\iota$ [$\gamma\acute{\nu}\omega\sigma\iota$].

303. $\acute{\epsilon}\rho\omega\acute{\eta}\sigma\alpha\iota$: $\acute{\epsilon}\rho\omega\acute{\epsilon}\omega$, in this and in one other place, π 441, means 'flow'; elsewhere always, 'hang back from,' 'recoil from.'

305. $\acute{\alpha}\nu\sigma\tau\acute{\eta}\tau\eta\nu$: for apocope, see on v. 143. The assembly was dissolved by rising, $\acute{\alpha}\nu\sigma\tau\acute{\eta}\tau\eta\nu$ $\lambda\upsilon\sigma\alpha\nu$ [$\acute{\alpha}\nu\alpha\sigma\tau\acute{\alpha}\nu\tau\epsilon\varsigma$ $\acute{\epsilon}\lambda\upsilon\sigma\alpha\nu$].

306. *ἔσας* [*ἔσας*]: an *ε* was frequently prefixed, for greater ease in pronunciation, to several words which orig. began with *Ϝ*. It was easier to say *ἐΐσος* than *ΐσος*. Another example is *ἐέλκοσι*, 'twenty,' cf. Lat. *viginti*.

307. *Μενοντιάδης*: for formation of patronymic, see G. 846, 2. H. 559 a. Considerable familiarity with the events of the Trojan war is taken for granted. Here it is assumed that Patroklos will be known by his patronymic alone. — *οἷς ἐτάροισιν* = *τοῖς ἐταίροις*.

308. *θοήν*: one of Homer's habitual epithets. — *ἄλαδε* [*eis ἄλα*].

309. *ἐρέτας*: from nom. sing. *ἐρέτης*. — *ἐσ-έκρινεν*: the verb is used in a pregnant signif. 'chose (for and sent) into.' — *ἐέλκοσι*: see on *ἔσας*, v. 306.

310. *βῆσε* [*ἐβίβασε*]: 1 aor. with causative signif.

311. *ἐν δ'*: 'and among them,' adverbial.

312. *κλυθα*: species of cognate acc. after *ἐπέπλεον*, cf. such phrases as *λέναι ὁδόν*, G. 1057, H. 715 b.

313. The people had not washed during the continuance of the plague. Now they are to bathe themselves and cast off (*ἐβαλλον*) the offscourings (*λύματα*) into the sea. This rite was symbolical of their desire to remove whatever in their persons had occasioned displeasure in the god.

315. *τελήσσας*: 'bringing fulfilment,' 'effective.'

316. *θίν'* (α): see on v. 34; if the noun were in dat., the accent of the elided form would be *θίν'*. — *ἀτρυγέτοιο*: 'restless,' a habitual epithet (see on v. 308).

317. *οὐρανόν*: acc. of limit of motion, used very freq. in Hom., without preposition, of both persons and places. — *δισσομένην περὶ καπνῷ*: 'whirling around in smoke,' i.e. the fragrant smoke of burning flesh rose within (distinguished by its color) the smoke which ascended from the burning wood. *καπνῷ* is local dat., and *περὶ* is adv.

318. *τά* [*ταῦτα*]: i.e. 'their duties.' — *ἐπηγελησε*: for the threat, see v. 181 follg.

320. *Ταλθύβιον*: Herod. (vii. 134) tells us of those who still claimed to be descendants of the Hom. Talthybios. — *Εὐρυβάτην*: in B 184 a like-named herald of Odysseus is mentioned.

321. *τά οἱ ἔσαν* [*ὁ αὐτῷ ἦσαν*]. — *κῆρυκε*: word of wider signif. than our 'herald'; it involves the idea of personal service rendered, something like 'body-servants,' 'henchmen.' *θεράπων*, on the other hand, implies a relation more near equality even than that of esquire to his knight.

323. *ἰδόντ(ε)*: nom. agreeing with subj. of *ἀγέμεν*, here used as inv., 'take by the hand and lead' (see on v. 21).

324. *εἰ δέ κε μὴ δώησι* [*εἰὰν δὲ μὴ δῶ*] *ἐγὼ δέ*: example of *δέ in apodosis* (see on v. 137), 'then I will come and take.'

325. *τό*: 'it,' i.e. his coming and taking. — *καὶ ἄλλιον*: 'even more

dreadful.' This comparative, like *κέρδιον* from *κέρδος*, *κύντερον* from *κύνω*, is formed from the stem of a noun and has no positive. — *ρίγος* (Lat. *frigus*): 'cold,' 'chill,' so that *ρίγιον* lit. means 'more chilling.'

326. *κρατερόν . . . ἔτελλεν*: parataxis, emphasizing the successive acts. We might have expressed it as a dependent clause: 'while he was laying a stern charge upon them.'

328. *ἐπὶ τε κλισίας*: the preposition is here expressed which was omitted v. 322.

330. *ἄρα*: 'I ween.' — *γῆθησεν*: aor. denotes the inception of a feeling, 'feel delight.'

331. *ταρβήσαντε*: also of sudden feeling, 'struck with dread.' — *αἰδομένω*: 'reverencing' (his rank), of habitual mental attitude.

332. *ῥέοντο*: 'were they asking.' *ῥέομαι* = *εἶρομαι* = *ἔρομαι* [*ἔρωδάω*].

333. *ὁ ἔγνω*: a real hiatus, whereas *ἔγνω Ἡῷσι* is only apparent hiatus.

334. The heralds, in Homer, are under the especial protection of Zeus; later, Hermes was their patron.

335. *μοι*: see on v. 153.

336. *ὃ* [*δς*]: article used as relative. — *σφῶι*: 'you both.'

337. *Πατρόκλεις*: contracted 3 decl. voc. for *Πατρόκλεες*, G. 231, H. 729 c. Below, v. 345, occurs the 2 decl. form.

338. *σφωιν*: the dual forms of the pron. of 3d pers. are enclitic. Contrast this form with *σφῶι*, v. 336. — *τῷ αὐτῷ [τοῦτω αὐτῷ]*: 'both of these men themselves,' not, as in Attic, 'the same.'

339. *πρός*: 'before the face of.'

340. *τοῦ*: with strong demons. force, 'that king, ruthless as he is.' — *ἐλ γένηται [ἐλν γένηται]*. — *δὴ αὖτε*: synizesis (see on v. 277).

341. *ἐμεῖο [ἐμοῦ]*: obj. gen. after *χρεῖώ*.

342. *τοῖς ἄλλοις*: dat. of adv., common constr. in Hom. after this verb instead of gen. of separation (see on v. 67).

343. To 'think at the same time of the past and the future' is the mark of wisdom, for we judge of the future only by the past. A similar expression occurs Γ 109.

344. *μαχέοντο [μάχονται]*: as the tense of *οἶδε* is primary, the mood should strictly be subjunctive; the opt. represents the purpose as remoter.

345. *φῶα*: see on v. 20.

347. *ἄγειν*: inf. of purpose (see on v. 5). — *ἔτην [ἤλειπην]*.

348. *ἀκούσ'*: because she loved Achilles.

349. *ἐτάρων*: connect with *νόσφι λιασθείς*.

350. *θιν' ἐφ' ἄλς*: *θιν(α)* depends upon *ἐπὶ*, a dependence not indicated, in this case, by anastrophe, Sketch of Dialect, § 6, 1. — *ἄλς*: the sea near the shore: *πόντος*: the deep sea.

351. *ἡρήσατο*: from prs. *ἁράομαι* — *πολλά*: used as in v. 35 with verb of praying. — *ὀρεγνύς*: 'stretching out' his hands, i.e. toward the sea, the home of Thetis.

352. *περ*: 'very,' heightens the meaning of *μυνυθάδιον*, see on v. 131. — *ἔφειλεν* [*ἔφειλε*]: ipf. 3 sg. Be careful not to connect it with *ὑφέλλω*, 'increase.'

356. *ἤτιμησεν*: see on v. 11. — *ἀπούρας* [*ἀπαυράσας*]: anomalous aor. ptc., referred to *ἀπαυράω*.

358. *βένθεσσι*: from nom. sing. *βένθος* [*βάθος*].

359. *ἀνέβη*: lit. 'went up to the top of.' Hence the idea of departure or flight, and the meaning 'left' with follg. gen. of separation, *ἀλός*. — *ἦντ'* [*ἥσπερ*]: any one who has seen a mist disappear from the surface of the sea will appreciate the propriety and beauty of the comparison, *ἦντ' ὁμίχλη*.

361. *κατέρεξε*: 'stroked,' uncertain from what prs. The form suggests the pres. *κατα-ρέζω*, but the meaning would more readily be derived from *κατ-ορέγω*. — *ἔπος τ' ἔφατ'*, *ἔκ τ' ὀνόμαζεν*: 'spoke (lit. 'spoke a word') and called him by name.' The name of the person usually follows immediately. Here *τέκνον* is equivalent to such a name.

362. *σε φρένας*: 'you,' i.e. 'your heart,' 'your breast.' *φρένας* is in partitive apposition with *σε* (see on v. 150).

363. *εἶδομεν* [*εἰδῶμεν*]: pf. subj. See Sketch of Dialect, § 24, 4, d.

365. *ταῦτα πάντα*: obj. of *ἀγορεύω*. — *εἰδυή*: implies in a general way the omniscience of the gods, even of those, like Thetis, of secondary rank.

366. *ῥιζόμεθ'*: i.e. in one of the marauding expeditions in the Troad (see on v. 125). Achilles speaks with perfect naïveté, unconscious that participation in such warfare might be considered cause for censure. — *Θήβην*: Thebe, under Mt. Plakos in Mysia, was the home of Hector's wife Andromache. Cf. Z 371-425. — *ιεράην*: orig. meaning 'strong,' though the later common signif. 'sacred' is also frequent in Hom.

367. This verse is a brief description of ancient warfare: the sacking of the city includes the slaughter of most of the men, and the sale into slavery of the women and children.

368. *τὰ μὲν*: like *πάντα* in v. 367, refers chiefly to women. — *εὖ*: 'fairly,' 'justly,' 'duly.'

369. *ἐκ δ' Ὀλον*: as *γέρας* of the generalissimo, see on v. 167.

370. *δ' αὖθ'*: 'and thereafter.'

372-379 = 12-16, 22-25.

380. *πάλιν*: as in v. 59, of place, 'back again.'

381. The simplicity of the language and thought guards sufficiently against obscurity, and we easily perceive that the subj. of *φίλος ἦεν* is *ὁ γέρον* or a word referring to it.

382. *βῆλος*: sing. used in collective sense. Cf. v. 51; cf. also *δάκρυ χέων*, v. 357. In *οἱ δέ νυ λαοί* and *τὰ δ' ἐπ' ἔφχετο κῆλα θεοῖο*, we have good examples of the demonstrative use of the article, the substantives being appended as appositives: 'and so (νυ) they, the people;,' 'and they were

speeding, shafts of a god.' — ἐπ-ασσύτεροι : in form, a double comparative. The reg. comp. from ἄγχι is ἄσσον, and to ἄσσυ- (Aeolic for ἄσσο-) -τερος is affixed.

384. ἄμμι : see Sketch of Dialect, § 14, 1.

385. θεοπροπίας : see on v. 109. — Ἐκάτοιο : nom. Ἐκατος is regarded as a short form ('pet-' or 'nick-name') for Ἐκατηβόλος, v. 370.

386. πρῶτος κελόμην : 'was the first to urge.'

388. ἠπέλησεν μῦθον : 'uttered a threatening word,' the verse beginning with spondees befits the portentous announcement ; for acc. μῦθον, see G. 1052, H. 716 a. — 8 [δς].

390. πέμπουσι : 'are escorting.' — ἄνακτι : Apollo (cf. vv. 36, 75).

391. Translate : 'But heralds have just gone forth from my tent leading the other (τὴν δέ), the maiden, Briseus's daughter.'

392. τὴν [ἦν].

393. περί-σχεο [περίσχου] : lit 'hold (thine arms) about,' 'protect.' — ἔηος : an anomalous form ; commonly explained as gen. of Hom. adj. ἥος [ἀγαθός] with changed breathing, and translated 'brave.' If we accept this rendering, we have here another instance of Homeric naïveté (see on v. 244). But it is quite probable that the orig. form was ἔοιο [οῦ], gen. of possessive pron., and that this could orig. be used of all persons. Here it would mean 'thy.'

394. Δία λίσσαι : final vowel lengthened before liquid, as in v. 233.

395. ἔπα : 'by word.' — ὤνησας : 1 aor. from ὀνίσημι, 'didst please.'

396. πατρός : i.e. Peleus. Connect σέο with ἄκουσα ; πατρός with μεγάροισιν.

397. δτ'(ε) ἔφησθα : 'when thou wast saying ;' not strictly necessary, as ἀμύναι could depend upon the idea of saying implied in εὐχομένης.

399. ὁπότε : 'when once upon a time.'

400. As the three deities here mentioned are the very ones who are most active in behalf of the Greeks, Zeus will be likely to aid the Trojans, were it only to thwart their wish.

401. ὑπελύσας : ὑπό, 'from under the weight of,' for the deities are thought of as having already laid hands on Zeus.

402. ὄχ' [ὄκα] : cf. Lat. *ocior*, *ocius*. — μακρόν : 'long' in reference to height and depth, 'lofty.'

403. When two names for the same object existed side by side, one was frequently referred to the speech of the gods ; the other to the speech of men (cf. B 813). The divine name is usually of clearer significance. Briareus means 'Crusher' (βριαρός). Αἰγαίωv may be traced back, through αἰγή, to αἰγίς, αἰσσω, and probably means 'Rusher.'

404. οὐ πατρός : *patris sui*, Poseidon ; οὐδ is gen. of possessive pron.

406. καί : compare in meaning with καί in v. 249, 'he it was whom.' Notice the paronomasia in ὑπ-έδεισαν and ἔδησαν.

407. λαβὲ γούνων : gen. of part taken hold of (cf. vv. 192, 323). The

form *γούνων* is a simpler one than Attic *γονάτων*. It consists of the stem of the word, *γουν-*, and the gen. pl. ending *-ων*. Out of *γονῶν* has come *γούνων*. The *F* is heard before, instead of after, *ν*.

406. αἱ κὲν πως ἐθέλῃσι ἐπὶ Τρώεσσι ἀρῆξαι: 'on the chance that he may perhaps choose to give aid to the Trojans;' we have here an example of the posterior condition (see on v. 67).

409. ἔλθαι (from present εἰλέω, stem *Feλ-*): depends upon ἐθέλῃσι. Though a liquid stem, it takes the tense-sign *σ* in 1 aor. The original initial *F* accounts for the apparent hiatus ἔλα ἔλθαι, as also for the syllabic augment in 2 aor. pass. ἐλάην (*ἐβάλην*).

410. ἀποκτεινόμενος: here used as passive, though usually the pass. of ἀποκτείνω is represented by the proper tense of ἀποθνήσκω.

412. ὃ τ' [ὅτι τε]: see on v. 244. — ἀτην: 'folly,' 'infatuation.'

413. κατὰ . . . χέουσα: tmesis.

414. αἰνά: adv. with τεκοῦσα, 'having brought thee forth to my woe.'

415. αἰθ' ὄφελος [αἰθ' ὄφελος]: 2 aor. from ὀφείλω. — ἀδάκρυτος καὶ ἀτήμων: perh. a kind of litotes = 'full of joy and happiness.'

416. μίνυνθα: adv. limiting ἔστι understood; ἔστι may be translated 'continues.' — περ: as in v. 131. — δὴν (orig. *δφην*) lengthens a preceding vowel.

418. ἔπλω (2 aor. from πέλωμαι): 'thou hast become.' — τῷ: 'therefore.' — κακῇ αἰσῇ τέκον: equivalent to αἰνὰ τεκοῦσα, v. 414.

419. τοῦτο ἔπος [τοῦτο τὸ ἔπος].

420. Ὀλύμπιον: the mountain in Thessaly (*cf.* v. 44), not vaguely 'heaven.' — αἱ κε: 'on the chance that' (see on v. 67).

421. παρήμηνος: 'sitting near,' with idea of inaction, as in v. 488; *cf.* also B 688, 694.

423. μετ' Αἰθιοπίας; as in v. 222. The Homeric Okeanos is a great stream flowing around the earth. The Aethiopians are represented as a pious folk who dwell in two tribes on the edge of the earth's disk, to the S. E. and S. W. — ἀμύμονας: see on v. 92.

424. χθιζός: adj., though more conveniently translated as adv. (*cf.* v. 497). — κατὰ δαῖτα: 'on ground of a feast.' — ἔποντο [*εἶποντο*].

426. χαλκοβατὴς θῶ [θῶμα]: 'palace with bronze threshold.' The palace of Zeus, as well as those of the other gods, was the work of Hephaistos (*cf.* v. 607).

427. γουνάσσομαι: has acquired the secondary meaning and transitive signification, 'beseech.'

428. ἀπέβησεν [*ἀπέβη*, *cf.* E 133]: 1 aor. with inflection of 2 aor. — αὐτοῦ: 'there.'

429. γυναικός: for case, see on v. 65.

430. ἀέκοντος: gen. dependent upon βίη, 'in despite of him (though) loth.' Do not join the gen. with ἀπηύρων, which takes a double acc.

431. ἄγων: appropriate word, because a hecatomb consisted of cattle.

432. πολυβενθός: from nom. sing. πολυβενθής. — ἐντός: constantly used in Hom. as a prep. (see on v. 71).

433. ἰστία στελιαντο: 'they took in *their* (force of midd.) sails.' For pictorial representation of Hom. ship, see Hom. Dict., Plate IV.

434. προτόνουσιν ὑφάντες [2 aor. ptc. ὑφ-ίημι]: 'letting it down by (slacking off) the fore-stays.'

435. τήν: i.e. ναῦν. — πρόρευσαν: from προ-ερέσσω.

436. εὐνάς: 'mooring-stones,' large stones serving the purpose of anchors, to which ropes were attached. — κατέβησαν: 'bound fast.' The vessel was anchored, bow toward the sea, by the εὐναί. The πρυμνήσια, 'stern-cables,' kept the stern close to shore.

437. ἐπὶ ῥηγμῖν: the effect of the orig. initial *F* of ῥηγμῖνι (*F*ρήγνυμι *frango*) is seen in the lengthening of the preceding vowel by position. — βαῖνον: 'were disembarking, i.e. one after another. This is the descriptive ipf. Notice, in vv. 437-9, three examples of tmesis.

439. The large number of spondees in this verse (it contains only one dactyl) is noticeable. The slow movement of the line suggests that it describes the debarkation of the most important person. La Roche says that the spondees are appropriate to her slow motion along the plank, and the dactyl to her spring from its end!

440. ἐπὶ βοιών: for her restoration was out of fear of the god, not from any love for her father.

441. τίθει [ἐτίθει].

442. πρό μ' ἐπεμψεν: 'sent me forth.'

443. ἀγόμεν [ἔγειν]: inf. primarily of purpose (cf. v. 8), incidentally of result.

444. ἰλασόμεθα: aor. subj. from ἰλάσκομαι, with shortened mood-sign. See Sketch of Dialect, § 17.

446. ἔδξατο χαίρων: 'he received with joy.'

447. φίλην: see on v. 20. — κλειτήν: 'famous.'

448. ἐξείης: 'in order (of size).'

449. χερνίψαντο: χερνίπτομαι is a denominative from χέρνιψ, 'water used for washing hands.' — σῦλο-χύτας (ἀλέω, χέω): 'scattered barley.'

450. μεγάλα: 'aloud' (cf. vv. 35, 351). — χείρας ἀνασχόν: the Greek, in praying, stretched forward and upward the hands with upturned palms.

451, 2 = 37, 38.

453. ἤμιν . . . ἤδ(ε): correlative, 'as . . . so.' V. 454 is added as explanatory of ἐκλυες. Very likely in prose we should have had two participles, e.g. τιμήσας, ἰψάμενος, instead of the indicatives (ἐ)τίμησας, ἴψαο, without conjunctions. We often have such explanatory sentences in English, shown to be subordinate, not by a conjunction, but, as here, by being uttered in a lower tone of voice.

456. ἤδη νῦν: 'now forthwith.'

458. εἴξαντο: of silent prayer, contrasted with μεγαλ' εὐχετο, v. 450

— **προβάλλοντο**: each one of those who participated in the sacrifice threw some of the *οὔλαι* upon the victim's head. The order of sacrifice was as follows: The hands were washed and the sacrificial barley was raised from the earth (v. 449). Then, after silent prayer, the head of the victim was sprinkled and the forelock cut off and burned (Odyssey, γ 446). These were preliminary rites: the victim's head was now drawn back and the chief person present, king or father of family, slew and flayed it. Then the thigh-bones were cut out and covered up with two layers of fat. Slices of meat from other parts of the carcass were laid upon them, and the whole was burned with libations of wine as the portion of the gods, who were supposed to be cheered by the savor (*κνίση*, vv. 66, 317) which rose toward heaven.

459. **αὔρυσαν** [*ἀνείρυσαν*]: aor. from *ἀνείρω*. The following may have been the succession of forms by which we arrive at that in the text: the unaugmented, apocopated form would be *ἀνFέρυσαν*, — assimilation gives *ἀFFέρυσαν*, — the loss of one *F* leaves *ἀF(=αὐ)έρυσαν*.

460. **κατὰ . . . ἐκάλυψαν**: 'covered up close.'

461. **δίπτυχα**: acc. sing. fem. agreeing with *κνίσην* understood.

462. **σχίζης** [*σχί(αι)s*]: from nom. sing. *σχίζα*.

463. **πεμπόβολα**: large 'five-tined forks' (*πέντε, ὀβελός*) on which the vitals (*σπλάγχνα*, 'heart, liver, lungs') were placed for roasting.

464. **ἐπίσταντο**: 'tasted of;' this merely symbolical partaking was followed by the actual feasting, *δαίνυντο* (v. 468).

465. **τᾶλλα**: 'the remainder' of the victims. — **ἀμφ' ὀβελοῖσι ἐπείραν**: lit. 'spitted (so that it was) about spits,' i.e. 'transfixed with spits.'

466. **ἐρύσαντο**: 'drew off (from the spits).'

467. **τετύκοντο**: redupl. 2 aor. from *τεύχω*.

468. **δαιτὸς ἕτους ἰδέυετο** [*ἐδεῖτο*]: 'fail of the equal (i.e. fairly divided) share.'

469. **ἐξ ἔρον ἔντο** [*τὸν ἔρωτα (τὴν ὄρεξιν) ἐξέιντο*]: 'dispelled the desire for food and drink.'

470. **ἐπεστέφαντο**: orig. meaning of *ἐπιστέφομαι* is 'fill full;' hence construed with gen. of material. A later derived meaning is 'crown.' From the word in this sense comes *στέμματα*, v. 14.

471. **νώμηνσαν**: from *νομᾶω*, 'distribute.' A *δέπας*, 'drinking-cup,' was held by each guest. The *κούροι* went about, pouring as they went a few drops into each cup, *ἐπάρχεσθαι δεπάεσσι*, which the receiver immediately poured out as a libation to the gods. Then the cups were filled for drinking, the wine being dipped out with the *πρόχοος*. A fuller description of the whole ceremony is given in Odyssey, γ 340. — **ἐπαρξάμενοι**: *ἐπί*, 'successively' for all the guests; *ἀρξάμενοι*, 'having made the hallowed beginning.' But the 'hallowed beginning' was to pour a little wine, as above described, into each cup. The dat. *δεπάεσσι* may accordingly be taken as local, 'in the cups,' or as dat. of advantage, for the action was performed 'for the cups.'

472. *μολπῇ*: includes song and dance.

473. *καλόν* [*καλῶς*]. — *παιήονα* [*παιῶνα*].

474. *μῦλοντες Ἑκάεργον*: 'hymning Hekaeërgos (Apollo);' for epithet, here a proper name, see on v. 147. — *φρένα*: acc. of specification.

475. *ἐπὶ . . . ἦλθεν*: 'came on,' 'came over them;' there is scarcely any twilight in Greece, so that *κνέφας*, 'darkness,' comes on rapidly.

476. They slept, not on board the ship, but on the shore, near which (see on v. 436) the ship was moored.

477. *ἡριγένεια*: 'early-born.' The first part of the word contains the root of Engl. 'early'; cf. Grk. *ἄριστον*, Germ. *Früh-stück*: 'early meal.' — *Ἥως* [*Ἔως*]: 'Morning-red,' 'Aurora.'

478. *ἀνάγοντο*: 'put to sea.' — *μετά*: see on v. 222.

479. *ἔκμενον* [*ἰκόμενον*]: 2 aor. ptc. without connecting vowel and with change of breathing. The meaning is: a 'coming' wind, i.e. a 'following,' 'favorable' wind (cf. La.: *ventum secundum*).

480. *στήσαντο ἱστόν*: 'set up their mast (see on *στείλαντο*, v. 433).

481. *ἐν . . . πρῆσε*: 'blew into.' The root *πρα-* means to 'spurt forth,' and is used of air, water, fire. The common form of the pres. in Attic prose is *πρίπρημι*, with the meaning 'spurt forth fire,' 'burn.' — *ἀμφί*: adv. 'round about.'

482. *στέλλῃ*: local dat. 'at the stem.' The thought is of the boiling of the water seen *at the stem*, rather than caused *by the stem*. Of course the two ideas are closely connected. — *πορφύρεον*: used with no distinct notion of any particular color; the meaning is, 'boiling,' 'swelling.' — *νηός*: gen. with *στέλλῃ*, yet naturally translated as if gen. absol.

483. *διαπρήσσουσα*: orig. meaning of *πράσσω* is 'pass over,' (*πέρασ, περῶν*). This passage illustrates the transition to the later common meaning 'accomplish'; see also Γ 14. — *κατὰ κύμα*: *per undam*.

484. *κατὰ στρατόν*: 'opposite the encampment.'

485. *ἔρυσσαν* [*εἶρυσαν*].

486. *ὑπό*: adv. 'underneath.' — *ἔρματα μακρά*: 'long shores,' i.e. 'props.'

487. *ἔσκιδναντο* [*ἔσκεδάννυντο*]: 'began to disperse.'

488. *μήνι*: see on v. 247.

489. *νίος*: *νί-* is to be scanned short; *ΥΟΞ* is often found, in inscriptions, for *νίος*.

490. *παλέ-σκ-ετο, φθι-νύ-θ-ε-σκε, ποθέ-ε-σκε* [*ἐπωλεῖτο, ἐφθείρετο, ἐπόθει*]: for these iteratives see Sketch of Dialect, § 25. — *κυδιάνειραν*: 'hero-ennobling,' elsewhere always epithet of *μάχη*.

491. *πτόλεμόν*: last vowel lengthened by the ictus. — *φίλον κῆρ*: acc. of specification. The use of *φίλος*, referred to in v. 20, is especially frequent when the adj. is joined with parts of the body.

493. *ἐκ τοῖο*: 'thenceforth,' i.e. since the interview with Thetis.

494. *ἴσαν* [*ἦσαν*].

495. λήθεται' [*ἔλεανθάνετο*].— *ἔφετμένον*: gen. pl. from *ἔφετμή*.
496. ἄλλ' ἢ γ(ε): like *ὁ δέ*, v. 191. — *ἀνεδύσσετο*: for form, see on v. 428; it is here followed by acc., whereas *ἀνέδυν* in v. 359 is followed by gen. of separation.
497. οὐρανόν: acc. of limit of motion, *cf.* v. 240. G. 1065, H. 722.
498. εἰρόσπα: 'far-thundering,' compounded of *εἶρος* and *σψ* (*Φόψ* = Lat. *nox*). This form is acc. sing. 3 decl. — *ἄτερ ἄλλων* [*χωρὶς τῶν ἄλλων*].
500. αὐτοῖο: gen. with adv. of place *πάρσιθ(ε)*, G. 1148, 1149, H. 757.
501. δεξιτερῇ [*δεξιῇ*]. — *ὅπ' ἀνθεράωνος*: 'underneath the chin,' a primitive suppliant gesture.
503. ὄνησα: 'I helped.' *Cf.* v. 395.
504. The last hemistich of this verse and of v. 41 are identical.
505. ὠκυμωρότατος ἄλλων: 'swiftest of fate as compared with others,' gen. after superlative on the same principle as that by which comparatives govern gen. Regular would have been *ὠκυμωρότερος ἄλλων* or *ὠκυμωρότατος πάντων*.
506. ἔπλετο· ἀτὰρ νῦν γε: 'he was already; but now' in addition.
- 507 = 356.
508. σὺ πέρ μιν τίσον: 'do thou at least (if Agamemnon has heaped disgrace upon him) honor him;' yet see on v. 131.
509. ἐπιτρεῖ κράτος Τρῶεσσι: 'bestow might upon the Trojans.' — *ἔφρ' ἄν* [*ἔως ἄν*].
510. τίσωσιν, ὀφθαλῶσιν: subjunctives after temporal conj. where the designation of time is indefinite. G. 1465, H. 921. — *ὀφθαλῶσιν ἐ τιμῇ*: 'magnify him with honor.'
511. Zeus is silent, because to give his promise would excite Hera's wrath. — *ναφελιγγρέτα* [-της]: many Latin masc. subst. of 1 decl. *e.g.* *poeta, pirata*, form the nom. sing. without final *s*. *Cf.* the Greek *ποιητής, ποιράτης*.
512. ὥς . . . ὥς: 'as . . . so.'
513. ἔχει' ἐμπεφυυῖα: 'held on clinging fast.' *ἐμπεφυυῖα* (2 pf. ptc. from *ἐμφύω*): lit. 'having grown into.' — *δεύτερον αὖτις*: 'again a second time,' an example of Homeric fulness of expression like *πάλιν αὖτις*, B 276.
514. κατάνευσον: 'assent,' lit. 'nod down.' The word of opposite signification is *ἀνα-νέω* 'refuse by a nod,' lit. 'nod up,' *i.e.* toss back the head. This motion is still the ordinary sign of negation in Greece and in southern Italy (Magna Graecia).
515. ἀπόπει(ε): orig. form was *ἀπό Φεπει*; hence the final vowel of prep. is not elided. *Cf.* *ἐθ' εἰδῶ*. — *οὐ τοι ἐπι δόος (ἐπὶ δ' Ἑός)*, see on v. 33): 'thou hast naught to fear,' lit. 'there is no fear upon thee.' Zeus need not fear to refuse, for there is no power higher than himself which can punish him for neglecting Thetis's prayer.

516. *δουρον* [δουρ] : the dat. of measure of difference, *δουρ*, would have given the same sense as the acc. of extent. — *μετὰ πᾶσιν* : nearly equal to *ἐν πᾶσι* (cf. v. 575), or to part. gen. *πάντων*.

517. *ὀχθήσας* : 'vexed.'

518. *λοῖγα ἔργα* (sc. *ἔσται*) : 'there will be sad doings.' *λοῖγα* has the same root as Lat. *lugeo*. — *ὅ τε = ὅτι τε* : 'in that' (see on vv. 120, 244, 412). — *ἐφήσεις* : fut. from *ἐφίημι*.

519. *ἐρέθισι* : from *ἐρέθω* [*ἐρεθίζω*].

520. *καὶ αὐτως* : 'even as it is,' 'even now' (see on v. 133). — *αἶψ[α]*.

522. *ἀπόστιχε* : 'depart,' 2 aor. inv. from *ἀποστείχω*.

523. *μολήσεται* [*μολήσει*] : cf. *ἐμοὶ μολήσεται* with Lat. *mihi erit cura*.

524. *αἶ δ' αἶψα* : see on v. 302.

526. *οὐ γὰρ ἔμιν παλιμάρετον, κτλ.* : 'for not anything of mine can be recalled or can deceive or can fail of fulfilment;' or *τέκμαρ* might be supplied with *ἐμὸν*, 'not any pledge of mine,' etc.

528. Translate : 'Kronion spoke and nodded assent to her with his dark eyebrows.' — *Κρονίων* [*Κρονίδης*] : patronymic from *Κρόνος*, which probably means the 'fulfiller' (*κραίνω*).

529. *ἀμβρόσια* : whatever belongs to the gods — utensils, clothes, dwellings — is 'immortal.' Cf. *ambrosiae comae*, Vergil, Aen. I, 403. — *ἐπαρέσαντο* (from *-ρέομαι*, a derivative from *ρέω*) : 'fell waving forward.' *ἐπ[ὶ]* adds the idea that the motion of the hair corresponded with the nod; we might translate : 'to his nod.'

530. *κράτος* (gen. from nom. *κῆρη*) : 'from his head.' Distinguish from *κράτος*, 'strength.' — *ἐλδίζεν* : 'shook,' 'made tremble.' The three verses 528–530 are said by Strabo to have suggested to Phidias the conception of his greatest work, the statue of Zeus in the temple of Olympia.

531. *βουλευσάντε διέτμαγον* [*βουλευσάμενοι*] : dual subj. with pl. verb, translate : 'took counsel and separated.' The form is 2 aor. pass. from *ῥήγω* (*τμηγ-τμαγ-* being a strengthened form of the root *τμα-ταμ-*, cf. *τέμνω*). See Sketch of Dialect, § 23, 1.

532. *ἄλτο* : 2 aor. from *ἄλλομαι*, Lat. *salio*, with smooth breathing. The lost consonant *s* accounts for the apparent hiatus, and would naturally have been represented by the rough breathing.

533. *Ζεύς* : sc. *ἔβη*, suggested by the motion implied in *ἄλτο*. Zeus's dwelling is thought of as near the summit of Olympus. His interview with Thetis has taken place at a lower level, or on another peak of the mountain.

534. *πατρός* : not to be taken literally, — for Zeus was not the father of all the Olympian deities, — but rather as a title of honor (cf. *πατὴρ ἀνδρῶν τε θεῶν τε*). — *σφοῦ* [*σφετέρου*] : cf. in meaning with *οὐ* in v. 404, which it closely resembles in form (cf. *οὐ* = *σφοῦ* and *σφοῦ*). — *ἔτλη* : 'had the hardihood.'

535. ἀντίοι ἔσταν: 'rose up and went to meet.' The signs of deference are the same among gods as among men.

536. οὐδέ μιν ἠγνοίησεν: 'nor did she fail to recognize him,' i.e. 'and she recognized him right well.' We have here an example of litotes and prolepsis. For litotes, see on v. 220. Prolepsis, lit. 'anticipation' (πρόληψις, προ-λαμβάνω), is the introduction of a word earlier in the sentence than would naturally be expected. It is esp. freq. after verbs of 'knowing.' Here μιν is introduced as obj. of ἠγνοίησεν, instead of the clause δτι συμφράσσατο standing as object. Cf. the example in the Gospels: 'I knew thee that thou wert a hard man,' instead of, 'I knew that thou wert.' Cf. also, from the Merchant of Venice (Act iv., Sc. 1): 'You hear the learned Bellario, how he writes.' It is easy to see that prolepsis adds vividness to narrative.

538. ἄλλοιο γέροντος: the 'old man of the sea' was Nereus.

539. κερτομύλοισι: ntr. pl. as substantive, yet, in v. 582, ἐπέεσσι is supplied.

540. τίς δ' αὖ (δῆ, αὖ): 'who now again?'

541. ἔοντα (and φρονέοντα, v. 542): join with σέ, suggested by dat. τοι (σοι), the subj. of inf. δικάζέμεν. This δικάζέμεν means 'decide,' 'rule,' as we use the word of a judge or referee.

542. κρυπτάδια: ntr. pl. of adj. used as cogn. acc. after φρονέοντα.

543. πρόφρων: always used as pred. adj. in Hom., and hence best translated as adv. (see on v. 39). Translate with τέτληκας: 'hast kindly deigned.' — δτι νηήσῃς [δ ἂν νηήσῃς].

544. πατήρ ἀνδρῶν τε θεῶν τε: Cf. *dīvum pater atque hominum rex*, Verg. Aen. I, v. 65.

546. εἰδήσειν [εἴσεσθαι]: fut. inf. classed with οἶδα; see Sketch of Dialect, § 24, 4, d. — χαλεποί τοι ἔσονται: 'they (μῦθοι) shall be hard for thee (to know).'

547. ἐπιεικής: sc. ᾗ. — ἔπειτα: 'then,' 'in that case.'

549. ἔθλωμι: this old form of subj. 1 sg. occurs eleven times in the Hom. poems.

550. μή τι . . . μετάλλα: 'do not be inquiring at all about each one of these things, nor seek to know them.' Instead of τοῦτον, which should properly be the antecedent of δν (v. 549), the ntr. pl. ταῦτα is used, because δν is a general relative.

551. βοῶπις: 'large-eyed.' "Hera's eyes are likened to those of an ox or heifer in respect to size, fulness, and majestic calm" (Ameis).

552. ποῖον: predicate; lit. 'thou hast spoken this (τόν) word as what sort of a saying?' = ποῖος δ μῦθος οὗτός ἐστιν ὃν εἶπες;

553. Notice the Greek idiom (also usual in French and German) by which the present is used with an adv. of time, where the English uses the perfect. Translate: 'and certainly heretofore, at least, I have not asked (lit. 'do not ask') nor sought to know.' G. 1258.

554. *δοσ' ἐθέλησθα* [*δ' ἂν ἐθέλῃς*].

555. *δελδοικα*: the first syllable lengthened in compensation for a digamma no longer written = *δέδφοικα* (see on v. 33).

558. *τῇ σ' ὅτω κατανεύσαι*: 'I think that thou didst confirm to her by nod.'

559. *τιμῆς*: for subj., G. 1365, H. 881. — *πολλὰς* [*πολλούς*]: notice synizesis.

561. *δαιμονίη*, *αἰεὶ μὲν δέσσει*: 'Perverse, 'tis always "I think."' *δαιμονίη* (adj. from *δαίμων*): lit. 'under influence of a god'; generally, though not always, in bad sense, 'infatuated,' 'miserable.' — Notice variation in quantity between *ὄλω*, v. 558, and *δέσσει*. Notice also the musical, flowing sound of this verse, made so by its many vowels.

562. *ἀπὸ θυμοῦ*: prepositional phrase used in the predicate as equivalent to adj. *ἀποθύμιος*.

564. *τοῦτ'*: 'this,' i.e. my present course of conduct. — *ἐμοὶ μᾶλλον εἶναι*: i.e. it will be because I choose to have it so. In this passage we have a striking example of anthropomorphism; the gods are depicted simply as stronger men. Zeus is an angry husband vexed at his wife's inquisitiveness and provoked thereby to arbitrariness.

566. *χραιομωσιν*: construed with acc. *ἴοντα* (sc. *ἐμέ*) and dat. of advantage *τοῖ* (*σοι*); translate: 'keep me off from (lit. for) you,' i.e. 'avail against my assault.'

567. *ἐφείω* [*ἐφῶ*]: 2 aor. subj. from *ἐφίημι*. — *ἀάπτους*: lit. 'not to be touched,' 'resistless.'

569. *καθῆστο* [*ἐκάθητο*].

570. *ὄχθησαν* [*ὄχθῃω*]: 'were indignant' (cf. v. 517). — *Οὐρανῶνες*: orig. a possessive adj. from *Οὐρανός*. Translate: 'inhabitants of heaven.'

572. *ἐπὶ ἥρα φέρειν*: 'offer pleasing service'; *ἐπὶ* belongs with *φέρειν*, from which it is separated by tmesis.

573. *ἀνεκτά*: 'endurable,' properly verbal adj. from *ἀνέχομαι* (cf. v. 586).

574. *ἔνεκα θνητῶν*: 'in behalf of mortals,' with a certain contempt as contrasted with *ἐν θεοῖσι* (v. 575).

575. *κολῶν ἐλαύνετον*: 'raise (lit. 'drive') a din.'

576. *ἦδος*: (root *Fad-* of *ἀνδάνω*, *ἦδος*) shows the same loss of rough breathing as *ἄλτο* (v. 532). — *τὰ χερσεύονα* [*τὰ χερσεύονα*, *τὰ χέρω*]: euphemistic expression for 'discord among the gods.' The article (*τὰ*) appears here to be used exactly as is usual in Attic Greek.

577. *παράφημι*: 'talk over (to one's views),' 'advise' (cf. *παρείπη*, v. 555).

579. *νεκείησι* [*νεικῇ*]. — *σὸν . . . παράξῃ*: 'confound.'

580. *εἴπερ γάρ κ' ἐθέλησι*: 'for suppose he choose!' The apodosis, 'he can do it,' or some equivalent expression, is suppressed (aposisiopesis, see on v. 135). — *ἀστεροπητής*: noun formed directly from *ἀστε-*

ροπή, 'lightning,' by the suffix -της denoting the actor. Cf., in meaning, Lat. *fulminator*.

581. ἐξ ἰδίων: 'from the places where we sit' (i.e. from our abodes), as in v. 534; the word for 'seat' is ἔδρα, not ἔδος.

582. καθάπτεσθαι: 'approach,' 'address;' for inf. used like inv., cf. v. 20.

583. Ὀλαος [Ὀλαως].

585. δίπας ἀμφικύπελλον: adj. usually explained as describing a cup of hour-glass shape, the base of which may be used as bowl. No such forms are found, however, among ancient cups which have come down to us, and Schliemann has suggested that ἀμφι- may refer to the two handles, one on each side. He would translate 'two-handled,' or perh. 'two-mouthed.'

586. τέταθι: 2 pf. inv. from theme τετα-, G. 507, H. 492 D, 10. This inv. with ἀνδρῶν may be translated, 'Patience! and bear up, lest,' etc.

587. ἐν ὀφθαλμοῖσι: 'in my sight,' 'before my eyes.'

588. For force of περ in this verse, as in vv. 577 and 586, see on v. 131.

589. χραισμεῖν τι: 'to ward off anything' (from you, sc. σοί). This is the same construction as that in v. 28, but different from that in v. 566. — ἀντιφέρεισθαι: 'to cope with,' lit. 'to bear one's self against;' the infin. depends upon the adj. ἀργαλέος.

591. τεταγών: redupl. 2 aor. ptc. of a defective verb, the theme of which, ταγ-, is probably the same as of Lat. *ta(n)go*, Eng. *touch*(?)

592. φερόμην: 'I flew,' lit. 'was carried along.'

593. κάππεσον: by apocope and assimilation from κατέπεσον. — ἐν ἡν [ἐν ἡν]. Lemnos was the dearest of all lands to Hephaistos (Odyssey, θ 284). The extinct volcano, Mosychlos, explains the association of Hephaistos with this island.

594. Σίντιες (σίννομαι, 'injure'): name of marauding tribe, early inhabitants of Lemnos.

596. παῖδός ἐδέξατο χαρὶ: may be translated: 'took from her son in her hand;' but a better rendering is: 'received at the hand of her son,' cf. B 186. Thus χειρὶ παῖδός is simply a fuller expression for παῖδί: 'at the hand of her son,' instead of 'from her son.'

597. ἐνδύα: adv. acc., passing 'towards the right.'

598. φνοχέει: the orig. meaning of the verb has been so far extended that it means 'was pouring nectar,' instead of 'was pouring wine;' cf. the Engl. expression 'brass andirons.'

599. ἐνώρτο: syncop. 2 aor. with intrans. signif. from ὄρνυμι.

600. ποιπνύοντα: intensive form from theme πνυ- (pres. πνέω) with a strong reduplication-syllable, ποι-.

602. δαιτὸς ἔσιτης: see on v. 468.

604. ἀμειβόμεναι: 'answering one another,' 'responsively.'

605. αὐτάρ: correlative to μέν, v. 601. — κατέδυ λαμπρὸν φῶς ἡλίου: 'the sun's bright light sank.'

606. κακκείοντες: by apocope and assimilation from κατακείοντες, etc. of κατακείω, a parallel form to κατάκειμαι, but which has taken on a future sense. Translate: 'to lie down to rest.'

607. ἀμφιγυῆαις (ἀμφί and γυῖον): 'strong alike in either arm,' — appropriate epithet of Hephaistos, as indicating that he was ambidextrous, i.e. able to use one hand as well as the other.

608. ἰδυίησι πρᾶπιδεσσι [εἰδυίαις φρεσίν]: 'with wise mind.'

610. κοιμᾶθ': 'was wont to rest.' — ὅτε ἱκάνοι: opt. in temporal clause implying a general condition referring to past time.

611. χρυσόθρονος: articles of use or ornament of the Olympian deities are ordinarily represented as of gold.

BOOK SECOND.



Βῆτα δ' ὄνειρον ἔχει, ἀγορήν, καὶ νῆας ἀριθμεῖ.

Beta the Dream and Synod cites; and catalogues the Naval Knights.

1. Translate *θεοί* and *ἀνέρες* as appositives of *ἄλλοι*: 'others, both gods and heroes.' — *ἵππο-κορυσταί*: lit. 'equipped with horses,' *i.e.*, as horses were used in war only to draw chariots, 'fighting from chariots.'

2. *παννύχιοι*: adj. translated as adv., see on A 424. — *οὐκ ἔχε*: 'did not hold fast,' *i.e.* his sleep did not continue unbroken throughout the entire night (*cf.* A 611).

4. *τιμήσῃ*: deliberative subjunctive, not changed to opt. as it might naturally have been after the secondary tense, [*ἐ*]μερμήριζε. Zeus's question in the direct form would have been: *πῶς τιμήσω*; 'How can I honor?' G. 1358, H. 866, 3. — *πολλὰς* [*πολλούς*]: synizesis.

5. *ἦδε*: subject of *φαίνεται* anticipating the inf. *ἐπιπέμψαι*, but attracted from ntr. to fem. by the pred. noun *βουλή*.

6. *οἶλον* (*ὄλλυμι*): 'baleful.'

7 = A 201.

8. *βάσκ' ἴθι*: 'Up! go!' *βάσκε* refers more to the start, *ἴθι* to the goal.

10. *μάλ' ἀτρεκέως*: 'very exactly.' *τρεκ-*, the radical syllable of *ἀ-τρεκ-έως*, is identical with *τοργ-*, the radical syllable of *torqueo*. Thus the adv. means, 'not twisted (from the truth),' 'unswervingly.' — *ἀγορευόμεν*: inf. for imv.

11. *ἔ* [*αὐτόν*]. — *κάρη κομόωντες*: 'letting the hair grow long,' a mark of free-born Greeks, in distinction from Orientals, who shaved their heads. *κάρη* is acc. of specification.

12. *πανσυδῆ* (*σεύω*): 'with all haste.' — *πόλιν εὐρύγυιαν*: *i.e.* Troy.

13. *οὐ γὰρ ἔτι* [*οὐκέτι γὰρ*]. — *ἀμφὶς φράζονται*: 'are diversely minded.'

14. *ἐπέγναμψεν λισσομένη*: 'hath bent them by her prayers (*λίσσομένη*) to her wish (*ἐπι*),' *cf.* Lat. *precibus inflexit*.

15. *ἐφήπται* (3 sg. pf. pass. from *ἄπτω*): lit. 'are fastened to,' *i.e.* 'hang over,' 'impend upon.'

19. ἀμβρόσιος: compounded of ἀ priv. and the stem of βροτός, which is μορ-, μορ-, identical with that of Lat. *mor-ior*, β being a strengthening letter, before which μ disappears if initial. Hence βροτός, not μβροτός, but ἀμβροτος. G. 66. See also Sketch of Dialect, § 7, 3. — κέχυτο: plupf. from χέω.

20. Νηληϊή [Νηλείη]: the adj. is here the precise equivalent of a poss. gen. Νηλέως.

21. γερόντων: What is the partitive word upon which this gen. of the whole depends? It might seem natural to answer μάλιστα, but a little thought will suggest that the word denoting the part must be of the same gender, and usually the same part of speech, as the gen. of the whole. Here the partitive word is τόν [δν].

22. μιν: connect with προσέφη. — ἐιστάμενος: 'having likened himself to.' The form is aor. ptc. midd. from εἶδομαι, and the dat. τῷ depends upon it. For ε prefixed, see on A 306.

23. Verses 23-25 will be found easy to turn into English hexameters; see Essay on Scanning, § 8. For a Lat. version, cf. Verg. Aen. IV, 560, *Nate dea, potes hoc sub casu ducere somnos?* Cf. also Silvius Italicus, iii 172, *Turpe duci, somno totam consumere noctem.*

24. παννύχιον: see on v. 2.

25. ἐπιτετράφαται [ἐπιτετραμμένοι εἰσι]: 3 pl. pf. pass. from τρέπω.

26. ἐμέθεν [ἐμοῦ]. — εὔνες (2 aor. imv. from συνίημι): lit. 'put together,' hence 'apply the mind to any object,' 'perceive,' 'hearken.' Here it takes the gen. ἐμέθεν as a word of mental action, see on A 273. G. 1102, H. 742 — δέ [γάρ]: for parataxis, see on A 5.

28-32 = 11-15.

34. μελίφρων: 'honey-hearted,' i.e. 'whose heart's core (φρήν) is honey.' — ἀνήη [ἀνῆ]: 2 aor. subj. from ἀνίημι.

35. ἀπεβήσσο [ἀπέβη]: see on A 428.

36. τά: cognate acc. with φρονέοντα: 'pondering those thoughts.' — ἐμελλον: notice ntr. pl. subj. with pl. verb. This is not uncommon in Hom., but a special reason for the pl. may here be found, in that there would have been a certain ambiguity had the sing. ἐμελλε been employed. It would then have been possible to read, 'which he was not destined to accomplish;' whereas the translation is, 'which were not destined to be accomplished.'

37. φῆ: lit. 'he said,' i.e. 'he hoped,' 'he expected.' All long monosyllabic verbal forms in Hom. have the circumflex accent (cf. Sketch of Dialect, § 15, 1).

38. ᾗδῃ [ᾗδε], ἔργα: to both these words belongs initial F, hence the hiatus before each is only apparent. — The inferential particle ὅα (ὅρα) hints at the knowledge which the reader (hearer) possesses of the subsequent course of the war. It may be translated with δ: 'which, alas!' Cf. δν ὅα in v. 21: 'whom, of course.'

39. Notice not only that *ἐπὶ* and *θήσειν* are written separately in this verse, but also that the prep. follows its verb. The verb is the same which was employed in Thetis's prayer, A 509. — γὰρ: a lengthened in the thesis by the ictus.

40. διὰ τσμίνας: 'throughout the conflicts;,' *διὰ* is local, not causal.

41. ἔγρετο (sync. 2 aor. from *ἐγείρω*, 'arouse'): 'he awoke.' — θεῇ ὁμῇ: 'a divine voice.' — ἀμφέχυντο (χέω): 'shed itself about him,' i.e. 'rang in his ears.'

42. Verses 42-46 are interesting as describing how the Homeric hero dresses himself. He sleeps, it appears, without clothing upon his body. — ὀρθωθείς: reflexive, 'having raised himself upright.' — μαλακόν (*cf.* Lat. *mollis*): 'soft;,' the tunic was of wool.

43. Notice the force of midd. voice in βάλλετο, 'put on *his*;' also in ἐθήσατο, βάλετο, εἴλετο in follg. vv. Notice the lengthening of a final short vowel in δέ, v. 43, and δπό, v. 44, before follg. liquid, which was, doubtless, doubled in pronunciation. These vowels both stand in the accented part of the foot, which fact, alone, would account for their quantity.

45. ἀργυρόηλον: 'with silver-studded hilt.'

46. ἀφθιτον ἀέ: 'ever-abiding,' both as the work of Hephaistos, and as conferred for a perpetual possession on the house of Pelops (*cf.* v. 101).

48. Ἡώς [*Ἦως*]. — προσεβήσετο: 'came to.'

49. Ζηνὶ φῶς ἐρέουσα [*Διὶ φῶς ἐρούσα*]: 'to tell the light to Zeus,' i.e. 'to announce the day.'

50. κηρύκασσι κέλευσεν: *κελεύω* in Attic Greek always takes the acc.

52. οἱ μὲν, *sc.* κήρυκες. τοὶ (= οἱ) δέ, *sc.* Ἀχαιοί.

53. ἔει [καθέ(ε)το]: 'was holding its sitting.'

54. Νεστορή: adj. is equivalent to *Νέστωρος*, the gen. sing. of noun, i.e., 'the *Nestorian* ship' equals 'the ship of Nestor.' βασιλῆος is apposition of the *Νέστωρος* thus implied (see on v. 20). For Nestor, the wise king of Pylos, see A 247 follg. — Πυλαιογενέος: compound of Πύλος, locative case of Πύλος, and stem γεν-.

55. πυκνὴν ἡρτάνετο βουλὴν: *callidum struat consilium*. The essential idea of *πυκνός* is 'firm;,' hence 'sound,' 'wise.'

56. κλύτε: 2 aor. inv. — ἐνύπνιον: best taken as adv. acc. limiting ἦλθον, 'in my sleep.' — διὰ νύκτα: 'through the night,' not necessarily all night, but implying a protracted vision (see on v. 40).

57. μάλιστα ἀγγίστα: lit. 'most nearest,' a double superlative.

58. εἶδος τε μέγεθος τε φύην τε: 'appearance, size, and form.' *εἶδος* refers more to the exterior semblance; *φύη* means lit. 'growth,' 'build.'

59. μὲ προσέειπεν: compounds of *φημί* and *εἶπον* with *πρός* always take the acc., not the dat., of the person addressed (*cf.* A 84).

60-70 = 23-33. Notice that messages are repeated in Hom. in exactly the form in which they were first given.

71. ἀποπτάμενος: 2 aor. ptc. of πέτομαι, the theme of which appears in three forms: πετ-, πτε-, πτα-.

72. θωρήξομεν: aor. subj. For form, see on A 141; for mood, see on A 67.

73. ἡ θέμις ἐστίν: 'as is right.' The antecedent of the rel. pron. is the idea contained in πειρήσσομαι, but the rel. is fem. instead of ntr. on account of the influence of the pred. noun θέμις (see on v. 5).

74. σὺν νηυσί: 'with the ships,' which are thought of as being taken along like companions. — πολυκλήϊσι: 'with many rowlocks.' The κληῖς [κλεῖς], Lat. *clavis*, was a hook used in pushing open the bolt of a door. Then, from the resemblance of this rude 'key' to a rowlock, it comes to mean 'rowlock.'

75. ἐρητεύειν: inf. for imv. — ἄλλοθεν ἄλλος: 'one from one point, another from another,' i.e. 'from many different points.'

76. τοῖσι δ' ἀνέστη: see on A 56.

77. ἡμαθόεντος: gen. from ἡ[ἀ]μαθόεις.

78. This and the follg. verse are conventional formulae, always followed by a speech.

80. ἐνισπεν: unaugm. 2 aor. from ἐν(ν)έπω = ἐν-σέπω from theme σπ-, 'tell' (see on v. 484). Observe the lack of correspondence between the protasis and apodosis, — the one of the 2d, the other of the 4th, form.

81. νοσφιζοίμεθα: 'hold ourselves aloof,' 'turn away.'

82. Cf. A 91.

84. Nestor, usually prolix in his speeches, is here a model of brevity. He closes his speech with the exhortation already used by Agamemnon, ἀλλ' ἄγετε, and hastens from the council of chiefs to the popular assembly.

85. Notice the force of the prep. in ἐπ-έστησαν: 'rose up at his word.'

86. ἐπισσεύοντο: 'were hurrying to the spot.'

87. ἦντε [ᾠσπερ]. — ἔθνεα: 'swarms.' — εἰσι: lit. 'go,' i.e. 'fly.' εἶμι has freq. the pres. signif. in Hom. esp. in comparisons. The thrice-recurring termination -αων in this and in the follg. verse has been thought to suggest the hum of bees.

89. βοτρυδόν (βοτρός, 'bunch of grapes'): 'like clusters,' 'in clusters.' The adv. suffix -δον (or -δην) denotes the manner of an action. — ἐπ' ἀνθεσι: 'over the flowers;' the thought is of locality, not of motion.

90. πεποτήσθαι [πεπότηνται]: pf. pass. from ποτόμαι.

91. τῶν [τούτων]: the article has not only demonstrative force, but is emphatic, 'of these.' — ἀπο: follows its case, and hence suffers anastrophe. G. 1223, H. 109 a; Sketch of Dialect, § 6.

92. ἡῖονος (nom. ἡῖών or ἧών) — βαθέης: lit. 'deep' shore, i.e. 'deep' as extending far into the land, 'concave,' 'hollow.' Others translate 'low-lying.' — ἐστιχώνντο (στιχδόμεναι): 'were advancing.' For assimilation, see Sketch of Dialect, § 18, 1.

93. **λαδόν** (λῆ, 'troop'): see on v. 90; the special point of comparison lies in the word **δεδήει** (2 plupf. from **δαίω**): 'was ablaze,' 'spread like wild-fire.' — **ῥσσα**: 'Rumor' is called **Διὸς ἄγγελος** (v. 94) because so mysterious in its origin: it cannot be traced to any man; hence must have come from Zeus.

94. **ἀγέροντο**: 2 aor. midd. from **ἀγείρω**.

95. **τετρήχει** (unaugm. plupf. from **θράσσω** = **ταράσσω**, theme **ταραχ**, shortened to **τραχ**): 'had been confused,' 'was in an uproar.'

97. **βοῶντες ἐρήτυον**: 'by their shouts were trying to restrain.'

98. **εἴποτε σχοίατ'** [**σχοῶντο**]: 'on the chance that they would restrain themselves from.' See on A 67.

99. **ἐρήτυθεν** (cf. **ἤγερθεν**, A 57): 'were held back,' i.e. kept in order. — **καθ' ἑδρας**: 'along the benches.'

101. **κάμει τεύχων**: 'wrought with art,' lit. 'grew weary in making.' Vv. 101-108 represent figuratively how Agamemnon received his commission and prerogatives from Zeus. The scepter was prepared, by the special direction of Zeus, by Hephaistos; it was sent by Zeus's envoy Hermes to Pelops, the founder of Agamemnon's house, and regularly descended to the hero himself.

103. **διακτόρῃ ἀργεῖφόντῃ**: 'the guide Argeiphontes.' Hermes is called **διδάκτορος** (**δι-άγω**) as 'guide' of the souls of the departed to the lower world. It seems better to transfer into English as a proper name the word **ἀργεῖφόντης** (supposed to be a compound of **ἀργεῖ** — probably a locative case from the root **ἀργ**, which appears in **ἀργός**, **ἄργυρος** — and **φαίνω**): lit. 'he who appears in brightness,' which may refer to the swiftness of his motion (light being associated with swiftness), or to the succor (light) which he brings. The story of how Hermes slew the hundred-eyed Argos, whom Hera had set to watch Io, is a later myth, and there seems to be no warrant for the translation, 'slayer of Argos,' which is given in some dictionaries.

106. **πολύαρνι**: heteroclite dat.; the only nom. is **πολύαρνος**.

107. **Θυέστ'** (ᾶ): for **Θυέστης** (see Sketch of Dialect, § 10, 2). — **φορῆναι** [**φορεῖν**]: this anomalous form is a pres. inf.; a longer form, **φορήμεναι**, also occurs. Like **ἀνέσσειν** in follg. verse, the inf. denotes purpose, with a mingled idea of result. G. 1532, H. 951.

108. **Ἄργεϊ παντί**: be king 'for all Argos.' Argos is here used for all that territory over which Agamemnon bore sway, i.e. most of the Peloponnesus.

109. **τῷ (σκήπτρῳ)**: 'upon this,' lit. 'with this,' dat. of means. The possession of the scepter, it will be remembered (cf. A 245), gave him who held it the right to speak.

111. **μέγα**: adv. acc. — **ἐνέβησε**: 'involved,' 'entangled.' Agamemnon, like men in all times, blames the gods for his mistakes. — **ἄτη βαρεῖη**: 'grievous infatuation.'

112. *σχέτιος* (ἔχω): lit. 'holding fast to his purpose;' here, 'relentless.' — *κατένευσεν*: see on A 514, 527.

113. *ἐκπέρσαντ'*: what vowel has been elided? — *ἀπονέσθαι*: the *α* of the first syllable is used as long. Cf. *Ἀπόλλωνα*, A 14, 21.

115. *δυσκλέα* [δυσκλεᾶ]: the full form is *δυσκλεᾶ*, and one *ε* is allowed to drop out instead of being contracted with follg. *α*. — *ἐπεὶ ἄλιστα*: *ἐπεὶ* is both temporal and causal. *ἄλιστα* = Lat. *perdidi*.

116. *μέλλει φθονεῖν*: see on A 564.

117. *πολλῶν πολίων* [πολλῶν πόλεων].

118. *τοῦ γὰρ κράτος*: 'for his might.' See on A 509.

119. *καὶ ἑσσομένοισι πύθισθαι*: 'even for posterity to learn of.' For dat., G. 1172, H. 771.

120. *μὰψ οὕτω*: 'thus vainly.'

121. *ἄπρηκτον* [ἄπρακτον]: 'fruitlessly.'

122. *ἀνδράσι*: dat. after *πολεμίζειν*, as after *πολεμέω* and *μάχομαι*, G. 1177, H. 772. — *πέφανται*: 3 sg. pf. pass. from *φαίνω*.

124. *ἔρκια πιστὰ ταμόντες*: lit. 'having slain oath-sacrifices to be depended upon,' i.e. 'having concluded a firm alliance by sacrifice.'

125. *δοσοὶ ἔασι* [δοσοὶ εἰσι].

126. *διακοσμηθεῖμεν*: 'should arrange ourselves.' The verb might have stood in the inf. dependent upon *ἐθέλομεν* as in vv. 124, 125.

127. *ἕκαστον*: v. l. *ἕκαστοι*, which makes equally good sense.

128. *δευόλατο* [δέοιντο]: a primitive way of saying that the Greeks more than tenfold outnumbered the Trojans. It is a mistake to suppose that brevity of speech comes early and naturally; it comes rather late, and often only as the result of study.

129. *πλέας* = *πλέονας* [πλέους]: perhaps, after the loss of *ν* from *πλέονας*, the *ο* was lost instead of being irregularly contracted with follg. *α* into *ου*, as in Attic.

130. *πτόλιν*: *τ* has been called a parasitic letter; it is supposed to have been developed, in vulgar pronunciation, in *πόλις* and *πόλεμος* and it was found convenient in poetry to retain it.

131. *ἄνδρες* stands as appositive to *ἐπικούροι*: 'allies, spear-brandishing chiefs.'

132. *πλάξουσιν*: lit. 'cause to wander,' i.e. baffle in the purpose of capturing Troy. — *εἰώσ'* [εἰώσι]: 3 pl. pres. indic. of *εἴω*.

134. *βεβάσιν* (3 pl. 2 pf. from *βαίνω*) [βεβᾶσιν]: 'are gone.' — *Διὸς ἔνιαυτοί*: 'years of Zeus;' for he determines their number and with what they shall be filled.

135. *δοῦρα*: 'timbers.' For the form *δοῦρα* for *δορυ-α*, see on A 407. — *ἄλυνται*: the Attic usage of ntr. pl. with sing. verb is here not observed (cf. v. 36).

136. *πον*: 'methinks,' as in A 178.

137. *εἰατ'* [ἦνται]: cf. A 239. — *ποτιδέμεναι* [προσδεξάμεναι]: 'ex-

pecting.' The form is syncop. 2 aor. ptc. (*cf.* δέχθαι, A 23). — ἄμμι : see on A 384.

138. αὐτως : see on A 133; *cf.* also v. 342. — ἀκράαντον [ἄκρανον] (ἀ priv. and κραίνω).

141. οὐ γὰρ ἔτι αἰρήσομεν : lit. 'we shall no longer take,' *i.e.* 'there is no longer hope of our taking.'

142. τοῖσι : dat. of interest loosely connected with the whole sentence. G. 1170, H. 767.

143. μετὰ πληθύν : usually μετὰ with acc. means 'to the midst of,' 'after.' Here μετὰ means 'throughout.'

145. πόντου is the specific word; θαλάσσης, the generic. Instead of taking πόντου as appositive of θαλάσσης, each word may be joined separately with κύματα. Thus θαλάσσης would have the same force as θαλάσσινα : 'sea-waves of the Ikarian deep.' The Ikarian sea was near the island Ikaria, west of Samos. Daidalos was said to have escaped from Crete, with his son Ikaros, by means of wings made of feathers united by wax; but Ikaros flew too near the sun, the wax was melted, and he was drowned in the sea to which he gave his name.

146. ὄρορ' [ὄρσε] : 2 aor. of ὄρνυμι with act. signif.

147. ὅτε κινήσῃ [ὅταν κινήσῃ]. — Ζέφυρος : a boisterous (not gentle) wind to those living on the east side of the Aegean, as all can testify who have felt at Smyrna the afternoon sea-breeze, there called Bates (modern Greek Μπάτης = Ἐμβάτης : 'In-comer'). — βαθύ λήιον : 'high-standing (lit. 'deep') grain.'

148. λάβρος : adj. with adv. force. — ἐπὶ τ' ἡμίει (*sc.* as subj. λήιον) : 'and it (the standing crop) bows before the blast (ἐπὶ *sc.* Ζεφύρῳ) with its ears.' — ἀσταχύεσσιν (nom. ἄσταχυς) : dat. of means.

149. ἀλαλητῶ : 'with a cheer.'

150. νῆας ἐπ' [ἐπὶ ναῦς] (acc. pl.) : no anastrophe because vowel is elided (Sketch of Dialect, § 6).

151. ἕστατο ἀερομένη : 'rose and stood in the air.'

152. ἅλα διαν : διός is one of Hom.'s habitual epithets. Other words to which διός is freq. applied are : the earth, rivers, and certain ancient towns.

153. οὐρούς : 'trenches' in which the ships were drawn to the sea.

154. ἰεμένων (pres. midd. ptc. from ἵημι) : lit. 'sending themselves along,' *i.e.* 'hurrying.' The hiatus between οἴκαδε and ἰεμένων is only apparent, since ἵημι began with a consonant (represented by rough breathing).

155. ὑπέροπα : acc. pl. of adj. used as adv., lit. 'beyond fate,' *i.e.* 'contrary to fate.' — ἔνθα κεν ἐτύχθῃ (τεύχω) : 'then would have been brought to pass.'

156. προσ-εἶπεν : separation of πρὸς from εἶπεν not common. See also on v. 59.

157. ἀρτυρόνη: either 'the impeller' (δρύνω, as if δρτυρόνη) or 'incomitable' (ἀ priv. and τρύνω 'wear').

159. ἐπί: here used of extension over, 'over the sea's broad back.'

160. κάδ [κατά]: apocope, and assimilation. — εὐχολήν: pred. acc. after καταλίποιεν, 'as a boast,' conveniently translated 'to glory over.'

162. ἐν Τροίῃ: 'in the plain of Troy.' — ἀπό: 'remote from.'

164. ἀγανοῖς: conventional epithet (see on A 202), is not particularly appropriate to Athena; it is much more appropriate to Odysseus, and may have been interpolated from v. 180. Notice two cases of apparent hiatus: φῶτα ἔκαστον, μηδὲ ἔα, where an initial consonant has been lost. Notice, too, in νῆας ἔλαδε, v. 165, that the final syllable of νῆας is long by position, because ἔλαδε orig. began with σ (cf. Lat. *sal*).

165. Στ. Ἀχαιοὺς as subj. of ἐλκέμεν.

166. οὐδ' ἀπίθησε: 'did not fail to obey,' 'obeyed at once.' For explanation of litotes, see on A 220.

167. Cf. A 44.

169. ἀτάλαντον (compound of ἀ copulative = ἄμα and τάλαντον): 'of like weight with;' hence takes dat. as a word of likeness.

170. ἑσταότ' [ἑσταῶτα].

171. κραδίην καὶ θυμόν: accusatives of the part, in apposition with μιν (cf. A 150). The coupling of the two nouns is also an example of Homeric fullness of expression.

175. ἐν . . . πεσόντες: 'having tumbled on board of,' with idea of confusion and fear.

176. καδ δέ: see on v. 160.

182. Construe ὅπα as obj. of ξυνέηκε, yet cf. A 273, B 26.

183. βῆ δὲ θέιν: 'and he started to run.'

184. Ἰθακήσιος: the herald, like his master, was from Ithaka. For position and duties of herald, see on A 321. The ο in ἴς is long because ἴ has an orig. F. For dat. οἱ, see G. 1175, H. 772.

186. οἱ: dat. of advantage, for he was going to use the scepter in Agamemnon's behalf. Translate: 'received at the hands of,' and cf. A 596.

188. κιχήν: pres. opt. as if from κίχημι [κίχάνω]. See on A 26. The opt. is indefinite, a general condition being implied. G. 1428, 1 and 1393, 1 and 2, H. 914 B.

189. ἐρητύ-σα-σκ-ε (iterative aor. from ἐρητύω) παραστάς: 'would step up to and detain.'

190. Δαιμόνι: here used in a good sense, 'Good sir!' Below, v. 200, it has the bad sense, 'wretch' (see on A 561). — κακὸν ὥς (κακὸν ἵως): ὥς, as adv. of comparison, takes the accent when it follows the word which it would regularly precede. G. 138, 2, H. 112 b. Sketch of Dialect, § 6, Rem.

194. Odysseus uses the same word which Agamemnon (v. 75) had used in announcing his intention; yet immediately after he puts himself in the

number of those who were not present in the council of chiefs to hear what Agamemnon said (οὐ πάντες ἀκούσαμεν).

195. μή τι ῥέξῃ: for this use of subj., ordinarily explained by ellipsis of a verb of fearing, see G. 1350, H. 887.

196, 197. 'For mighty is the wrath (or 'lofty is the thought') of a king fostered by Zeus, and his honor comes from Zeus, and Zeus the councillor loves him.' In v. 196 occurs an example of parataxis (see on A 5). — μητέρα: see A 508.

198. ὦσι, ἐφεύροι: indef. opt. in a relative clause implying condition, the iterative aorists ἐλάσασκε, δομολήσασκε implying a number of single acts.

200. ἦσο: 2 sg. inv. from ἦμαι. — καὶ . . ἀκουε: 'hear (now and henceforth, pres. inv.) others' words.'

201. σέο: does not lose its accent, i.e. is orthotone, not enclitic, because contrasted with οἷ.

202. ἐναριθμός: precisely as we say 'of account.'

203. οὐ πως: *nullo modo*. — μέν [μήν].

204. οὐκ ἀγαθὸν πολυκοιρανίη: 'a multitude of rulers is no good thing.' Notice the litotes; notice also in the gender of ἀγαθὸν an example of the frequent use of a ntr. pred. adj. where the subj. is masc. or fem. Cf. in Lat. sentences like *triste lupus stabulis*: 'the wolf a grievous thing to the folds.' This verse expresses the demand often so strongly felt, and especially in times of violence, for one strong controlling hand. In the next verse, too, we have the idea of the Divine Prerogative which has been such a support of royalty. Cf. A 279.

205. ἀγκυλομήτω: always pronounce the gen. ending -εω with synizesis.

206. This verse is weak and obscure in this connection, and was probably interpolated from I 99. A *varia lectio* for βουλεύη is βασιλεύη: 'rule' for them, instead of 'plan' for them. No word is expressed to which σφίσι refers, but the word βασιλεύς implies 'subjects,' and for this word σφίσι stands. — σκήπτρον: the 'scepter,' the king's badge of power; θέμιστας (nom. sing. θέμις): the 'ordinances' which he lays down. The prose word for θέμιστες would be θεσμοί, Lat. *instituta*.

207. κοιρανῶν δέτε: 'as ruler was arranging.' κοιρανῶν is ptc. nom. sing. For ἔπω, see on A 166.

208. For ἐπεσσεύοντο and ἔπω, cf. vv. 86, 91.

209. πολυφλοίσβοιο: example of an onomatopoeic word, i.e. of a word which imitates, when spoken, the sound which it describes (cf. σμαραγεῖ, v. 210).

210. αἰγιαλῷ: local dat. 'on a broad strand.'

211. ἐρήτυθεν: see on v. 99.

212. ἐκολῶα (κολῶω): 'was screaming,' 'was brawling,' cf. A 575.

212. ἀκοσμά τε πολλά τε: in Engl. we join both adjs. to the subst. without any intervening conj., 'many unbecoming words.'

214. μάψ: 'vainly,' and οὐ κατὰ κόσμον: 'not fitly,' seem to a certain extent similar ideas, so that it rather surprises us that they should be joined by an adversative conjunction, ἀτάρ (see on A 50). — ἐριζέμεναι [ἐρίζειν]: for inf. depending upon ἔπεα ῥδῃ, see G. 1533, H. 951.

215. One of the commonest ways of quarrel is with words; hence ἐριζέμεναι easily suggests λέγειν, on which ὅτι εἰσάιτο depends. — εἰσάιτο from εἶδομαι [δοκέω].

216. αἰσχιωτός: his ugliness of soul is left to be inferred from his ugliness of body. To the Greeks, that the first should be found in connection with the second would seem almost obvious. It has been remarked that Thersites impersonates all the qualities most opposed to the ideal of a hero. It should also be noticed that he is almost the only character taken from the common people who is portrayed with any detail in the Iliad. The heroes of the poem are the nobles (the διογενεῖς βασιλῆες). The audience was chiefly composed of nobles: the poet was in sympathy with his audience, and when he does introduce a man of the common people like Thersites, he makes him as hideous as he can (see on A 80). — ὑπὸ: 'under the walls of.'

217. ἔην [ῥν]. — ἔτερον πόδα: 'in one foot' (cf. Lat. *claudus altero pede*).

218. συνοχωκότε (συνέχω): δχωκα, peculiar pf. with Attic redupl. (and variation of vowel) for δκωχα. G. in Verb List, H. 508 D 16.

219. ἐπενήνοθε: an obscure form (probably a pf.) from uncertain present. Autenrieth connects it with the root of ἄνθος, 'flower,' and thus readily derives the meaning 'bloomed upon,' 'grew upon.'

220. μάλιστα ἐχθιστος: was 'most hateful to.' For another example of the double superlative, see on v. 57.

221. τῷ γὰρ νεικέεσκε [ἐνέικει]: the clause with γάρ is a reason for the bitter hate (ἐχθιστος) which was felt for Thersites.

222. κεκληγώς: 2 pf. ptc. from κλάζω (stem κλαγγ-).

223. ἐκπάγλως: probably derived from ἐκ-πλήσσω (cf. ἐξεπλόγη, Xen. Anab. II. III. 1.).

224. μακρά: of cries that penetrate 'far,' i.e. 'piercingly,' 'loudly.'

225. τέο [τίνος]: for case, see on A 65. — δὴ αὐτ': synizesis. — χατίς: derived from the root χα-, seen in χαίνω, 'gape,' χῶδος, 'void;,' it takes the gen. as a word of want.

226. πλείαι: in ordinary prose an adj. of Attic 2d decl. The interchange of forms πλείος and πλέως illustrates *metathesis quantitatis*.

228. δίδομεν: Thersites is as great a braggart as he is coward. Notice that the use of the subj. εἴτ' ἂν [ἔταν] ἔλωμεν in the temporal clause containing a general condition marks δίδομεν as prs. and not ipf.

229. ἐπιδέυαι [ἐπιδέρ]. — κέ τις οἴσσι: for use of κε [ἔν] with fut. indic., see on A 137.

231. δήσας ἀγάγω: 'shall have bound and led captive.'

233. *κατίσχεαι*: for form, cf. A 141; the use of the mood suggests the subj. of purpose common in relative clauses in Latin, but not a prose-Greek construction. It is exactly parallel, in connection, to *μίσγειαι*, and may be translated as if we had *ἵνα κατίσχεαι*. — οὐ μὲν [οὐ μήν].

234. *κακῶν*: gen. after *ἐπιβασκόμεν* in the sense of 'bring into contact with.' G. 1097, 2, H. 751.

235. *ἀλέγχεαι*: lit. 'reproaches,' i.e. objects of reproach.

236. *περ*: 'by all means.' — *ἔωμεν* (*ἔδω*): 'let us leave.'

237. *γῆρα πισσόμεν*: 'digest his gifts of honor,' i.e. see how much good they will do him without our support.

238. *χῆμεῖς* [*καὶ ἡμεῖς*]: 'we also,' as well as Achilles.

239. *ὅς καὶ Ἀχιλλεῖα ἠτίμησεν*: 'for he also insulted Achilles;' a causal idea here underlies the relative clause. — *ἔο* [*οὐδ' = αὐτοῦ*]: notice the lengthening of the vowel (*ἔο*) before a liquid (see on A 394).

240 = A 356.

241. Thersites has not a whit more affection for Achilles than for Agamemnon. He finds in the indignities heaped upon Achilles convenient additional charges against Agamemnon, but he cannot leave Achilles without a thrust at him. — *οὐ χόλος φρεσίν*: 'he has no wrath in his heart.' — *μεθήμων*: adj. instead of a subst. *μεθημοσύνη*: 'remissness,' which would have been in exact contrast with *χόλος*.

242. *λαβήσαιο*: Thersites uses the very words uttered by Achilles, A 232.

244. *παρίστατο*: 'was standing by his side.'

245. *ἠνίπαπε*: contrast the tense with that of *παρίστατο*: 'broke out in reproof.' The form is one of two (only) instances of a very peculiar reduplication in 2 aor. The theme of *ἐνίπτω* is *ἐνιπ-*; the redupl. is the syllable *-απ* affixed to the theme. The other instance is *ἐρύκακον*, 2 aor from *ἐρυκάνω* (stem *ερυκ-*). See Sketch of Dialect, § 15, 2.

246. *ἀκριτόμυθε*: cf. *ἀμετροεπής*, v. 212.

247. *μηδ' ἔθελ'*: 'and undertake not,' and venture not.'

248. *χρειώτερον* [*χείρονα*]: comp. of *κακός*.

249. *ὅσσοι*: in order to connect naturally with what precedes, a gen. of the whole, e.g. *πάντων*, must be supplied, dependent upon *ἄλλων*.

250. The potential opt. in this and follg. v. is equivalent to a mild inv.

251. *νόστον φυλάττοις*: lit. 'watch the return,' i.e. watch that one fail not of it. Cf. in French, *garder le retour*.

253. *εὐ ἢ κακῶς νοστήσομεν*: freely, 'whether our return shall be to our advantage, or to our hurt;' it should be entered upon, accordingly, with deliberation. The weakness and repetition of vv. 254-256 suggest that they are justly bracketed as interpolation.

255. *ἦσαι*: in colloquial sense, not of actual sitting posture, for he does not sit down until v. 268 (cf. also vv. 211, 212), but of his avoid-

ance of any laborious occupation which would leave him less free to scatter his abuse on every side.

257. τὸ δὲ καί: 'and this also.' — τετελεισμένον ἔσται [τελεσθήσεται].

258. ἀφραίνοντα (ἀ priv. and φρήν): 'talking folly.' — κυχήσομαι: see on A 141. — ὥς νύ περ ὧδε: ὧδε is antecedent of ὥσπερ: 'in this way just as now.'

259. Ὀδυσῆϊ, ὁμοίσι: apposition of part to whole. Ὀδυσῆϊ is simply a more emphatic ἐμοί. — ἐπείη: opt. of desire.

260. μὴδὲ κεκλημένος εἶην: 'and may I not be called,' i.e. 'may I no longer be.'

261. Take σε and εἴματα as double acc. after ἀποδύσω. G. 1069, H. 724.

262. τὰ τ': see on A 86; see also Sketch of Dialect, § 14 *ad finem*. — αἰδῶ: acc. sing. from αἰδώς. G. 238, H. 196.

264. Connect ἀγορήθεν [ἐξ ἀγορᾶς] with ἀφήσω (ἀφήμι): 'shall smite and drive you with unseemly blows from the assembly to the ships.' If πληγῆσιν belonged with πεπληγώς, it would probably stand as cogn. acc.

266. The stroke took effect on both shoulders and on the portion of the back lying between (and below) them, i.e. μετάφρενον.

268. σκήπτρου ὑπο χρυσέου: exactly as we say 'under the stroke,' ὑπό being both local and causal.

269. ἀχρεῖον ἰδών: lit. 'looking uselessly,' i.e. casting silly looks about.

270. ἀχνύμενοι: 'grieved,' probably because of their desire to return. — ἡδύ: 'merrily.'

271. τις εἵπσκεν: for iterative aor. see on A 490. τις: 'many a one.' The indefinite pron. as here used is said by Gladstone to represent public opinion in Homer (*cf.* Δ 81).

272. ὦ πόποι: for accent of ὦ and meaning of πόποι, see on A 254. πόποι is used only here of pleasant surprise. — δῆ [ῥῆ]: see on A 61.

274. τῷδε is acc. of the object; ἄριστον, of the predicate. Translate: 'this is by far the best thing which he has wrought.'

275. ἐπεσ-βόλον: lit. 'one who throws about words.' — ἔσχ' ἀγορᾶων: 'restrained from his speeches' (see on v. 239).

276. θήν: gives ironical turn to the sentence. — πάλιν αὐτίς: 'back again.' For similar doubling of words of nearly similar sense, *cf.* δεύτερον αὐτίς. — ἀνήσει: fut of ἀνίημι.

278. φάσαν ἡ πληθὺς: collective noun with pl. verb. — ἀνὰ . . . ἔστι: Odysseus, it seems, had taken his seat after chastising Thersites. The epithet πολλίπορος (for πολλί- see on v. 133) is appropriate to Odysseus from the special share which he had, through the device of the wooden horse, in the reduction of Troy, a story not related, however, in the Iliad.

279. παρά: adv. 'by his side.'

280. ἀνώγει: plupf. with signif. of ipf.

281. πρῶτοί τε καὶ ὕστατοι: 'those in the first and the last ranks,' 'nearest and remotest.'

284. νῦν δὲ: 'now as it appears.'

285. ἐλέγχιστον: superlative in -ιστος formed from noun ἔλεγχος (see on A 325). — θέμναι [θεΐναι]. — βροτοῖσι: dat. of the person *in whose view* anything has a certain character. G. 1167, H. 771. — μρόπεσσι: see on A 250.

286. ἦνπερ ὑπέσταν [-έστησαν]: 'which they assumed.' 'Standing under' a promise is really as natural a metaphor for pledging one's self to it as 'assuming,' lit. 'taking to one's self.' ἦνπερ is a kind of cognate acc., for ὑπέσταν is equivalent to ὑπέσχοντο.

287. ἐνθάδ' ἐτι στείχοντες: 'while still on the way hither.' — Ἄργεος: used as in A 30 for the whole region about Argolis, whence most of the Achaians came.

288 = 113.

289. ὥστε: regularly in Hom. equals ὥστ' or ὥς, τε having no appreciable force. See on A 86.

290. ὀδύρονται νέσθαι: it is only by an extension of the orig. meaning of ὀδύρονται that it can take the inf. of the purport of the lament. The verb comes to mean: 'express by tears their desire.'

291. The course of thought vv. 291-300 may be thus outlined: The case of the Achaians is hard; 't is hard enough (πόνος) to make one return wearied out. For even a month's absence from wife in stormy seas is painful; how much more a nine years' absence. There is then no occasion to blame the Achaians; but still it must be remembered that, hard as is the case where so much has been borne and the object not gained, yet honor forbids a return empty-handed; hence the closing exhortation: 'Bear up yet a while, friends!'

292. ἀπό: 'away from' (see on v. 178). There is no elision because of the orig. *F* in follg. word.

293. σύν: i.e. 'on board of' (see on v. 74).

294. ὃν περ εἰλέωσι [ὃν ἂν εἰλώσι]: subj. in conditional relative clause after a primary tense: 'whomsoever the wintry gusts and rising sea confine in harbor.'

295. ἡμῖν μῖμνόντεσσι [μένουσι]: dat. in designation of time, 'as we remain here.' G. 1166, H. 771 a.

298. νέσθαι: sc. *τινα* as subject. — κενόν [κενόν]: cf. ἀδελφός and ἀδελφεός.

299. δαῶμεν: 2 aor. pass. subj. from theme *δα-*, 'learn,' of which δι-δάσκω, 'teach,' is a pres. with causative signif.

300. ἔτεόν: 'really.'

301. ἐστὲ δέ: parataxis; we might have had ἐστὲ γάρ.

302. οὓς μὴ . . . φέρουσαι: 'as many as the death-fates have not swept away.' μὴ is used instead of οὐ because the antecedent of the relative is indefinite, which is the same as saying that a condition is implied G. 1428, 1, H. 1021.

303. **χθιζά τε καὶ πρόιζ**: '(t was but) the other day.' Notice that the Greek says 'yesterday *and* the day before,' instead of 'yesterday *or* the day before' (cf. *ἔνα καὶ δύο*, v. 346). Aulis was the Boeotian town on the Euboean Gulf where the Greek fleet assembled and was delayed by adverse winds, while on the point of sailing for Troy.

304. **ἡγέεθοντο**: from Hom. pres. *ἡγέεσθαι*, formed from theme *ἄγερ*. G. 779, H. 494. Cf. v. 448.

305. **ἀμφὶ περί**: *ἀμφὶ* is adv. and *περί* prep. (cf. Engl. 'round about').

306. **τελέεσσας**: probably best translated, 'bringing fulfilment' (see on A 315); old rendering, 'unblemished.'

307. **πλατανίστφ** [*πλατάνφ*]: the 'plane-tree,' not unlike our maple in appearance, grows especially by springs and along watercourses. — **ἔθεν ῥέει** [*ἐξ ἧς ῥρεῖ*].

308. **ἐνθα**: 'then,' carries back the thoughts to *χθιζά τε καὶ πρόιζ*. — **ἐπὶ**: with acc. denotes 'extension over' (cf. vv. 159, 299). — **δαφνοῖός**: 'blood-red.' It is compounded of *δα*- also *ζα*- [*διδ*] 'thoroughly' (cf. *per* with strengthening force as Lat. prefix, e.g. *permagnus*), and *φόνος*, 'gore.'

310. **βωμοῦ**: gen. of separation after the idea of motion implied in *ὑπαίξας*. — **ῥα**: see on A 56.

311. **νήπια τέκνα**: 'tender (lit. 'infant') brood.'

312. **ὑποπεπτηῶτες** (2 pf. ptc. from *-πῆσσω*): 'crouching beneath.' For dat. *πετάλοις*, G. 1179, H. 775.

313. Translate: 'eight, but the mother-bird was the ninth, which hatched her brood.'

314. **ἄλεινά τετριγῶτας** (2 pf. from *τρίζω*): 'twittering piteously.'

315. Connect **τέκνα** with *ἀμφεποτᾶτο* as its object.

316. **ἄλειξάμενος**: 'having coiled himself,' i.e. so as to launch himself upon the mother-bird. — **πτέρυγος**: 'by the wing.' — **ἀμφιχυῖαν** (pf. ptc. from stem *ιυχ*): 'screaming.'

317. Join **κατὰ . . . ἔφαγε** and translate: 'swallowed.'

318. **ἀρῖζηλον** (prefix *ἀρι*, 'very,' and *δηλος*, 'plain'): 'conspicuous.' Translate the whole verse: 'the Deity, who also sent it, made of it a conspicuous sign,' i.e. a miracle.

319. For double acc. after *ἔθηκε*, G. 1077, H. 726. The latter half of this verse is identical with v. 205.

320. **οἷον ἐτύχθη**: 'at what a thing was brought to pass.'

321. **εἰσῆλθε**: here used, as the connection shows, of a sudden, disturbing entrance. Translate: 'when therefore dreadful monsters (pl. for sing.) intruded among the hecatombs of the gods.'

323. **ἄνεω**: adv. 'in silence.' For a similar use of adv. in pred. where an adj. seems to us more natural, cf. A 416, Γ 95. The *varia lectio* is *ἄνεφ*, nom. pl. from adj. *ἄνεως*: 'speechless.'

325. **δψιμον, ὀφειτέστον**: 'late, late of fulfilment.' This repetition of

the same idea in words of similar sound is called paronomasia. — *δο* [οδ] : a conjectural *varia lectio* is *δο* (see Sketch of Dialect, § 11, 1).

328. *πολεμίζομεν* : see on v. 130. As the pres. of the verb is in *-ζω* the fut. would in Attic be in *-σω* (or *-ιω*). — *αὐθι* [αὐτόθι] : ‘on this very spot.’ If the elision had not taken place before *ἔτεα* (*Fétea*) we might have had *τοσσαῦτα ἔτεα*, *εα* as one syllable by synizesis.

330. *τάς* [δς] : cf. *τοί, ταί* for *οί, αἱ*.

332. *εἰς δ' κεν* [ἔως ἄν].

334. *σμερδαλέον* : ‘terribly,’ ntr. adj. used as cognate acc. — *ἄυσάντων ὑπ'* *Ἀχαιῶν* : ‘under (because of) the shouts of the Achaians.’ G. 1219, 1, b and c, H. 808, b and c.

335. *ἐπαινέσαντες* [*ἐπαινέσαντες*] : agrees with *Ἀργεῖοι*, v. 333.

336. *τοῖσι* : G. 1167, H. 767. — *Γερήνιος* : ‘Gerenian.’ Gerenia is said to have been a town or district in Messenia whither Nestor fled while Herakles was sacking Pylos. Another explanation makes *Γερήνιος* = *γέρων*.

337. *ἀγοράασθε* (*ā* in thesis, as in A 14, 21, etc.) : for assimilated form, see Sketch of Dialect, § 18, 1.

338. *οἷς* : for case, G. 1161, H. 763.

339. *πῇ δὴ βήσεται* : ‘whither pray will go?’ *i.e.* ‘what in the world will become of?’ The ‘covenants and oaths’ referred to are those at Aulis before sailing for Troy (v. 286).

340. *ἐν πυρὶ* : ‘into the fire.’ — *δὴ* : here joined with opt. of desire, as it is freq. joined with imv., to strengthen the expression of wish. One might paraphrase : ‘Perish, then, our resolves and shrewd counsels.’

341. *σπονδαί, δεξιαί* : in their literal sense, ‘libations and right hands,’ standing in conjunction for the league of friendship of which they were the sign. — *ἄκρατοι* [*ἄκρατοι*] : compound of *ἀ* privative and *κεράννυμι*. ‘Unmixed’ wine was employed in solemn libations; wine was not drunk unmixed. — *ἐπέπιθμεν* [*ἐπεποίθειμεν*].

342. *αὕτως* : see on v. 138.

343. *εὐρέμεναι* [*εὐρεῖν*].

344. *ἔθ' (ἔτι) ὥς πρὶν* : ‘still as heretofore.’

346. *φθινύθειν* : G. 779, H. 494. — *ἔνα καὶ δύο* : see on v. 303. — Connect *Ἀχαιῶν* as part. gen. with *τοί [οἱ]*.

347. *αὐτῶν* : subjective gen., ‘no accomplishment shall be theirs,’ *i.e.* they shall accomplish nothing.

348. *λέναι* depends upon *βουλεύωσι*. — *πρὶν . . . πρὶν* : see on A 97. Which *πρὶν* is a conjunction, which an adverb?

349. *γνώμεναι* [*γνώναι*] : cf. *δόμεναι*, A 98, 116. — *ψεύδος* : pred. noun where we should expect a pred. adj. *ψευδές*.

350. *γὰρ οὖν* : ‘for in any case.’

351. *ἐπὶ νηυσὶν ἔβαινον* : *ἐπὶ* with dat. differs little from *ἐν* or *οὖν* with dat. or from the simple dat.; translate ‘were going away in their ships.’

352. φόνον καὶ κῆρα: 'slaughter and death,' Homeric fulness of expression. Cf. in Engl. 'death and destruction.'

353. ἀσπράπτων: an anacoluthon; strictly this and the follg. ptc. should be in acc. case, but φημι κατανεῦσαι Κρονίωνα becomes for the moment, to the speaker, κατένευσε Κρονίων. — ἐπιδέξια: lit. 'on the right.' As the augurs in observing the flight of birds looked toward the north (perhaps because Mt. Olympus lay in that direction), the east, the favorable quarter of the sky, was on the *right*. — φαίνων: 'revealing.'

354. τῷ: 'therefore,' dat. of cause. — ἐπειγέσθω: from ἐπείγω.

355. τινα: 'many a one' (cf., for a similar wish, Job xxxi. 10). — Τρώων ἀλόχῳ: 'a Trojan wife.'

356. Ἑλένης, κτλ.: 'Helen's pangs and groans,' the gen. is subjective.

358. ἧς νηὸς: *navis suae*.

359. ὄφρα πρόσθ' ἄλλων ἐπίσπῃ [ἵνα πρότερον ἄλλων ἐπίσπῃται]: 'in order that in advance of others he may overtake death and fate,' i.e. that death and fate may overtake him. Cf. this cumbersome form of denunciation with vv. 123-128, and see note on that passage.

360. αὐτός τ' ἐθ' μήδεο, πείθεό τ' ἄλλῳ: 'do you not only consider for yourself, but comply with the advice of another.'

361. ἀπόβλητον: 'to be lightly esteemed.' — ἔπος: lit. 'word,' i.e. 'counsel.'

362. Nestor insists on the importance of arrangement. The soldiers will fight better under the eyes and with the support of friends. — φῶλα: 'tribes,' includes a number of the smaller φρήτρας: 'clans.'

363. φρήτρηφι [φράτρη]: dat. sing. with suffix -φι. G. 297, H. 221 D, Sketch of Dialect, § 9, 1.

365. ὅς τέ νυ: 'and who perhaps,' implying that there might prove to be no cowards among the host and thus nerving the people to greater exertions.

366. ἑησι [ῃ]. — κατὰ σφέας: 'by themselves' (see on A 271).

367. ἢ καὶ [εἰ καὶ]: 'whether owing even to divine power,' cf. A 83.

368. ἢ, κτλ.: 'or simply because of,' etc.

370. ἢ μάν [ἢ μὴν]: 'verily.' — ἀγορῇ: 'in the agora,' local dat.

371. αἶ γάρ [εἰ γάρ]: 'would that.' One can see from this passage how εἰ γάρ comes to be a particle of wishing. 'For if I had, etc., then should the city bow,' is equivalent to 'would that I had, then should,' etc.

373. τῷ: 'then' (see on v. 354). — ἡμύσειε (aor. opt. from ἡμύω, 'bow down'): see on v. 148.

374. ἀλοῦσα: 2 aor. ptc. from ἀλίσκομαι. — περφομένη: 'being sacked,' describes what follows upon ἀλοῦσα: 'having been taken.'

376. μετ' ἑριδας: 'into the midst of strifes.'

378. ἤρχον χαλεπαίνων: 'began it by my anger.'

379. ἐς μίαν: βούλην is easily supplied from βουλευόμεν.

380. ἀνάβλησις (ἀναβάλλω, 'postpone'): verbal noun governing oblique gen. (cf. v. 436).

381. **ξυνάγωμεν Ἄρηα**: 'we may join battle,' *cf.* Lat. *pugnam committere*.

382. **τις**: 'each one.' — Give force of midd. voice to the verbs **θηξάσθω** (**θήγω**), **θέσθω**, by translating: 'his spear,' 'his shield.'

384. **ἄρματος ἀμφὶς ἰδόν**: 'having looked on both sides of his chariot,' *i.e.* having seen well to it.

385. **κρινώμεθα**: 'decide between one another,' 'contend.'

386. **μετέσσειται**: 'shall intervene.'

387. **μένος ἀνδρῶν**: lit. 'the fury of men,' *i.e.* 'the furious combatants.'

388. **τεν**: 'of many a one;' the gen. probably limits **τελαμών**, although that cannot easily be translated except in connection with **ἀσπίδος ἀμφιβρότης**, 'the strap of the man-protecting shield of many a one.'

389. **καμείται**: as subj. *sc.* **τις**. — **χείρα**: acc. of specification.

390. **τιταίνων**: 'tugging.'

392. **μυμνάζειν**: an intensive form from **μίμνω** (*cf.* v. 296), which is a reduplicated form from **μένω**.

393. **οὐ οἱ ἔπειτα ἄρκιον ἔσσειται φυγεῖν**: 'there shall be no safety to him to flee,' *i.e.* 'he shall find no safety from.'

394. **ὥς ὅτε [δταν] κύμα**: *sc.* **ἰάχρ**.

395. **κινήση**: *sc.*, as object, **τό [αὐτό]** referring to **κύμα**.

396. **σκοπέει** (*cf.* Lat. *scopulus*): appositive of **ἀκτῆ**.

397. **παντοίων ἀνέμων**: waves 'of all kinds of winds,' *i.e.* raised by all kinds of winds; the gen. is subjective and denotes the cause. — **γίνονται**: subj. is **ἀνεμοί**. Translate: 'whenever they rise on this side or on that.'

398. **ὀρέοντο [ἄρουντο]**: ipf. implying a pres. **ὀρέομαι**. — **κεδασθέντες** [**σκεδασθέντες**].

400. **ἄλλος ἄλλῃ ἔφρε**: 'one was performing sacrifice to one, another to another,' *i.e.* the different tribes made offering, each to its patron deity, according to its own national rites.

401. **μῶλον**: 'toil,' 'moil.'

402. **ὁ**: 'he,' *i.e.* Agamemnon.

403. **πενταέτηρον**: 'five-year old,' and so full-grown.

404. **κίκλησκεν**: 'was inviting' to the banquet which always made part of the sacrifice. — **γέροντας**: not used here with distinct reference to age, but equals 'counsellors.' — **ἀριστήας Παναχαιῶν**: in definitive apposition with **γέροντας**. Translate: 'he was inviting from among the counsellors the following champions of the collected Achaians.'

406. **Τυδεὸς υἱόν**: 'Diomedes.' For further account of this hero see E and Z 119-236.

407. . Nearly identical with this verse is v. 169.

408. Menelaos stands on a higher footing than the other chiefs, and his presence is expected at the banquet without special invitation. — **βοὴν ἀγαθόν**: 'good at the battle-cry.' No trumpets are mentioned in the Homeric poems; hence the voice was important.

409. ἀδελφεόν [ἀδελφόν]: example of prolepsis, natural in animated style. See on A 537.

410. πρῶστησαν: how distinguish the unaugm. aor. (used here) from ipf.? — οὐλοχέτας: see on A 449.

412. Magnificent form of address: 'Zeus most glorious, most great, wrapt in black clouds, dwelling in aether.' The abiding-place of Zeus was ἀκροτάτη κορυφή πολυδαιρῶδος Οὐλύμποιο, A 499. The summit of Olympus towered out of the ἀήρ into the αἰθήρ. With the substance of the prayer (vv. 414, 415) may be compared several Old Testament invocations of Jehovah; e.g. Josh. x. 12, 13.

413. ἐπ(ι)δύναι and ἐπελθεῖν: infs. depending on a verb of praying, e.g. δός, which can easily be supplied. ἐπὶ with both verbs adds the idea 'upon the earth,' for sunset and darkness are thought of as falling from heaven upon the earth.

414. πρηνές: pred. adj. with μέλαθρον denoting the result of καταβαλεῖν. κατὰ πρηνές βαλεῖν: 'lay low.'

415. πρῆσαι πυρός: 'burn with fire.' For gen. πυρός, H. 760; for orig. signif. of πρήθω, see on A 481. — θύρετρα: the pl. suggests folding or double doors. — δηλοῖο: pronounce as if written δῆοιο.

417. βωγαλέον: denotes the result of δαΐξαι (cf. πρηνές, v. 414).

418. ὀδᾶξ: adv. equivalent to dat. pl. of ὀδοὺς. The English equivalent of the whole expression ἐν κονίῃσιν ὀδᾶξ λαζοῖατο [λαμβάνοιεν] γαῖαν is 'bite the dust.'

419. ἄρα implies the knowledge of the hearer that it was not in accordance with Zeus's plan to grant Agamemnon's prayer (see on vv. 35, 36).

420. δέκτο: syncop. 2 aor. from δέχομαι, see on A 23. — ἀμέγαρτον: lit. 'unenviable,' i.e. 'unhappy.'

421-424 = A 458-461.

425. σχίσιν: local dat., 'on splinters' (cf. in A 462, ἐπὶ σχίσῃς).

426. ἀμπεῖραντες [ἀναμπεῖραντες]: apocope and assimilation. — ὑπερ-εχον [ὑπερεῖχον]: ὑπερ is perhaps for ὑπερί, a locative form for ὑπέρ (cf. παραί, προτί, ὑπαί). — Ἥφαίστοιο: metonymy, — the name of the god for the element over which he presides.

427-432 = A 464-469.

434. Cf. A 122, where the courtly beginning of the verse was in sharp contrast with the abusive ending.

435. λεγόμεθα: La Roche would translate, as the verb has no object, 'let us lie idle,' which involves confounding the roots λεγ- and λεχ-. It seems better to translate, 'let us be talking with one another,' although in the few passages where λέγεσθαι has that sense an acc. ταῦτα is added. A *varia lectio* is δὴ νῦν μηκέτι ταῦτα λεγόμεθα, κτλ. But it is not easy to see to what the 'these things' refer.

436. ἀμβάλλομεθα: see on v. 380. — ἐγγυαλίζει: see on A 353.

438. κηρύσσοντες ἀγαρόντων: 'let them collect by proclamation.'

439. ἀθρόοι ᾤδε: 'assembled just as we are.' ᾤδε seems never to mean 'as follows' in Homer.

440. θάσσον: 'more quickly' than could otherwise be the case, *i.e.* 'very quickly.' This is an example of the absolute comparative.

442-444 = (very nearly) vv. 50-52.

445. οἱ ἀμφ' Ἀτρεΐωνα βασιλῆες: 'the son of Atreus and the (other) kings.'

446. κρίνοντες: *i.e.* according to Nestor's advice, v. 362. — μετὰ δέ: 'and in the midst.' What verb is to be supplied with 'Ἀθήνη'?

447. αἰγῖς (nom. αἰγίς): the 'aegis,' or shield of Zeus, often lent by him to Athena. The aegis is 'precious,' ἐρίτιμον, because not subject to age or decay, ἀγήραον ἀθανάτην τε. Of these last two epithets it may be said that they always occur together, and except in this phrase are always applied to persons.

448. τῆς: may be explained as possessive gen., 'whose hundred tassels,' but is probably better considered as gen. of separation: 'from which dangle.' Cf. ἡερέθονται (from theme ἀερ-) with ἡγερέθοντο (theme ἀγερ-), and see on v. 304. The Homeric conception of the aegis seems to be a kind of apron or flap hanging from the shield, and ornamented with precious tassels, finely twisted, of golden thread. For a fuller description of the aegis, cf. E 738 follg.

449. ἐκατόμβοις: a frequent primitive method of estimating value is in oxen (see on A 154).

450. παιφάσσονσα: 'resplendent.'

451. ἐν: join with ᾤδρην.

452. καρδίῃ: apposition of the part with the whole, 'in each one *i.e.* his heart,' *i.e.* 'in the heart of each one.' Perhaps this passage should lead us to explain θυμῷ in A 24 as an appositive of Ἀγαμέμνονι, rather than as a local dative.

453. γλυκίων [γλυκύτερος]: cf. A 249.

455. Here follow five similes: (1) the forest fire, suggested by the gleam of the armored host; (2) the flocks of birds, referring to its numbers and tread; (3) the swarms of flies, to its persistence; (4) the goat-herd and his flocks, to its systematic ordering according to tribes; (5) the bull and herd, to Agamemnon's pre-eminence. — ἥντε [ὡς ὅτε].

456. ἔκαθεν: 'from far away,' the point of view chosen is in the distance, instead of in the vicinity of the light. This illustrates a (uniformly noticeable) diversity of Greek from Engl. idiom.

457. τῶν: connect with χαλκοῦ, and translate (vv. 457 and 458): 'the resplendent gleam from the vast expanse of bronze of these as they marched along came through the upper air to heaven.' — θεσπεσίω (θεός and theme σεν-, cf. v. 484): lit. 'divinely spoken,' then 'marvellous,' 'vast,' here epithet of χαλκοῦ: the 'broad expanse of bronze armor.'

459. τῶν: is taken up again by τῶν in v. 464, and must be left untranslated.

460. χηνῶν, γερᾶνων, κύκνων: appositives of ὀρνίθων.

461. The river Kaÿster is in Lydia, flowing south of Mt. Tmolos into the Aegean just north of Ephesus. The vale through which it flows is the Ἀσῖος λεῖμῶν: 'Asian mead,' whence perhaps the name Asia may have spread, as the designation of one of the grand divisions of the globe.

462. ἀγαλλόμενα πτερύγεσιν [πτέρυξι]: 'sporting exultingly on their pinions,' dat. of means.

463. κλαγγηδὸν προκαθίζοντων: 'alighting one before another with a din.' The ptc. (agreeing with the gens. in v. 460) describes most vividly the manner in which a flock of birds alight, those settling later dropping in front of those which have already touched the ground. Notice a flock of doves, as they alight. — τε in this verse, as in v. 456, has no translatable meaning.

465. προχέοντο: 'were pouring forth.'

466. ποδῶν: if ὅπο had purely local signif. the dat. ποσσὶ would be required. It is simplest to recognize here a transition to the causal signif. Translate: 'under (*i.e.* because of the tread of) the feet of themselves and the horses.'

467. ἔσταν: 'they halted.' This and the two follg. verses are remarkably flowing, on account of the numerous liquids and vowels which they contain.

468. ὥρη: may refer to any season, here (as in v. 471) to 'springtime.'

469. μυῖων [μυῖων]: from nom. sing. μυῖα. Sc. with ἐθνεα, ἡλάσκουσιν or similar verb.

471. γάλαγος (nom. sing.): heteroclite form of γάλα, 'milk.'

472. ἐπὶ Τρώεσσι: of hostile aim, 'against the Trojans.'

474. τοὺς simply anticipates τοὺς in v. 476, and is best omitted in translation. — ὥστε [ὥστερ]: see on v. 289. — αἰπόλια πλατέ' αἰγῶν: 'wide-grazing (goat-) herds of goats;' the epithet πλατέα is true to life, as any one who has ever seen goats grazing will recognize; αἰγῶν is gen. of material, pleonastic if, as generally considered, the first part of αἰπόλια is αἶξ. — αἰπόλοι ἄνδρες: ἄνδρες seemε superfluous, but there are many similar instances of its use; *e.g.* Γ 170, βασιλῆι ἄνδρῃ (cf. Δ 216, 275, 485).

475. βεῖα [βράβιως] διακρίνωσι: we should have indic. in prose. — νομῶ: local dat. — μυγέωσιν: 2 aor. pass. subj. 'when they have become intermingled in the pasture.' The subj. in the temporal clause implies a repeated act. G. 1426 and 1393, 1 and 2, H. 914 B.

477. ἵνα: inf. of purpose (see on A 8). — μετὰ δέ: adv. 'and among them.'

478. In giving to Agamemnon the majestic head of Zeus, the broad breast of Poseidon, and the slender waist of Ares, the poet shows that established types of representation of the different deities already existed in sculpture.

480. ἀγέληφι [ἀγέλη]: 'in the herd.' Sketch of Dialect, § 9, 1. — βοῦς is comm. gender and the appositive ταῦρος designates the sex. — ἔπλετο: 'is;' gnomic aor., see on A 218.

481. βόεσσι [βουσί]. — ἀγομένησι: sync. 2 aor. midd. ptc. from ἀγείρω.

483. ἡρώεσσιν [ἡρωσιν]: 'among the heroes,' dat. of interest loosely connected with ἔρχον. G. 1172, H. 771.

484. ἔσπετε: 'relate.' The form is 2 aor. inv. from theme σεν-, 'say,' whence ἄσπετος, 'untold' (v. 455), and θε-σπέσιος, 'divinely spoken' (v. 457), are both derived. There is a pres. ἐν-έπω (for ἐν-σέπω), and Hadley considers ἔσπετε 2 aor. inv. for ἐν-σ(ε)π-ετε. Curtius, on the other hand, makes it simply a redupl. 2 aor. inv. for σε-σπε-τε. What the relation of the root σεν- to the root φεν- is, is not clear, but the two appear to have been confounded by the Greeks. The appeal to the Muses, the daughters of Mnemosyne ('Memory') and of Zeus (v. 491), is appropriate before commencing the catalogue (vv. 494-759) so severe a test of the Minstrel's memory. See Introduction, p. xix.

485. πάρεστε: sc. πᾶσι, suggested by πάντα.

486. κλέος οἶον: 'only rumor.' Distinguish: οἶος, 'alone;' οἶος, 'such as;' οἶός, 'of a sheep.'

488. μυθήσομαι, ὀνομήνω: aor. subjunctives. It is uncertain whether the ἄν is to be repeated with the ὀνομήνω, cf. A 137, 262.

490. ἤτορ: lit. 'heart,' i.e. 'lungs.'

492. μνησαίεθ' ὅσοι [μνήσαιοτο αὐτῶν ὅσοι]: 'should bring them to mind as many as.'

493. προπάσας: the force of πρό in this compound may be thus given: 'all, as one proceeds forward in an enumeration.'

494. At this point begins the catalogue of ships which ends with v. 785. It was known among the ancients by the name Βοιωτία, because the Boeotians (Βοιωτῶν, v. 494) stand first in the enumeration. Their priority may be due to the fact that the expedition set sail from Aulis (cf. B 303) in Boeotia. To the ancients this catalogue was a document of the greatest importance, and was regarded as authoritative upon the question as to what towns in ancient times belonged to the various districts of Greece. Its interest at the present time is chiefly geographical, and the student will most easily become familiar with the location of the places named by referring to the three maps (from Kiepert's *Atlas of Hellas and the Hellenic Colonies*: Berlin, 1872) which follow. For most other details, historical, mythological, etc., he must refer to the Classical Dictionary. It should be remarked that many of the Homeric localities ceased in after times to be inhabited, or can no longer be identified by their names, so that the maps are to a certain degree conjectural. The catalogue presents few grammatical difficulties.

496. οἱ θ': οἱ (in this verse and in vv. 499, 500, 503, 504, 505, 507) refers to Βοιωτῶν as its antecedent. τε is without connecting force (see on A 96). — ἐνέμοντο: 'possessed,' lit. 'fed upon.'

BOEOTIA, PHOKIS, LOKRIS IN THE HOMERIC AGE. **VV. 494-535.**

498. **Θέσπειαν** : like **Πλάταιαν** (v. 504), appears later in pl. form; e.g. **Θεσπιαί, Πλαταιαί**. — **Γραῖα** : the place whence the later appellatives, **Γραικοί** and the Lat. *Graeci*, were derived.

505. **Ἰυποθήβας** : Thebes itself is not mentioned because that had already been destroyed by the **Ἐπίγονοι**, lit. 'After-born,' i.e. sons of those who made the first attack upon Thebes, — but only its successor, **Ἰυποθήβαι**, the 'lesser' or 'later Thebes.'

506. **ἄλσος** : it seems rather strange that **ἄλσος**, 'grove,' should be an appositive of a city. There may have been no proper city aside from Poseidon's grove and temple, as there was no town at Olympia except in connection with the sacred Altis.

509. **τῶν** : resumptive of **Βοιωτῶν** (v. 494), somewhat like **τῶν** in v. 464, **τούς** in v. 476. — **ἐν** : join with **βαῖνον**, 'were embarking,' i.e. from Aulis, whence the expedition set sail (see on v. 303).

510. **κοῦροι** : 'fighting youths' of the nobility.

511. **Ἰσ' (ἐ) = ἡδὲ [καί]**. — **Μινυτίων** : adj. 'Minyeian.' The famous tribe of the Minyai took the principal part in the Argonautic expedition. Their capital was Orchomenos.

514. **ὑπερίων εἰσαναβάσα** : 'after she had gone up into the upper chamber,' added instead of a partitive appositive to **δῶμα**.

515. **Ἄρηι** : dat. 'to Ares.' Thus it was that Ares was the progenitor of the Minyai. — **παρῆλξατο** : from stem **λεχ-**.

516. **τοῖς** : dat. limiting verb (**ἐστιχῶντο**), instead of gen. (of possession) limiting noun (**νέες = νῆες**). G. 1170, H. 767.

519. **Πυθῶνα** : the later Delphi. The epithet **πετρήεσσα** is most appropriate from the mighty cliffs, which rise more than 1000 feet on each side of the chasm in which was the oracle.

522. **οἱ τ' ἄρα** : for force of **ἄρα(ρα)**, cf. B 36.

528. **ἐμπλην** : 'hard by,' contains the root of **πέλας, παρσίον**, and governs the gen.

529. This verse was generally regarded by the ancient critics as interpolated. The frequent repetition of the fact of his inferiority of stature seems uncalled for.

530. *ἐκέαστο* : plupf. from *καίνυμαι* with signif. of ipf., 'excelled.' It is followed by acc., not by the gen. as a word of superiority. — *Πανθ-ληνας* : 'the united Hellenes.' This expression designates the collective inhabitants of Northern Greece, as *Παναχαιοί* (v. 404) signifies the collective inhabitants of Peloponnesus and islands.

535. *πέρην* [*πέραν*] : 'opposite.' — *ιερῆς* : designation of certain islands, see on A 366.

536. *μένει πνέοντες* : 'breathing (breath which is) fury.' The acc. is cognate. — *Ἀβαντες* : the name of one of the aboriginal tribes of Greece.

538. *ἐφαλόν* = *ἐπὶ τῆς ἁλός* : 'on the sea.'

542. *δπιθεν κομόωντες* : *i.e.* with the front part of the head shorn and with a long queue, like the Tartars or Chinese. Contrast with *κάρη κομόωντες*, and see on v. 11. The Abantes were a wild barbarous race, hardly Hellenes.

544. A dodecasyllabic verse, *i.e.* consisting of six spondees. For *δηίων*, see on v. 415. — *ἀμφὶ στήθεσσι* : 'about their breasts.'

549. *καὶ . . . εἴσεν* [*καθεῖσεν*] : prep. shows apocope and assimilation. — *ἐφ' νηφ* [*τῷ αὐτῆς νεφ*]. The reference is to the Erechthēum at Athens, not of course the sumptuous Ionic temple of which the ruins still stand there, but a far earlier, ruder shrine. The site of the Erechtheum was the most sacred in the Acropolis, for here it was that Poseidon had left the mark of his trident in the rock whence issued the salt spring, and here it was that Athena had called forth from the rock the sacred olive-tree. Here, too, was worshipped the rude image of Athena, which, like that of Ephesian Artemis, was believed to be *Διοπετής*, 'fallen from Zeus.'

550. *μὺν ἱλάονται* : 'propitiate him,' *i.e.* the deified Erechtheus whose worship was founded and sanctioned by Athena.

552. *Περεώ* : very peculiar form of gen. for *Περεώ* from nom. *Περεώς*.

553. *τῷ* : 'to him,' *i.e.* Menestheus.

555. There is great similarity between the last hemistich of this verse and that of Γ 215.

557. *δωκαδέκα* [*δώδεκα*].

558. *ἔν'*(*α*) : local, 'where.'

559. The Cyclopean walls of Tiryns are in parts quite perfect still. They are built of enormous stones, and have this peculiarity of construction : a tunnel runs lengthwise through the wall, from which, by openings above, the defenders could appear at any point on the top of the wall to repel an attack.

561. Troezen was the home of Althra, daughter of king Pittheus (Γ 144). Here she brought forth Theseus, the national hero of Attika, and here he passed his boyhood before going to seek adventures and his



THE PELOPONNESUS IN THE HOMERIC AGE. VV. 559-637.

throne at Athens. Epidauros was the seat of the most famous shrine of Asklepios (*Aesculapius*). Here were great curative establishments, famous physicians, and one of the largest theatres in Greece, the latter now existing in good preservation.

562. **Αἴγινα**: Aigina was ruled by Aiakos, the progenitor of Achilles. The towns from which the contingent of Diomedes came were among the most famous and powerful in Greece.

568. **Ὀγδοῖκοντα** [ὀγδοήκοντα].

569. As Argos heads the list of towns represented in Diomedes's contingent, so does Mykenae that of those in Agamemnon's.

572. *ἔν* [ὅδ] : 'where.'

575. *αἰγιαλὸν ἀνὰ πάντα* : 'throughout the whole coast-line.'

576. *τῶν ἑκατὸν νηῶν* : 'of the 100 ships of these.' *τῶν* (masc.) = *τούτων* is possessive gen. limiting *νηῶν*, and is the antecedent of *οἱ* in v. 569 and of *οἱ* in v. 573.

578. *ἐν δ'* : adv., 'and among them.' — *ἐδύσατο* : 'clad himself ἵν.'

580. This verse is probably spurious; if translated, it should be connected with *κυδίδων*. — *ἄριστος* : here, as in A 91, used of pre-eminence in wealth and dignity.

586. *τῶν* : limits *νῆων*, as in v. 576, 'their sixty ships.' *οἱ* : 'brother commanded for him,' instead of 'his brother commanded.'

587. *ἀπ' ἑαυτοῦ* (*ἑαυτ*) [*ἑνευ*] : 'apart,' 'by themselves,' a sign of the different footing on which Menelaos stood from the other chiefs.

590. See on v. 356. Little censure of Helen is implied in this verse.

595. *ἀντόμεναι* (*ἀντομαι*) [*ἀντάω*] : 'meeting with.' — *Θάμυριν τὸν Θρήϊκα* : 'Thamyris, that Thracian.' Not the historical Thrace is here referred to, but Pieria, a region in southern Macedonia at the foot of Olympus, where the worship of the Olympian deities and the Muses was first developed by such singers as Orpheus, Thamyris, Musaios, and thence extended to Greece generally. These singers were considered the fathers of Greek poetry. Here Thamyris is represented, like a rhapsodist, as wandering about and visiting the courts of different kings.

597. *στεῦτο γὰρ εὐχόμενος νυκῆσιν* : 'for he declared with boasts that he would conquer;' join inf. directly with *στεῦτο* (cf. Γ 83). — *εἴπερ ἂν αἰέδοιεν* : 'even should the Muses in person sing;' for *εἰ ἂν* w. opt. see on A 60.

604. *Αἰπύτιον* : adj. equivalent to *Αἰπύτου*, the gen. sing. of noun. With *ἀνέρες* sc. *εἰσὶ*. See on B 20, 54.

609. *Ἀγαπήνωρ* : it has been remarked that this single Arcadian leader is not again mentioned in the Iliad.

614. *ἐπεὶ . . . μεμήλαι* : for phrase, cf. v. 338. Living in the interior, they had no experience or knowledge of the sea.

616. *ὅσον ἐφ'* : 'as far as,' i.e. 'over as large a space as.'

617. *ἐντὸς ἔργει* : 'shuts in,' 'includes.' *ἐέργει* agrees with *Ἀλεῖσιον*, but is understood with the other subjects; its object is 'Ἡλῖδα understood. Translate freely : 'as much of Elis as they include,' lit. 'as far as they include Elis.'

619. *πολλὰς δ' ἔμβαλλον Ἐπειοί* : 'for the Epeioi embarked in large numbers.'

625. *οἱ δ' ἐκ Δουλίχιοι* : sc. *ἦσαν*.

626. *ναίουσι* : 'lie,' lit. 'dwell.' — *Ἡλῖδος ἄντα* : 'opposite Elis. The poet has placed these islands too far to the southward.

629. *ἀπενάσσατο* (*ναίω*) : 'withdrew.'

631. Odysseus was king of a large island-kingdom. The collective

name for his subjects was **Κεφαλῆνες**. Ithaka, the island with which he is specially associated, was only a very small part of his domain.

632, 633. **Ἰθάκην**: the town Ithaka; the other three places in these two vv. are all thought of as situate in the island Ithaka.

635. **ἡπειρον**: 'main-land,' probably Akarnania and Leukas, then a promontory. — **ἀντιπέραια**: 'land lying opposite,' probably that part of Elis situated over against the island Zakynthos.

638. This and the follg. verse give the reason why Thoas came to be leader of the Aetolians. The most famous of the sons of Oineus were Tydeus and Meleager. Tydeus perished before the walls of Thebes; Meleager, by the act of his own mother. Meleager alone is mentioned (v. 642) as the most famous of the sons of Oineus.

643. Translate; 'and it had been charged upon him to act as king for the Aetolians in every matter.'

Verses 645-670 describe Crete and Rhodes. In the center of Crete lies Mt. Ida, over 6000 feet high. North of this, on the coast, was Knosos (written also Knossos and Gnossos); south, Gortys or Gortyn (later Gortyna). In the eastern part of the island lay Lyktos, Miletos, Lykastos. Phaistos and Rhytion lay near Gortyna. In Rhodes only three towns are named, Lindos on the east, Ialysos on the north, Kameiros on the west. The disproportionate length of the story of Tlepolemos (vv. 658-667), grafted in upon the account of the Rhodians, has suggested that it may have been composed by a Rhodian rhapsodist.

655. **διδά**: construe with **κοσμηθέντες**.

658. **βίη Ἡρακλείῃ**: *i.e.* 'to the mighty Herakles,' *cf.* v. 666 and Γ 105.

659. **ἀγρο**: subj. is **Ἡρακλῆς** suggested by adj. **Ἡρακλείῃ** in v. 658.

660. **διοτρεφένων αἰζηῶν**: 'noble warrior'; **διοτρεφένων** here signifies simply that those whom he slew belonged to the heroic stock.

661. **δ' ἐπεὶ οὖν**: 'and so when.'

662. **πατρός ἰοῦ φίλον μητρῶα**: 'his father's own (**φίλον**) uncle (mother's brother).'

667. **ἀλγέα πάσων**: a common phrase apparently half conventional, and often used because it conveniently closes a verse.

668. **ᾤκηθεν [ᾤκηθησαν]**: 'they dwelt,' *i.e.* the Rhodians — **καταφύλαδόν**: 'according to tribes,' equivalent to **κατὰ φύλα**, v. 362.

670. There were later legends of a golden shower which Zeus had shed upon the island Rhodes. Another story about the island was that the sun shone there every day in the year. On the face of the coins of Rhodes is the face of the sun-god Apollo; on the reverse side, a rosebud (**ρόδον**).

671. The small islands mentioned, vv. 671-680, are: Syme, Nisyros, Karpathos, Kasos, Kos, Kalydnoi. They constitute the group known as Sporades. They are situated, reckoning from Rhodes as a centre—Syme and Nisyros to the northwest; Karpathos and Kasos to the south



THE HOMERIC PELASGIC ARGOS, OR THE DISTRICT BETWEEN MT. OLYMPUS AND THE MALIC GULF — ROUGHLY CORRESPONDING TO THE LATER THESSALY. VV 681-750.

west; Kos to the north; Kalydnai probably designates a number of small islands near Kos. — *Νιφεύς*: the repetition of the name in th's and in the follg. vv., common in poetry of all languages, is called epanalepsis. It serves to keep alive the attention of the reader or hearer. The significant names of the parents of Nireus — Aglaia, 'splendor,' Charopos, 'bright-faced' — suggest that his beauty was hereditary.

674. *τῶν ἄλλων Δαναῶν*: as gen. of the whole, *ἄλλων* would be superfluous, because the gen. of the whole should include the word denoting the part, and *ἄλλων* would exclude *Νιφεύς*. Explain as in A 505.

675. *ἀλαπαδνός*: 'feeble.'

676. *Κράπαθος*: metathesis for *Κάρπαθος*, cf. *θράσος*, *καρτερός* for *θάσος*, *κρατερός*. Sidgwick mentions, as illustrations of the same thing in English, 'Brummagem' for Birmingham, and, in local dialects, 'cruds' for curds.

677. *Κῶν*: acc. sing. contracted for *Κῶν*. The nom. sing. is *Κῶς*, contracted *Κῶς*.

680. *τοῖς*: for dat. see on v. 602.

681. *τούς*: stands here without a verb; perhaps *ἔρέω* (cf. v. 493) is to be supplied.

684. *Μυρμιδόνες, Ἕλληνες, Ἀχαιοί*: names arranged in order, beginning with the more specific. *Μυρμιδόνες* is the special name for Achilles's subjects, *Ἕλληνες* refers particularly to the inhabitants of *Πελασγικὸν Ἄργος*, *Ἀχαιοί* designates in general the Achaian host under the command of Agamemnon.

685. Translate: 'of their (τῶν) fifty ships again Achilles was commander.'

686. *ἐμνέοντο*: 'were mindful of;' assimilated ipf. from stem *μνα-* (prs. *μνᾶμαι* or *μμνήσκω*). The meaning seems to be nearly that of *μμνήσκω*.

687. Translate: 'for there was no one who would lead them into line of battle.'

688. In this and the three follg. verses the circumstances of the capture of Briseis are described, see on A 392.

692. *καὶ . . . ἔβαλεν*: i.e. *ἀπέκτεινεν*.

694. *τῆς*: for gen. of cause with *ἔχων*, cf. v. 689; see also on A 65. This verse is very weak and unpoetical, and Zenodotus rejected the entire passage, vv. 686-694.

699. *ἔχεν κατά*: cf. *κάτεχεν*, Γ 243.

700. *ἀμφιδρυφής*: 'with both cheeks torn,' in sign of deepest grief. The wife of Protesilaos was Laodamia. Cf. Wordsworth's *Laodamia*.

703. *οὐδὲ μὲν [= μὴν] οὐδ'*: negation strengthened by double negative: 'but by no means I assure you (μὴν).' — *γὰρ μὲν [μὴν]*: 'and yet certainly.' Translate the last hemistich: 'though longing for their commander.'

707. *πρότερος [προγενέστερος]*: 'older.'

708. This and the follg. verse, as repetitious, were rejected by some ancient critics.

714. *ὅπ' Ἀδμήτω*: *ὅπό* occurs several times in connection with *τίκτω*, with the dative of person (cf. vv. 725, 742, 820).

715. *Ἀλκίοντις*: famous for the beautiful story, as told by Euripides, of her death in her husband's stead. Robert Browning's translation of the tragedy in *Balaustion's Adventure* should be read.

723. *Θακεῖ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου*: 'tormented by the dreadful sore (from the bite) of the deadly water-snake.' The story of how the recall of Philoktetes, necessary in order that Troy might be taken, because in his possession were the bow and arrows of Herakles, was accomplished by Odysseus, is not found in the Iliad. It is alluded to in vv. 724, 725.

731. *Ἀσκληπιοῦ*: here is a case where the original reading seems to have been *Ἀσκληπιδό*.

741. *τέκετο*: used indifferently of either parent: 'begat' or 'brought forth.' cf. follg. verse.

743. *ἡματι τῷ [ῥτε]*: 'on the day when,' as in v. 351. — *φῆρας λαχνήεντας*: 'shaggy monsters,' i.e. centaurs, see on A 268.

750. **Δωδώνην**: generally located by geographers in Thessaly, not far from modern Jannina, although a scholion in *Codex Venetus* places it in Molossis in Epirus. Here was the most venerable oracle of the Hellenic race. Zeus disclosed his will in the rustling of the holy oak and the murmur of the waters of a cold sacred stream at its foot. — **δυσχέμερον**: 'wintry.'

751. Translate: 'and who cropped their fields (*ἐργα*) about the lovely Titaresios.'

752. **πρῶτα [πρόησι]**: accent inconsistent with its formation as if from a pres. *προ-ιέω*.

754. **καθ' ὑπερθεν**: 'down from above.' This verse describes, in a poetical way, how the clear waters of the mountain stream (Titaresios) refuse to mix with the muddy river of the plain (Peneios).

755. This verse assigns the reason for the refusal of the waters of the Titaresios to unite with those of the Peneios. The former is a 'branch' (*ἀπορρῶξις*) of the Styx, connected in some mysterious subterranean way with it, and the water of this dreadful river, it is taken for granted, unites with no other water. Notice the slow movement of the first hemistich, suited to the solemn words *δρκου γὰρ δεινοῦ*.

758. **Πρόθοος θοός**: observe the paronomasia.

759. This verse marks the conclusion of the catalogue of the Greeks. Now, before enumerating the Trojans, a moment is taken to answer the questions: 'who was the bravest chief?' 'which were the fleetest horses?'

761. **τίς τ' ἄρ**: see on A 8. — **ὄχ' ἄριστος**: see on A 69. — **ἔννεπε**: see on v. 484. — **μοῦσα**: for sense in which the word is used, see on A 1.

762. **αὐτῶν ἡδ' ἵππων**: 'of the men themselves and of their horses,' both words in apposition with *τῶν*, v. 762.

763. **ἵπποι μὲν μὲγ' ἀριστοί**: the best way to manage the fem. gender in this passage is to translate: 'the mares of Admetos were by far the best.' Admetos was the son of Pheres, *Φηρητιδῆς*. Mares were preferred in ancient warfare.

764. **δρυνθᾶς ὥς**: for accent of *ὥς* and short final syllable made long before it, see on v. 190. The mares are compared with birds not as swift-footed, but as *swift*. In other words, there is no emphasis laid on the first part of the compound *ποδ-ωκέας* (see on *φνοχδεῖ*, A 598).

765. **οἱ-έτας**: 'of one age.' — **σταφύλη ἐπὶ νῶτον ἔσται**: 'equal as measured by the plumb-line over their backs.' Perhaps we are to think of the use of the plumb-line in connection with the square in the way often practised at the present day to determine whether two points are of equal height. A simpler translation is: 'like a plumb-line over their backs,' i.e. 'straight-backed,' not hollow-backed. *σταφύλη*: lit. 'a bunch of grapes'; then, from similarity of shape, a 'plummet.'

766. **Θρέψ' [ἐθρέψε]**: from *τρέφω*. Apollo served as herdsman to Admetos in Peneia in Thessaly, and there reared these famous mares.

767. φόβον ἄρῃος φορεούσας: 'carrying (where they went) flight caused by Ares.'

769. ὅφρα: 'as long as.'

770. ἀμύμονα: 'faultless,' in sense of A 92. No chief and no steeds could compare with Achilles and his divine horses so long as they were present in the camp.

773. λαοί: i.e. the Myrmidons.

774. αἰγανέησι ἰέντες: 'hurling hunting-spears.' For dat., see G. 1181, H. 776. It seems rather strange that, so far away from home and on a warlike expedition, they should have had with them 'hunting-spears.'

776. λῶτον: a species of 'clover.'

777. ἕστασαν (plupf. with signif. of ipf.): 'were standing.' We are to think of the parts of the chariots as taken asunder, and laid separately away. To fit them together for service was ἐντύνειν ἄρματα. — ἀνέκτων: i.e. of Achilles and the under-chieftains of the Myrmidons.

780. οἱ 84: with these words the poet leaves Achilles and the Myrmidons, and turns back to describe the advance of the other chiefs of the Achaians. — νέμοιτο, κτλ: 'as if the earth were to be devoured.' The opt. is one of simple conception, and an opt. with ἄν may be supplied as the conclusion of the condition. Thus (ὥς and εἰ being separated): ὥς ἂν εἴη, εἰ χθὼν νέμοιτο: 'as would be the case, if the earth were devoured (by fire).' The meaning is (probably) that the splendor of their armor as they marched was as if all the earth were aflame.

781. ὤς: for accent, cf. v. 764. — Διὶ (final syllable used long before ἰός): supply ὑποστεναχίζει, and translate: 'as it groans under the might of Zeus,' or more freely: 'as Zeus makes the earth groan beneath his power;' for dat., G. 1165, H. 775.

782. ἱμάσση: sc. subj. Ζεύς. The myth was that the giant Typhoeus was buried in Kilikia in the country of the Arimoi. The monster thus buried is the personification of a volcano; now and then he moves himself slightly, which makes an earthquake; and Zeus occasionally 'lashes' the region where he is buried with his thunder-bolts, i.e. with lightning.

784. τῶν . . . ἐρχομένων: connect as limiting gen. with ποσὶ.

785. πεδίοιο: best taken as local gen. 'on the plain.' Cf. Γ 14.

The account of the host of the Greeks is now complete, and, before passing on to the muster of the Trojans, it will be well to enumerate in their order the Greek chieftains. The list is as follows: Peneleōs, Lēitos, Arkesilāos, Prothoēnōr, Klonios (vv. 494, 495), Askalaphos, Ialmenos (v. 512), Schedios, Epistrophos (v. 517), Ajax (v. 527), Elephēnōr (v. 540), Menestheus (v. 552), Ajax Telamōnios (v. 557), Diomēdēs, Sthenelos, Euryalos (v. 563), Agamemnon (v. 576), Menelāos (v. 586), Nestor (v. 601), Agapēnor (v. 609), Amphinachos, Thaplios (v. 620), Diōrēs (v. 622), Polyxeinos (v. 623), Megēs (v. 627), Ōdysseus (v. 631), Thoas (v. 638), Idomeneus (v. 645), Merionēs (v. 651), Tlēpolemos (v. 653) Nireus

(v. 671), Pheidippos, Antiphos (v. 678), Achilles (v. 685), Prōtesilāos (v. 698), Podarkēs (v. 704), Eumēlos (v. 714), Philoktētēs (v. 718), Medōn (v. 727), Podaleirios, Machaōn (v. 732), Eurypylos (v. 736), Polypoitēs (v. 740), Leonteus (v. 745), Gouneus (v. 748), Prothoos (v. 756), — forty-six heroes in all.

786. ὥκεια [ὥκεια]: nom. fem. from ὥκεις, see Sketch of Dialect, § 13, 3.

788. ἀγορὰς ἀγόρευον: 'were holding assembly,' i.e. were gathered for counsel.

789. ἡμὲν . . . ἡδέ: 'both . . . and.'

791. εἰσατο (εἰδομαι): 'likened herself.'

794. δέγμενος (2 aor. ptc. midd. from δέχομαι): 'expecting,' see on v. 137. — ναῦφιν [νεῶν]: see on v. 363. — ἀφορμηθεῖν: 'should start' on their return. The opt. may be explained on the general principle of *ora-tio obliqua*, after a secondary tense.

795. εἰσαμένη: see on A 306.

796. μῦθοι φίλοι ἄκριτοι: 'endless talk is dear,' i.e. you are all too fond of words when deeds are needed.

797. ὥς ποτ' ἐπ' εἰρήνης: 'as once in time of peace.'

802. δέ: 'now,' as in A 282. Translate the verse: 'Now I enjoy upon you especially to do precisely (γὰρ) so' (i.e. as is described in vv. 802-806).

803. πολλοί: pred. adj. 'many' are, etc.

804. Translate: 'Diverse from one another are the languages of widely scattered men.'

805. τοῖσιν οἷσι περ ἄρχει: 'to those for whom he is commander,' i.e. 'his soldiers.'

807. οὐ τι ἡγνοίησεν: litotes, see on A 220.

808. ἔλυο' ἀγορὴν: 'dissolved the assembly,' performed, that is, what was properly the duty of Priam. — ἐπὶ τεύχεα δ' ἐσσεύοντο: 'and they were hurrying to arms.'

809. πᾶσαι πύλαι: 'the whole gate,' i.e. both doors of the Scaean gate.

811. πόλιος: synizesis of last two syllables. — κολώνη: 'mound.'

813. Here again we have an allusion to two languages, — that of men and that of gods, see on A 403. — Βατίειαν (βάτος, 'bramble'): lit. 'Thornhill.'

815. διέκριθεν [διεκρίθησαν]: 'were arranged' according to Iris's exhortation (vv. 805, 806), and after the manner of the Achaians (vv. 362 ff., 446, 476).

Before taking up the list of the Trojans in detail, a few words as to the composition of the host will be in place. The entire force consists of sixteen detachments. Five of these came from Troy and its more immediate vicinity (vv. 816-839), while the remaining eleven (vv. 840-877) are

from the allies (*ἐπικούροι*). Of these last, three divisions came from Europe, and nine from Asia. It will be noticed that Trojan reinforcements came from many cities (*e.g.* Sestos, Abydos, Miletos) which were subsequently important Greek colonies and became thoroughly Hellenic. We are not to assume any important difference in race between the Greeks and Trojans. They worship the same gods, have essentially the same customs, and confer together without interpreters, using the same language. Yet the Trojans stand upon a lower moral level than the Greeks, as is shown by their practice of polygamy, and their forces are less homogeneous, — the allies in particular speaking many different languages (*v.* 804). On the general topic of race, language, and character of the Trojans, see Curtius's *Greek History*, vol. i. pp. 88, 89.

816. *Τρωσί*: the Trojans proper, *i.e.* the inhabitants of Troy. — *κορυθαίολος*: 'with tossing helmet.'

818. *μεμαότες ἐγχείησι*: 'pressing forward with their spears,' dat. of instrument.

819. *Δαρδανίων*: 'Dardanians,' inhabitants of Dardania, a district on the N. side of Mt. Ida. The modern name of the Hellespont, 'Dardanelles,' preserves the memory of this word. The Dardanians are next in valor to the Trojans.

821. *βροτῷ*: appositive of *Ἀγχίση* (*v.* 820), as is also *θεά* of *Ἀφροδίτη*. The contrast between the words *θεά*, *βροτῷ* is made the more prominent by their position.

822. *οὐκ οἶος*: 'by no means alone,' may be regarded as a kind of litotes.

823. *πάσης*: 'all kinds of,' in which sense *πᾶσι*, A 5, may also be taken.

824. *πόδα νείατον* [*νείατον* = *ἔσχατον*]: 'remotest extremity,' northernmost point of Ida.

825. *μέλαν ὕδωρ*: this phrase describes water as it lies in springs, as contrasted with the flowing water, bright with the light of the sun (*ἀγλαὸν ὕδωρ*). The same expression, *Μαυρὸ Νέρι*, 'Black Water,' is a very frequent name for springs in the Modern Greek. The expression, 'those who drink the water of,' has passed into poetry as an equivalent of 'those who live in.'

838. *Ἀρίσβηθεν* [*ἐξ Ἀρίσβης*].

839. *αἰθωνες*: may perh. be translated 'sorrel'; yet see on A 482.

840. *Πελασγῶν*: the origin and race (ethnical affinities) of the Pelasgians are uncertain. We know that they were widely spread over the Greek peninsula in the prehistoric period, and we see from this passage that a part of them remained in Asia Minor. Hdt. i. 94 speaks of Pelasgians in Lydia and in Etruria. They are described as an agricultural people who settled in fertile (*cf.* the word here used, *ἐριβάλακα*) plains,

and gave the name Larisa (or Larissa) to their cities. Eleven towns bearing this name are enumerated by ancient authors, of which three were in Asia Minor. The one here referred to was probably near Kyme in Aiolis. The epithet *ἐγχεσιμῶρους*, 'mighty with the spear,' is inconsistent with the peaceful character usually ascribed to the Pelasgians.

844. *Θρήϊκας*: The Thracians dwelt along the coast from the Hellespont to the river Hebros.

845. *ἐντὸς ἔργει*: 'includes' (as in v. 617), *i.e.* shuts off to the west and separates from the races of Asia Minor.

846. *Κικόνων*: a warlike tribe whose city Odysseus plundered on his return from the Trojan war, (i 39-61). They are to be sought on the coast, just west of the Hebros.

848. *Παίονας*: the Paionians were a Macedonian tribe.

851. *Παφλαγόνων*: Paphlagonia was on the south coast of the Pontos Euxeinus, west of the river Halys.

852. *Ἐνετῶν*: the *Ἐνετοί*, a tribe of the Paphlagonians who subsequently emigrated to the Adriatic Sea. Hence are derived the names *Ἐνετοί*, Lat. *Veneti*, and ultimately *Venice*. — *ἀγροτεράων*: 'living in the fields,' 'wild;' the suffix *-τερος* has here not exactly comparative force (*cf.* *ὀρέστερος*: 'dwelling in the mountains'), yet suggests a certain contrast with those who dwell in the towns.

858. *οἰωνιστής*: 'one who divines from the flight of birds-of-omen' (*οἰωνοί*), 'augur.' See on A 62.

862. *Φρύγας*: the Phrygians are again mentioned and more fully described in Γ 184-187. They dwelt in central Asia Minor, were drivers of glancing steeds, and possessed a land rich in vineyards.

863. *Ἀσκανίης*: Askania is the town on the lake of the same name, better known in later times because the important imperial city of Nicaea (seat of the council of Nicaea, 325 A. D.) was situated upon it. Hence, also, Ascanius, the son of Aeneas, received his name. — *μέμασαν* (2 plupf. from stem *μα-*, pres. *μαλομαι*): 'were eager,' *cf.* *μεμαότες*, v. 818. — *ὅσμινι*: this form is an isolated dat. sing. of 3 decl.; all other forms are of 1 decl.

864. *Μήσοι*: the *Μήγones* [*Maloves*], or 'Maeonians,' were the people who were later called Lydians.

867. *Καρῶν*: nom. pl. *Kāpes*, a people occupying the southwest corner of Asia Minor. — *βαρβαροφώνων*: in the later classic use, *βάρβαρος* came to mean 'non-Greek;' here it is not used in that sense, but the compound signifies 'rough-voiced.'

868. *Φθειρῶν*: ntr. sing. acc. obj. of *ἔχον*, and explained by *ὄρος*.

869. *Μαιάνδρου*: the Maeander, from the winding course of which is derived the Engl. word 'meander,' was one of the great rivers of Asia Minor, flowing westward into the Aegean sea at Miletus. — *Μυκάλης*: Mykale, a promontory in Ionia opposite Samos, was the scene of the

great naval victory over the Persians gained by the Athenians on the same day as that on which the battle of Plataea was fought, B. C. 479.

872. *ἡὺτε κοῦρη*: connect, not with *τεν* [*ῥει*], but with *χρυσόν*, used with special reference to bracelets or necklaces.

873. *νήπιος*: 'fool.' — *ἐπὶήκασε*: 'ward off; ' the original meaning of *ἀπείλω*.

876. The list closes with the names of two of the very noblest of the chiefs who fought for Troy. The Iliad is so full of their exploits that they need no fuller mention here. Sarpedon, the son of Zeus, ranks next to Hector. Glaukos is mentioned at length in Z 145 follg.

877. *Λυκίης*: 'Lykia,' on the south coast of Asia Minor, east of Karia, the remotest point hitherto mentioned whence allies of the Trojans came. To this fact Sarpedon alludes, E 478. — *Ξάνθου*: a river in Lykia, not the Xanthos of the Troad.

We will recapitulate the leaders of the Trojans as we did those of the Greeks (v. 785). They are as follows:

Hector (v. 816), Aenēas (v. 820), Archelochos, Akamas (v. 823), Pandaros (v. 827), Adrēstos, Amphios (v. 830), Asios (v. 838), Hippothoos (v. 840), Pylaios (v. 842), Akamas, Peiroos (v. 844), Euphēmos (v. 846), Pyraichmēs (v. 848), Pylaimenēs (v. 851), Ōdios, Epistrophos (v. 856), Chromis, Ennomos (v. 858), Phorkȳs, Askanios (v. 862), Mesthlēs, Antiphos (864), Nastēs (v. 867), Amphinachos (v. 871), Sarpēdōn, Glaukos (v. 876), — twenty-seven chiefs in all.

BOOK THIRD.



Γάμμα δ' ἄρ' ἀμφ' Ἑλένης οἷοις μόθος ἐστὶν ἀκοίταις.

Gamma the Single Fight doth sing 'twixt Paris and the Spartan king.

1. For the connection, refer back to B 476, 815. — ἡγεμόνεσσι [ἡγεμόσι]. — ἑκαστοί: 'in separate divisions,' according to Nestor's advice in B 362.

2. κλαγγή τ' ἐνοπή: 'with roar and cry;' the distinction between the two nouns is that κλαγγή denotes an inarticulate sound, while ἐνοπή (ἐνέπω) describes spoken words. But it is probable that the two words are used here as nearly synonymous to express more strongly one idea (*cf.* φόβον καὶ κῆρα, v. 6; see on B 352). — ἔσαν: 'were marching.' — ὄρνιθες ὥς: B 190 and 764.

3. ἥτις περ [ὥσπερ]: the clause introduced by it does not prepare the way for anything which follows, but is explanatory of ὄρνιθες ὥς. — οὐρανόθι πρό: lit. 'in front of the sky,' *i.e.* flying just below the vault of the sky.

4. οὖν: 'so,' 'once for all.' — φύγον: gnomic aor., see on A 218. — ἀθέσφατον: 'unending.'

5. πέτονται: the subject is really αἱ τε (v. 4); ταί γε (not necessary to sense) repeats this subject. — ἐπὶ ῥοάων: ἐπὶ is occasionally used with gen. of place whither. H 793 b. For Okeanos, conceived as a broad stream flowing around the world, see on A 423, and *cf.* Hom. Dict.

6. Πυγμαίοισι: the 'Pygmies,' men a πρυγμή (distance from the elbow to the knuckle-joint) in height, were fabled to dwell in the south, in India and Egypt. Their land was yearly invaded by the cranes, with which they waged desperate but ineffectual warfare.

7. ἥρμαι: 'at early morn.' — προφέρονται: lit. 'bring forth' (to light), 'commence.'

8. οἱ δέ: antithesis to Τρῶες μέν (v. 2). — μένεα πνέοντες: see on B 536.

9. μεμαῶτες: see on B 818. — ἀλλήλοισι: for case, dat. of adv., G. 1168, H. 767.

10. **ἐν** [ἐς]: adv. of comparison. — **κορυφῇσι**: local dat. — **κατέχαιεν**: gnomic aor. What is the Attic form of 1 aor. of **χέω**?

11. **ἀμείνω** (agrees with **διμίχλην**): 'better;' because in a fog the flock is not shut up in the fold as it would be at night.

12. **τόσσον** . . . **ὅσον**: '(only) so far as.' — **τ(ε)**: without weight in translation in either clause.

13. **τῶν**: with strong demonstrative force, 'of these.' — **ποσσὶ** [**ποσσί**]. — **κονίσταλος ἀελλῆς**: 'thick dust-whirl;' for etymologies of both words see Hom. Dict.

14. **διέπρησσαν**: for orig. meaning of **πρήσσω** [**πράττω**], see on A 483.

15. **ἐπ' ἀλλήλοισι ἰόντες**: 'as they advanced against each other.' — **πέδῳσι**: for gen. see on B 785.

16. **προμάχζεν**: 'played the combatant in the fore-front of battle.' — **θεοειδής**: 'of godlike beauty,' like **ἀμύμων**, of externals only.

17. **παρδαλήν** (sc. **δοράν**): 'leopard-skin.' — **τόξα**: pl., for the bow consisted of three pieces (cf. A 45).

18. **αὐτάρ**: scarcely differs here from **δέ**, except that it is not postpositive (see on A 50). — **δοῦρε δέο**: he held one in each hand. — **κεκορυσμένα χαλκῷ**: lit. 'helmeted with bronze,' i.e. 'with point of bronze.'

19. **προκαλίζετο**: 'was challenging,' by mien rather than by words.

20. **ὅ' ὥς οὖν**: 'and when then.'

21. **ἀρηϊφίλος**: 'dear to Ares,' very common epithet of Menelaos, but in this book only. Compounds of adjs. with the oblique case of a noun are unusual. H. 575 c. — **προπάρουθεν ὁμίλου** [**πρὸ ὁμίλου**].

22. **μακρὰ βιβάντα**: 'taking long strides,' like a valiant hero, explains **ἐρχόμενον**. — **μακρά**: cognate acc. with **βιβάντα**.

23. **ὥς τε** . . . **ἐχάρη**: 'as a lion rejoices.' The clause beginning with **ὥς** does not close the period begun with **ὥς ἐνόησεν** (v. 21), but forms a second protasis (in the form of a comparison) to **ἐχάρη** (v. 27), the principal verb of the entire sentence. — **ἐπὶ** . . . **κύρσας** [**ἐπιτυχάν**].

24. **γάρ**: the greediness with which he devours shows his hunger. — **εἰ περ ἄν**: followed here, after a primary tense, by subj. (cf. B 597.)

25. **ὀφθαλμοῖσι**: for this regular dat. of means, Homer often uses **ἐν ὀφθαλμοῖσι**, see on A 587.

26. **ἄλτο**: for breathing, see on A 532. He sprang to the ground, for Paris was on foot.

27. **παλίνωρος ἀπίστη**: 'recoiling steps away,' i.e. 'gives place in terror.' The aor. is gnomic. Vergil, Aen. II, 379, has imitated the phrase in the words *trepidus refugit*.

28. **ὑπὸ**: adv.; 'seizes his limbs below,' i.e. his knees tremble under him.

29. **παρεῖς**: in partitive apposition with **μιν**. In the repetition of **τε**, which adds rapidity and vividness to the description, we have a case of polysyndeton.

38. αἰσχροῖς: the meaning is active, 'injurious.'

39. Δύσπαρι: 'cursed Paris.'—εἶδος ἄριστοι: 'a hero in beauty (and naught else).'

40. ἄγονος: 'unborn.' Another rendering is, 'without children,' a still more terrible imprecation to a Greek, who regarded the extinction of a family as the greatest calamity. Paris, according to the Odyssey, had no children by Helen.

41. καὶ κε τὸ βουλόμην: 'I could wish even this.' Supply εἰ ἀπώλεο as protasis of καὶ κε κέρδιον ἦεν.

42. ἔμμεναι [εἶναι]: sc. as subj. σέ. — ὑπόψιον ἄλλων; 'object of suspicion to (lit. 'of') others;' cf. Lat. *ceteris invisum*. The genitive is subjective.

43. κάρη κομόωντες: see on B 11.

44. φάντες: ptc. represents ipf. tense and should be translated: 'who said' (thought). — ἄριστῃα: translate as subj. of ἔμμεναι: 'that a hero was (playing the part of) champion.'

45. ἔπ' [ἔπεισι]. — φρεσί: local dat. — βλή: 'might for attack;' ἀλκή: 'strength for defence.'

46. ἢ τοῖσδε ἐόν: 'did you, though such a coward?' ἢ, for which we should expect ἦ, is interrogative adv. ἦ means 'surely'; also 'he said,' 3 sing. ipf. from ἦμι. ἢ means 'or' and 'than'; but in the second part of a dependent double question with the meaning 'or,' is written ἦ.

47. ἀγέλας: preliminary in time to ἐπιπλώσας, to which it is subordinate: 'having sailed upon the sea after having collected.'

48. ἀπίης: 'remote.' See on A 270.

50. Notice the alliteration. — δῆμψ: 'nation.'

51. χάρμα, κατῆφειν: appositives of the preceding sentence, of which the most important word is ἀνῆγες.

52. οὐκ ἂν δὴ μείνεις: 'could you not then withstand?' The potential opt. used interrogatively is here equal to an inv., 'withstand then!' The two verbs ἀνῆγες and μείνεις, though grammatically independent of each other, stand in thought in the relation of protasis and apodosis (see on A 18, 20).

53. οὐκ ἂν χραίσμη: the opt. would have been regular to correspond with μείνεις (see on A 137).

56. ἦ: 'surely;' supply as protasis εἰ μὴ δευδήμενες ἦσαν, and see on A 232.

57. ἔσσο: 2 sing. plupf. from ἔννυμι.

59. Ἐκτορ, ἐπεὶ . . . ἐνέκεσας: μὴ πρόφερε completes the sense.

60. ἀπειρής: pred. of κραδίη. — πέλεκς ὥς: see on v. 2.

61. εἰσι: 'goes,' i.e. 'is driven,' equivalent to a passive verb after which the gen. of the agent is in place.

62. δε ἐκτάμνησι [ὅς ἂν ἐκτάμνη], — ὀφάλλει: sc. as subj. πέλεκς.

63. ἀτάρβητος: attributive, 'an unterrified' mind.

64. *πρόφερε*: 'bring forward (as a reproach),' 'reproach with.' — *χρυσέης*: *i.e.* 'resplendent,' for her temples more than those of other deities shone with golden gifts (see on A 611).

66. *αὐτοί*: 'in person,' 'by their own act,' *i.e.* without request of the receiver, who should, therefore, not be held responsible for them. — *ἑών*: 'by his own will,' 'of himself.'

68. *κάθισον*: 'bid sit down.'

70. *ἄμφ' Ἑλένη καὶ κτήμασι*: 'for Helen and her treasure' (which Paris had carried away with her). Two parties fight for the possession of an object which lies between them. Hence is explained the transition from the orig. meaning of *ἀμφί(ς)*, 'on both sides of,' to the meaning, 'for,' 'in behalf of.'

71. *κρείσσων γένηται*: 'shall have proved himself the stronger;' amplifies the meaning of *νικήσῃ*. Cf. vv. 2, 6.

72. *εὖ πάντα*: 'all without exception,' 'all in due form.'

73. *οἱ δ' ἄλλοι*: 'but do you, the others.' — *ταμόντες, κτλ.*: ptc. joined by zeugma with two objects, though more appropriate to the second; translate: 'having concluded ('struck') friendship and having ratified-by-slaughter-of-victims (*τέμνω*) sure oaths.'

74. *ναλόντε*: opt of wish, standing between two imvs. — *τοὶ δέ, κτλ.*: 'but let them' (the Achaeans).

75. *Ἄργος*: used as in A 30 for Peloponnesus. — *Ἀχαιῖδα*: used for Northern Greece.

76. *ἀκούσας*: ptc. assigns the cause of *ἐχάρε* (cf. A 474).

77. *μέσσον* [*μέσον*]: freq. used as ntr. substantive. — *ἀνέργε* [*ἀνείργε*]: 'was forcing back.'

78. *μέσσον*: adj., translate: 'grasping his spear at the middle,' *i.e.* holding it horizontally and using the shaft as the means of forcing back the Trojans. — *ἰδρύνθησαν*: 'were brought to order.' We should translate 'took their seats,' were it not that this act is mentioned as first taking place, v. 326.

79. *τῷ* (*Ἑκτορι*): dat. after *ἐπὶ* in composition. Translate (vv. 77, 80): 'but the long-haired Achaeans were bending their bows at him, nor were they only (*τε*) aiming arrows, but were also (*τε*) striving to hit him with stones.' By a kind of zeugma *ἐπετοξάζοντο* includes the actions described more particularly by *τιτυσκόμενοι* and *ἐβαλλον*. Had the construction been perfectly regular, we might have had *τιτυσκόμενοι* and *βάλλοντες*. — *λάεσσι* [*λάεσι*]: nom. sing. *lāas* or *lās* [*λίθος*]. G. 291, 19, H. 216, 11.

81. *μακρόν*: lit. 'over a long distance.'

82. Agamemnon quickly comprehends Hector's purpose, and, in alarm lest injury should be done him, cries, 'Hold (lit. restrain yourselves)! Argives; throw no more, Achaeans.'

83. *στέθται*: see on B 597.

84. *ἀνῶ τ' ἐγίνοντο*: 'became silent,' in expectation of word from Hector (see on B 323).

85. *ἱσχυμένως* : 'quickly,' adv. formed from pf. ptc. of *σείω*, 'hasten.'
86. *κέκλυτε* : inv. redupl. 2 aor. followed by *μεν* as gen. of source. G. 1130, 1, H. 750.
87. *μῦθον* : lit. 'word,' i.e. 'proposal.'
88. *Τρῶας καὶ Ἀχαιοὺς* : partitive appositives of *ἄλλους*, translate : 'others, both Trojans and Achaians.'
90. *αὐτόν* : as referring to the same person as the subject of *κέλεται* (or verb of similar signification, e.g. 'proposes,' to be supplied) might have stood in nom. case, but, being coupled by *καί* with *Μενέλαον*, follows that word in case.
94. *φιλότητα, ὅρκια* : accusatives of effect. G. 1055, 1, H. 714 a. Translate (freely) : 'let us, the rest, conclude a league of friendship and ratify a firm treaty.'
95. This verse occurs fifteen times in Hom. and is thus imitated by Vergil : Aen. XI, 120, *Dixerat Aeneas, illi obstupere silentes*.
96. *ἑμὸν* : emphatic by its position. — *διακρινθήμεναι* [-*κριθῆναι*] : as aor. inf. denotes the single act just commencing, 'are parting.'
99. *Ἀργεῖους καὶ Τρῶας* [*ἡμᾶς καὶ ὑμᾶς*]. — *πέποσθε* [*πεπόνθατε*] : 2 pl. 2 pf. from *πάσχω*, without connecting vowel, perh. for *πεπονῶτε*. Aristarchus read here, *πέπασθε*.
100. Translate : 'on account of my strife (with the Trojans) and the beginning (of that strife) made by Alexander' (cf. *τοῦ εἵνεκα νεῖκος ὄρωρεν*, v. 57).
101. *θάνατος καὶ μοῖρα* : Hom. fulness of expression (cf. vv. 2, 6).
102. *τεθναῖν* : 'may he lie dead.' — *διακρινθεῖτε* : aor. pass. opt. expressing desire.
103. *ἄρν' [ἄρνε]* : for this we find later (v. 117) *ἄρνας*. G. 291, 4, H. 216, 2. — *οἴσσετε* and *ἄξετε* : anomalous aor. imvs. formed from stems *οἶσ-*, *ἄξ-* (see Sketch of Dialect, § 20, 4).
104. *γῇ τε καὶ ἡλώϊ* : it was the black ewe-lamb which was sacred to the earth. — *οἴσομεν* : fut. indic.
105. *βλὴν Πριάμοιο* : 'mighty Priam' (cf. B 387; cf. also Vergil, Aen. IV, 133, *odora canum vis*). — *ὅρκια τάμνη αὐτός* : 'be present in person to conclude the treaty;' it is Agamemnon, not Priam, who actually slays the victims (vv. 273, 292).
106. *αὐτός* : lit. 'in person,' refers to *βλὴν Πριάμοιο* as if it were *κρατερὸν Πριάμον*. — With pl. *παῖδες*, which here refers chiefly to Paris, we may perhaps compare *αἰχμητῶν* (v. 49), which refers chiefly to Agamemnon.
108. *δ'* : this verse gives a second reason for bringing Priam. Besides the arrogance and faithlessness of Paris, 'young men's minds are flighty.'
109. *οἷς* [*οἷς ἄν*] : sc., as antecedent, *τούτοις*, a dat. of adv. with *λεύσσει*.
110. *μετ' ἀμφοτέρωσι* : 'among them both,' i.e. for the old man and for those whom he counsels.

112. *παύσασθαι*: *varia lectio* *παύσεσθαι*, which would be natural after a verb of 'hoping' (cf. v. 28). The aor. inf. refers to a single event. — *πολέμοιο*: for gen., G.1117, H. 748.

113. *ἔρξαν*: *έρκω* properly means 'hold,' 'detain.' As joined here with prepositional phrase implying motion, we may translate: 'drove into rows and held them there.' — *ἐκ (ἐξ ἱππῶν) ἔβαν*: 'descended from their chariots.' Notice that *ἱπποι* is freq. used in Hom. in the sense of *ἄρμα*, cf. B 770.

115. *πλησίον ἀλλήλων*: 'near one another,' i.e. one suit of armor lay near another. — *ἀμφίς*: 'on both sides,' i.e. between the suits of armor as they lay on the ground.

116. *τε . . . τε*: see on vv. 34, 53.

117. *Ταλθύβιος*: Agamemnon's herald, already mentioned A 320.

120. *οἰσόμεναι*: anomalous aor. inf., see on v. 103. — *οὐκ ἀπίθησε*: takes the dat. like simple *πείθεσθαι*, Translate: 'and he, I assure you, did not fail to obey illustrious Agamemnon.'

121. *αἶθ'* [*αἶτε*]. Iris's proper office is to execute the commissions of the gods (B 786), but here she acts on her own impulse and brings before our eyes Helen, the occasion and the prize of the single combat.

124. *Λαοδίκη*: should regularly be dat., as appositive of *γαλόφ* (v. 122), but the influence of the nearer *εἶχε* prevails over that of the more remote *εἰδομένη*.

126. *δίπλακα*: lit. 'double-mantle,' so large that, like a shawl, it was folded before being thrown upon the shoulders. — *πολλὰς ἀέθλους* [*πολλοὺς ἀθλους*].

128. *ἔθεν* [*οἶ, αὐτῆς*]: not enclitic, because emphatic.

130. *νύμφᾳ* [*νύμφη*]: the word (Lat. *nymphea*) properly means 'bride,' but is also used of a married woman who has not lost her youth and beauty.

132. *οἷ*: its antecedent is *οἱ* (v. 134). — *ἐπ' ἀλλήλοισι φέρον*: 'were bringing war against one another.'

134. *ἔσται* [*ἦνται*]. *ἔσται σιγῇ*: 'remain quiet' (see on v. 78 and B 255).

135. *ἀσπίσι κεκλιμένοι*: 'leaning on their shields;' the *ἀσπίς*, as it rested upon the ground, came up to the breast of the warrior. The verse gives us a picture of the Homeric warrior as he stands at rest.

138. *τῷ δέ κε νικήσαντι* [*ὅς δέ κε νικήσῃ*]: i.e. *κε* is used with the ptc. as it would be in the conditional relative clause to which it is equivalent. — *κεκλήσῃ* (more freq. in Hom. uncontracted *-εαι*): fut. perf. of *καλέω*, which in the pass. voice often has the general sense 'to be' (see on A 139, B 260), but is never exactly equivalent to it.

140. *ἀνδρὸς προτέρω*: Helen is regarded as no longer the wife of Menelaos (cf. Γ 172). — *ἄστυς*: i.e. Sparta. — *τοκῆων*: i.e. Tyndareos and Leda, who are thought of as still living, though Helen is also called *Διὸς ἐκγεγαυῖα* (v. 199).

141. ὀδύνησι : a 'veil,' also called κρήδεμνον and καλύπτρη, 'was worn by (noble) women and maidens when they went out of the house or into the presence of men.

142. ἐκ θαλάμοιο : the θάλαμος was in the rear of the house.

144. This is the only passage in the Iliad where the attendants of a noble lady are mentioned by name. Aithra has been mentioned, B 561. After Theseus became king of Athens, Aithra resided there, and was put in charge of Helen when she was carried off on a certain occasion by Theseus. Kastor and Polydeukes rescued their sister, and brought Aithra as her slave to Sparta, whence she seems to have accompanied her to Troy. Of Klymène nothing more is known than that she came from Sparta.

145. Σκαίαι πύλαι : the 'Scaean gates' are the only ones which are mentioned by name in Homer.

146. οἱ δ' ἀμφὶ Πρίαμον : 'but Priam and his suite;' the follg. names stand on the same footing with those included in the phrase οἱ ἀμφὶ Πρίαμον, and might have been in the nom. case.

149. δημογέροντες : in apposition with subj. of εἶατο [ἦντο], 'sat as elders of the people,' i.e. occupied, in virtue of their function, this prominent place. The follg. episode (vv. 149-160) illustrates, by its effect, the power of Helen's beauty. As she approaches the tower, it so impresses these old men that they declare that they cannot 'blame Trojans and Achaians that they endure wars a long time for (to gain possession of) such a woman.'

150. πολέμοιο : gen. of separation, 'from combat' (see on A 165).

151. τεττίγεσσιν ἐυκότες [τέττιξιν εἰκότες] : the comparison of the cheery gossip and soft tones of the Trojan elders to the chirping of grasshoppers is not meant in a contemptuous spirit; the Greeks considered this chirping an especially pleasant sound.

152. λειριέσσαν : lit. 'lily-white' (λείριον, 'lily'); then, when the epithet is transferred from things seen to things heard, 'delicate,' 'feeble.' — ἰῶσι [ἰᾶσι].

153. τοιοῖοι : for construction, see on δημογέροντες, v. 149.

155. ἦκα : 'softly,' the admiration all the deeper because expressed in hushed tones.

158. αἰνῶς ἔοικεν : as we say 'she is fearfully like.' — εἰς ὄψα : lit. 'into her face,' i.e. as one looks upon her face.

159. καὶ ὥς : 'even thus,' 'despite that.' In this phrase, and after οὐδ(έ), the adv. is printed with the circumflex accent (see on A 33).

160. ὀπίσσω : 'for time to come.'

161. ἐκαλέσσατο φωνῇ [ἐκαλέσατο φωνήσας] : 'raised his voice and called.'

162. ἐμεῖο : connect gen. with παροιθε, 'before me.'

163. ἴδῃ [ἴδης] : see on A 56. — τέ : the enclitic may be used more than once. — μοι : 'in my eyes.' G. 1584, H. 771.

166. *ὡς ἐξονομήνης*: 'in order that you may call by name,' a second final clause dependent, like *ὅφρα ἴδῃ* (v. 163), upon *ἴξεν*.

167. *ὅστις*: predicate. Notice in the follg. dialogue that *ὅδε* is the pron. constantly used in the question, *οὗτος* in the answer. Thus the distinction is observed that *ὅδε* refers to something not well known, of which the description is to follow; *οὗτος*, to something well known.

168. *κεφαλῇ*: best taken as dat. of respect, the same construction as in vv. 193, 194. 'Greater in the head' means that the head is the part which attracts notice and marks the difference in size. We might translate freely: 'the head of others is loftier,' or 'others are superior in stature.'

170. *γεράρον*; 'stately.' — *βασιλῆι*: pred. appositive of *ἀνδρὶ*, 'a man who is a king.' Cf. B 474.

172. *αἰδοῖός τε δεινός τε*: 'object of reverence and dread.' Priam's kind invitation to Helen to draw near reminds her of her unworthiness, and suggests the first words of her reply (v. 172). The apparent hiatus before *ἐκυρέ* and lengthened final syllable before *δεινός* are explained by an *οἶγ. F*.

173. *κακὸς θάνατος*: i.e. 'suicide.'

174. *γνωτοὺς*: here used in the sense of 'brothers.'

175. *παῖδα*: Helen's only child was Hermione (by Menelaos). — *δμηλικίην* [*δμήλικας*]: 'companions,' abstract noun used instead of concrete.

176. *τά γ(ε)*: i.e. my wished-for death. — *τό*: [*διὰ τοῦτο*].

179. This was the favorite verse of Alexander the Great. — *ἀμφοτέρων*: in apposition with the follg. clause, *βασιλεὺς . . . αἰχμητῆς*. G. 915; H. 626 b.

180. *αἴτ(ε)*: 'besides.' — *εἴ ποτ' ἔην γε*: 'if it was really he!' *Varia lectio*, *ἦ ποτ' ἔην γε*: 'yes, it was once he!'

183. *ἦ ῥά νυ*: 'surely as I now see.'

184. *ἦδη καί*: 'already once;' for *καί*, see A 249. — *Φρυγίην*: see on B 862.

187. *ἐστρατόωντο*: 'werē encamped.' — *παρ' ὀχθᾶς Σαγγαρίω*: 'along the banks of the Sangarios.' The Halys and the Sangarios were the largest rivers in Asia Minor. Both empty into the Pontos Euxeinus, the Halys lying farther east.

189. *Ἀμάζονες ἀντιάνειραι*: the Amazons are said to have lived east of Greater Phrygia on the banks of the Thermōdon.

191. *δεύτερον*: connect with *ἐρέεινε*.

192. *τόνδε*: expressed by prolepsis in the main sentence, so that *ὅδε*, in the dependent clause, might have been omitted. See on A 536.

195. *οἱ*: for dat., for which the poss. gen. would have been a near equivalent, see G. 1170, H. 767.

197. *ἔισκω*: 'I liken,' probably for *εἰκ-σκ-ω* (*εἰκελος*, *ἴκελος*).

200. αἶ: 'in turn,' in contrast with Agamemnon (v. 178).

201. κραναῆς περ ἰούσης: 'though very (περ) rocky' (see on A 131).

202. ἀντίον ἦδ' α: governs the acc. (τήν), like προσέφη or προσέειπεν.

205. δεῦρό ποτ' ἦλυθε: Before the expedition against Troy an effort was made to secure the restoration of Helen by negotiation, and Odysseus and Menelaos were envoys.

206. ἀγγελλῆς [ἄγγελος]: 'as an envoy,' best taken as nom. sing. masc. in apposition with 'Ὀδυσσεύς'.

207. ἔειπ' ὅσα, φάσθαι: 'discharged the duties of host (ξένος) and entertained.' ξενίζω is the word of more general meaning.

208. ἰδάν: see on B 299.

209. ἀγορεύουσιν: see on B 481.

211. ἀμφὺ δ' ἰομένω, κτλ.: The two nominatives — ἀμφὺ, 'Ὀδυσσεύς' — are to be explained by the principle of apposition of the whole with the part.

212. Translate (vv. 213-215): 'Then indeed Menelaos spoke rapidly, few words (but) with a very clear voice, since he did not use many words nor missed the right word, though he was the younger.'

215. γέναι: occurs only here in the sense of γενεῇ, 'age.'

216. ἀναΐξει(ν): opt. of repeated action in temporal clause. G. 1431, 2, H. 914 B.

217. στά-σκ-ε-ν, ἴδ-ε-σκ-ε-ν: iterative forms for ἔστη, εἶδεν. — κατὰ χθονὸς δμματα πῆξας: describes more minutely ὅσα δὲ ἴδεσκε.

218. The thought in this verse is that Odysseus used no gesture in speaking. — ἐνέμα: ipf. from νομῶ.

220. 'You would have said that he was a sullen fellow or (lit. 'and') simply a blockhead.'

221. εἶη (varia lectio 1ei): 2 aor. opt. from ἴημι.

222. ἔπει νιφάδεσσι: the lengthened α before νιφάδεσσι indicates a lost initial consonant, — in this case σ. Cf. νιφάς and Engl. snow.

224. ὥδε ἀγασσάμεθ': 'did we so much wonder.'

226. τίς τ' ἄρ': cf. A 8.

227. κεφαλῇ: G. 1058, H. 718 a.

228. τανύπεπλος: variously explained as 'long mantled,' i.e. 'with flowing mantle,' or 'fine mantled,' i.e. 'with fine-woven mantle.'

229. Αἴας: 'Ajax' son of Telamon, brother of Teukros, from the island of Salamis (see on A 145).

230. Here Helen's eyes fall on Idomeneus, and though Priam had not asked his name she goes on to speak of him, and of how Menelaos had entertained him as he came to Sparta from Crete in days of old. In a similar way, as her eyes run over the host, she is reminded of her own brothers who had died in Sparta during her absence, without her knowledge. For an admirable translation in English hexameters of this beautiful passage (vv. 234-244), see Essay on Scanning, § 7.

231. ἡγερέθονται: see on B 304.

235. γνόνην: for opt. G. 1327, 1328, H. 872. — καί τ': 'and also.'

238. τέ μοι μία γένετο μήτηρ: lit. 'one (and the same) mother with me (i.e. the same with my own mother) brought them forth; ' i.e. 'the same mother brought them forth who also brought me forth.' μία has the same force that ἡ αὐτή would have, and governs dat. in the same way. G. 1175 and 1178, H. 773 and b. This abbreviated comparison is called in Latin *comparatio compendiaria* (cf. A 163).

242. δειδότες: 2 pf. ptc. from stem *δφ-*. This stem reduplicated would give *δεδιδότες*, in which the first ε would be long by position. To retain this long quantity of the first syllable after the disappearance of the F, ε was lengthened into ει (see on A 33). — & μοί ἐστιν: i.e. 'which lie upon me.'

243. τοὺς κάτεχεν αἶα [γαῖα ἐκάλυπτεν αὐτούς]: lit. 'the earth was holding them fast,' i.e. 'they lay buried beneath the earth.' Notice that the common legend of the immortality of Kastor, and the mortality of Polydeukes, is shown to be later than Homer by the poet's ignorance of it as evinced in this passage.

244. αἶθι: 'there,' i.e. ἐν Λακεδαιμονί. Notice the melodious close of this verse.

245. θεῶν: gen. of possession; the gods referred to are Zeus, Helios, Gaia. The narrative is here resumed from v. 120.

246. ἐθφρονα: lit. 'gay-hearted,' 'cheery,' i.e. 'making glad the heart.' For other epithets of wine, see Hom. Dict. οἶνος.

248. Ἰδαίος: for -ος, see Essay on Scanning, § 5, 4.

249. παριστάμενος: in order to 'stand by his side,' he had first to climb the tower of the Scaean gates, for Priam was there (v. 149).

250. ὄρσοο: 1 aor. midd. with intermediate vowel of 2 aor. In ordinary prose we should expect a conjunction, perh. γάρ, between ὄρσοο and καλέουσι, 'summon; ' the absence of the conjunction, asyndeton, adds vivacity to the description. H. 1039.

252. τάμηγε: subjects are Priam, and ἄριστοι Τρώων καὶ Ἀχαιῶν.

255. νικήσαντι: for use of κε with ptc. see on v. 138.

256-258. These verses resemble closely vv. 73-75. — ἔπιουτο, ναλοῖμεν: these optatives expressive of a wish differ little from the future indicative; they are joined with νένονται, which always has a fut. meaning.

259. βίγησεν: 'started with fright,' at the thought of Paris's danger. — ἐταῖροι: for dat. see on B 50; the king is constantly attended by his ἐταῖροι, in the same way as Helen (v. 143) by her ἀμφίπολοι.

260. ὀτρυνάτω: lit. 'hurriedly' (ὀτρύνω). There was need of haste, for it was necessary to go to the palace for the chariot and return to the Scaean gates.

261. κατ-έτρανεν: 'drew in the reins,' i.e. after untying them from the ἄντυξ or rim of the chariot, to which they were made fast while the chariot was at rest (see Hom. Dict. κατ 10).

262. *παρ δέ οἱ*: 'and by his side.'

263. *ἔχον*: 'were guiding.'

265. *ἐξ ἵππων* = *ἐξ ὀχέων*, see on v. 113, cf. B 770.

266. *ἔστιχόντο*: 'they strode.'

267. *ἄρυντο δ' αὐτίκ' ἔπειτα*: 'and then straightway uprose,' *i.e.* to bid them courteous welcome.

268. *κήρυκες . . . σύναγον*: 'the heralds were bringing together the trusty pledges of the gods,' *i.e.* the heralds, Greek and Trojan, were bringing forward from their respective sides the victims destined for sacrifice.

270. *μίσγον*: 'were mingling the wine,' *i.e.* were pouring into a common receptacle the wine which both parties had brought for a common purpose. — *βασιλεῖσι*: 'leaders,' 'nobles,' of both Greeks and Trojans. This libation might not be poured with unwashed hands.

271. *μάχαιραν*: 'his (force of midd. voice in ptc.) sacrificial knife.' For representation of *μάχαιρα*, see Hom. Dict. cut 89.

272. *οἱ*: dat. of adv. limiting *ἄωτρο* instead of poss. gen. limiting *ξίφος*. G. 1170, H. 767. Translate *οἱ ἄωτρο*, lit. 'hung for him.' *ἄωτρο* [ἤτρο]: 2 plupf. pass. from *αἰίρω* [αἰρω]. The theme is *aep-*: this would give in plupf. by a regular change *ἥωτρο*, and *metathesis quantitatis* gives us *ἄωτρο*. — *αἰέν* [ἀεί]: 'always,' for, as commander-in-chief, the regular exercise of priestly functions belonged to Agamemnon.

274. *νέμειν* (3 pl. 1 aor. from *νέμω*): distribution was made of the hair of the victim's head after it had been solemnly cut off, to each of the nobles, that they might each have a token of their participation in the sacrifice, and of obligation to help fulfil the agreement.

275. *μεγάλα*: see on A 450. For attitude in prayer, see Hom. Dict. cut 14; cf. also *ad caelum cum voce manus tendoque supinas*, Vergil, Aen. III, 176.

276. *Ζεῦ πάτερ*: invocation similar to B 412. The summits of lofty mountains were specially sacred to Zeus, as the Greek Church to-day consecrates them to Elijah (Ἅγιος Ἡλίας). In addressing Zeus, accordingly, Agamemnon calls on the deity presiding over the region.

277. *ἥλιος*: as the sun daily traversed the earth from east to west, he would be witness of all violations of plighted faith.

278. *ποταμοί*: 'rivers' of the Trojan plain. — *γαῖα*: the goddess 'Gaia,' 'Earth.' — *οἱ τίνυσθον*: 'ye who punish,' *i.e.* the two chief deities of the lower world, Hades and Persephone.

279. *ἔστις κ' ἐπιόρκον ὁμόσση* [ὅς ἂν ἐπιόρκῃσῃ].

283. *νεώμεθα*: the 1 pl. of hortative subjunctive takes the place of the inv., which lacks this form. *νεώμεθα* is exactly parallel to *ἐχέτω* (v. 282).

285. *Τρώας . . . ἀποδοῦναι*: see on B 413.

286. *ἦν τινα ἵσκειν*: repeat *ἀποτινέμεν*.

289. *οὐκ ἔθλωσι*: 'if they shall refuse,' *si recusabunt*. *οὐκ* forms one idea with the verb; otherwise *μή* must have stood, not *οὐκ*.

291. τέλος πολέμοιο : *i.e.* victory and the destruction of Troy (*cf.* B 122). — κιχείω : for form see on A 26 : for mood, G. 1465, H. 921.

292. ἀπὸ . . . τάμε : 'cut off,' *i.e.* severed the upper part of the gullet from the lower. — χαλκῷ = μαχαίρῃ (v. 271).

294. θυμὸν δεινόμενους : 'bereft of life,' explains ἀσπαίροντας.

295. οἶνον . . . ἔκχεον : 'but they were drawing off wine (with the πρόχοος) from the mixing bowl into the cups (δεπδεσσι) and were pouring it out.' The libations were poured upon the ground separately from each cup as it was filled. See on A 471.

299. ὑπὲρ ὅρκια πημήνεια : 'work mischief by violating the oaths.' The opt. in the conditional relative sentence might lead us to expect ἂν βέοι instead of the opt. of wish without ἄν.

300. σφ' (ι) : for dat. of disadv. see on v. 272. — ὡς ὅδε οἶνος : for similar symbolical actions, *cf.* Livy i. 24 ; Exodus xxi. 6.

301. αὐτῶν καὶ τεκῶν : poss. gen. instead of dat. like σφί (v. 300). — ἄλοχοι δ' ἄλλοισι δάμειν : for more explicit statement, see B 355. ἄλοισι is dat. of agent.

302. This verse closely resembles B 419. — ἄρα : see on B 36.

303. Δαρδανίδης : Priam was sixth in descent from Dardanos. The royal line ran thus : Dardanos, Erichthonios, Tros, Ilos, Laomedon, Priamos.

306. The passage beginning with this verse (vv. 302–326) will be found at the commencement of the book in *facsimile* from *Codex Venetus*. — οὐ πῶ [οὐ πως] : *nullo modo*. — τλήσομαι : 'shall I have the heart.' — ἐν ὀφθαλμοῖσι : see on v. 28.

307. Μενελάω : for dat. G. 1177, H. 772.

308. Ζεὺς μὲν [μήν], κτλ. : This verse is a pious expression of Priam's willingness to leave all things with Zeus as the all-wise. The relation of Zeus to the other Olympian deities, as the superior of them all, is indicated in the phrase Ζεὺς τε καὶ ἄθάνατοι θεοὶ ἄλλοι.

309. θανάτω τέλος : periphrasis for θάνατος. — πεπρωμένον ἐστίν [πέπρωται].

310. ἐς δόφρον ἄρνας θέτο : the dead lambs were carried back to Troy for burial, for the flesh of victims slain in ratifying an oath was not eaten, but buried or cast into the sea.

312. βήσето : for form see on A 428.

315. διεμέτρεον : 'were measuring across,' *i.e.* from side to side.

316. πᾶλλον : 'were shaking them,' so that all knowledge of the position in the helmet might be lost. In v. 324, πᾶλλε means 'was shaking,' until the lot should fly forth from the helmet.

317. ἀφέλῃ (2 aor. opt. from ἀφ-έλμι) : opt. explained on the principle of the *oratio obliqua* ; it stands here as indirect question.

318. λαοὶ δ' ἡρέσαντο : 'and the people offered their prayer.' What the prayer was, is more particularly described in the four verses begin

ning with v. 319. The people continued praying during the preparations and while Hector was shaking the helmet.

319. *τις*: 'many a one' (see on B 271).

321. *τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν*: 'has occasioned these doings (*i.e.* this war) between both parties.' Both sides agree in recognizing the guilt of Paris and in wishing his death.

325. *ἄψ ὁρών*: each chief had scratched his mark upon a lot (*κλήρους*, v. 316), and Hector turned his face away that he might not appear to favor his brother.

326. *ἕοντο*: here, for the first time, the sitting-down of both hosts is mentioned, though they had long since dismounted from their chariots and laid down their armor (*cf.* vv. 78, 113).

327. *ἔκαιο*: extended by zeugma to apply to *ἵπποι*, though appropriate only to *ἄρματα*. The natural verb with *ἵπποι* would be *ἵσταντο*.

328. *ἀμφ' ὁμοιοι*: 'about their shoulders'; cuirass, sword, and shield could be said to be *ἀμφ' ὁμοιοι*. The sword was suspended from the shoulders by a strap, *τελαμών*. The combatants had previously (v. 114) taken off their armor.

330. This and the seven following vv. are interesting as a description of the process of arraying the Hom. chief in armor. See Hom. Dict. for pictorial representations of each article of armor named.

332, 333. Paris had appeared on the battle field in light armor; hence it was necessary for him to borrow his brother's cuirass. — *ἤρμοσε δ' αὐτόν*: 'but it fitted himself.' For process of adjusting cuirass, see Hom. Dict. cut 59.

334. *ἀργυρόηλον*: epithet applying only to the hilt; *χάλκεον*, to the entire sword.

338. *ἔγχος*: two spears seem to have belonged to the complete equipment of the warrior (*cf.* v. 18). — *οἱ παλάμηφιν [ταῖς παλάμαις]*: for the two datives, standing in relation of whole and part, see on A 150.

339. *ὡς δ' αὐτως*: 'and in the same way.' *ὡσαύτως* is adv. formed directly, with changed accent, from *ὁ αὐτός* (see on A 133).

340. *ἐκάτερθεν*: lit. 'from each side.'

341. *Τρώων καὶ Ἀχαιῶν*: best explained as gen. of place, limiting *ἐς μέσ(σ)ον* after the analogy of the gen. with adverbs of place. G. 1148, and 1149, H. 757.

342. *ἔχεν*: 'was holding,' the amazement was prolonged.

344. *καὶ ῥ' ἐγγὺς στήτην*: 'and then the two drew near.' — *κοτόντα*: subordinate to *σείοντε*, 'shaking their spears in rage at each other.'

347. *βάλεν κατ' ὀσπίδα, κτλ.*: 'struck full in the midst of Atreides's round shield.' *βάλλω* takes the acc., not the gen., of the object hit.

348. *ὅτι οἱ αἰχμή*: 'but its point.' For dat. *οἱ* (referring to *χαλκός*), see G. 1170, H. 767.

349. *ᾤρνητο χαλκῷ* (dat. of accompaniment): 'raised himself with his

spear,' *i.e.* drew himself up to his full stature for a stronger thrust downward and forward.

350. ἐπυθέμενος : 'uttering a prayer besides' (ἐπι).

351. ἀνα : for accent, H. 170 D b. — δ : article used as relative, its antecedent omitted (*cf.* A 230). — με πρότερος κάκ' ἔοργε : 'was the first to work me harm.' ἔοργε : 2 perf. from ἔρδω (stem *Ferg-*).

352. δῖον : implies illustrious birth and beauty, but has no necessary reference to character.

353. τις : 'many a one.' — ἐπρίγῃσι : 3 sing. pf. subj. from πρίγω ; for form, G. 780, 4, H. 381 D 1.

354. παράσχη : subj. in conditional relative sentence. δ κεν [ὅς ἂν] παράσχη = ἰάν τις παράσχη.

355. ἀμπεπαλόν : redupl. 2 aor. from ἀναπάλλω.

357. δὲ μὲν : the lengthening of the first syllable of διδ is necessary to make a dactyl. Such a verse as this is called acephalous.

358. ἠρήριστο [ἐρήριστο] : lit. 'had leaned against;' here, 'had forced itself.'

359. ἀντικρὺ παραί : 'right on past. — διάμψε (δι-αμῶ) : 'cut (lit. 'mowed') through.'

362. ἀνασχόμενος : 'having raised himself,' to strike with greater force (*cf.* v. 349). — One object of the φάλος, the 'crest' or 'ridge' of the helmet, was to make blows glance harmlessly off. For illustration, see Hom. Dict., cuts 20, 128. — ἀμφὶ αὐτῷ : *i.e.* ἀμφὶ τῷ φάλῳ.

363. διατρυνφέν (2 aor. pass. ptc. from δια-θρύπτω) : agrees with ξίφος. — τριχθὰ τε καὶ τετραχθὰ : for idiom, see on B 303.

365. Such an exclamation of vexation and disappointment does not imply, in the Homeric hero, profanity or disrespect toward the gods.

366. τίσασθαι : for meaning of aor. inf. see on v. 112. Translate, with ἦ τ' ἐφάμην : 'and verily I believed that I was sure to take vengeance on Alexander for the injury to me.'

367. ἄγῃ [ἐάγῃ] : 2 aor. pass. from ἄγνυμι. In μοι, twice used, we have the common use of dat. (of disadv.) limiting the verb, instead of a poss. gen. limiting the noun (see on v. 338). — ἔκ : join with ἤλχθη.

368. Translate this verse : 'flew (lit. 'leaped') from my hands a useless thing : nor did I strike him,' *i.e.* I only hit his shield and cut through his cuirass. — παλάμηφιν [παλαμῶν].

369. ἦ : see on A 219. — ἐπαΐξας λάβεν : 'sprang upon and laid hold of him (*sc.* αὐτόν) by the helmet (κόρυθος).'

370. ἐπιστρέψας ἔλκε : 'turned over and was dragging.'

372. ὄχυνε τέτατο τρυφαλείης : 'was stretched as a helmet-strap' (lit. 'holder').

373. ἤρατο : 1 aor. from ἔρνυμαι (see on A 159).

374. εἰ μὴ ἄρ' ὤξυ νόησε : 'unless at just that moment (ἄρα) had sharply discerned.'

375. βοός: 'ox-hide.' Here the word βοός, by a kind of zeugma, means 'ox' with reference to *κταμένοιο*, and 'ox-hide' with reference to *ιμάριτα*. Translate: 'the strap of the hide of an ox slain by violence.'

376. κενή [κενή]: 'empty.' — ἄμ' ἔσπετο: 'followed close after,' i.e. being empty, made no resistance.

380. ἔγχεῖ χαλκείῳ: i.e. with his second lance, for, like Paris (v. 18), he had two spears, one of which (v. 355) he had already hurled.

381. ῥεῖα μάλ': 'very easily.'

383. καλέονσ': probably fut. ptc., G. 785, 1, H. 422. — ἔε [ῥεῖ].

385. Translate: 'and she laid hold of and plucked with the hand her fragrant garment.' — ἑανοῦ: connect, as gen. of part taken hold of, with *λαβοῦσα*.

386. μιν: for constr., see on B 22.

387. ναιετοώσῃ: join with οἱ [αὐτῇ], dat. of adv. with ἥσκειν (ipf. from ἀσκέω). ν movable is sometimes appended to the contracted form of 3 sing. ipf. (cf. Δ 436).

388. μιν: i.e. γρηῖν.

391. κείνος δ' γ': 'there he is.' κείνος is translated as if it were ἐκεῖ. — δινωτοῖσι (δινόω, 'turn'): lit. 'rounded' or 'turned,' properly of posts and bars of a bedstead, then applied, with perhaps the more general meaning 'polished,' to the bedstead as a whole.

393. Note the difference in meaning between the aor. ἐλθεῖν and the presents ἐρχεσθαι, καθίξιν.

394. χοροῖο: for gen. of separation after λήγοντα, see on A 224.

395. τῇ: for dat. see on B 142. — θυμόν: 'wrath,' 'indignation.'

396. καὶ ῥ' ὥς: 'and so when.' — ἐνόησε: 'she observed,' the women about her (cf. v. 420) only saw the γρηῖς παλαιγενής (v. 386).

397. περικαλλέα δειρὴν στήθεά θ' ἱμερόεντα καὶ δμματα μαρμαίροντα: 'beauteous neck, lovely breasts, and sparkling eyes.' These characteristic marks the goddess allowed to show through her disguise. Cf. Vergil, Aen. I, 402, *Dixit et avertens rosea cervice refulsit*.

398. θάμβησεν: 'amazement seized her.' — ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε: see on A 361.

400. ἦ: see on v. 46. The particle of asseveration here, as often, stands in an interrogative sentence. — πολλῶν [πόλεων]: best connected as gen. partitive with adv. πῇ. — προτέρω: here local, 'farther away,' i.e. farther from Sparta.

401. Φρυγίας: gen. limits πολλῶν. It may be considered either as partitive or possessive gen.

402. καὶ κεῖ: 'there also,' as Paris is now your favorite at Troy. — μερόπων: see on A 250.

403. δῆ: 'forsooth.' — διον: see on v. 352.

404. ἰθὺει: 'is resolved.'

405. παρῶντος: 'didst thou come hither and art standing by,' see on A 6, 197.

408. 'Go and sit by him and withdraw from the path of the gods!' *i.e.* give up thy place among the gods.

409. ποιήσεται: subj. with shortened mood-sign. Sketch of Dialect, § 17, G. 1465, H. 921, 1055, 7.

410. νειμεσιγόν: 'blameworthy,' because, by the result of the combat, Helen belongs to Menelaos.

412. ἀκριτα: lit. 'undistinguished,' *i.e.* 'countless,' 'endless.' Helen's expressions of penitence and self-abhorrence are frequent (*cf.* Z 344 follg.).

414. σχετή (ἐξω): 'stubborn,' 'self-willed one.'

415. ἀπεχθήρω: aor. subj. from ἀπ-εχθαίρω.

416. μέσφ' δ' ἀμφοτέρων: 'and between both' (peoples); for gen. see on v. 341 and G. 1148 and 1149, H. 757. — μητίσσομαι: see on v. 409.

417. δλλαι (2 aor. subj. midd. from δλλυμι [δλη]: the subj. is potential (see on A 137). — οἶτον: cognate acc., G. 1051, H. 715 b.

419. κατασχομένη: lit. 'having held (drawn) down (over her head),' 'having veiled herself with' (see on v. 141).

420. ἦρχε δὲ δαίμων: the meaning is, 'for a deity led the way.'

422. ἀμφίπολοι: mentioned by name in v. 143.

424. τῇ: join with κατέθηκε: 'placed for her.'

425. Ἀλεξάνδροιο: for gen. with adv. of place, see G. 1148 and 1149, H. 757.

427. ὅσσε πάλιν κλίνασα: *oculis aversis*.

428. ἦλυθε, κτλ.: indignant exclamation, like our, 'Ah! there you are! back from the combat!'

429. δαμείς: 'having succumbed to.'

431. φέρτερος: 'superior.' — βίη: dat. of respect.

432. προκάλεσαι: 'call forth against yourself,' 'challenge.'

434. παύσθαι: the gen. πολέμου, or the supplementary ptc. πολεμίζων, may be supplied.

436. τάχα: 'speedily,' this word has never in Hom. the meaning common in Attic, 'perhaps.' — δουρί [δόρατι]: connect with ὑπό.

437. μύθοισι: join with προσέειπεν.

438. με . . . θυμόν: see on A 150, 362; *cf.* also v. 442.

439. σὺν Ἀθίῃ: 'by Athena's help,' *i.e.* the credit is not his own.

440. ἡμῖν: *i.e.* Paris and the Trojans. The indolent and cowardly always expect *another time* when they shall show industry and courage.

441. τραπέομεν [ταρπῶμεν]: 2 aor. subj. pass. from τέρπω. Sketch of Dialect, § 23, R.

442. ἀμφεκάλυψεν: 'enveloped,' 'encompassed' — ᾧδε: antecedent to ὧς (v. 446).

445. Κρανία: the adj. κράναος means 'rocky.' It is used as an epithet of Ithaka (v. 201). The ancient prehistoric rock-city at Athens (south-west of the Acropolis) was called Kranaa. Pausanias identifies, as the first stopping-place of Helen and Paris, a little island between Sounion and Keos; Strabo, an island off Gytheion, the seaport of Sparta.

446. For distinction between *στέργω*, *ἔραμαι*, *φιλέω*, see Dictionaries.

447. Helen is the counterpart of Paris, with the same weaknesses. Like him, she can see the right and deplore the wrong; and yet — though she has, in words of bitterest reproach, just painted Paris's character as coward and seducer and has declared that, now that he has been conquered by Menelaos, it would be a shame to go to him (v. 410) — she does not resist his allurements, and at the last follows him not unwillingly (v. 447). And thus, before ever Pandaros's arrow had wounded Menelaos (Δ 205 follg.), the two original causes of the war, Helen and Paris, had broken the compact (*cf.* vv. 71, 72).

449. *ἀν' ὁμίλον*: *sc.* *Τρώων*.

453. *οὐδ' ἂν κευθάνοιεν*: the positive denial includes the qualified denial *οὐκ ἂν κευθάνοιεν*, which would form the regular conclusion to *εἴ τις ἴδοιτο*.

454. *σφιν*: for dat. G. 1159 and 1160, H. 773. — *ἴσον κηρὶ μελαίνῃ*: 'like black death.' *Cf.* with the expression *κηρὶ μελαίνῃ*, Horace's *σῖτρα κυρά*.

456. *Τρῶες καὶ Δάρδανοι τῆδ' ἐπικούροι*: see on B 816.

457. *φαίνεται* (*sc.* *οὐσα*): 'appears to be (and is).' — *Μενελάου*: pred. gen. of possession.

459. *ἀποτινέμεν*: inf. coupled with inv. *ἔκδοτε*, without any sensible difference of signification. *Cf.* A 20, where the inf. used as inv. immediately follows an opt.

460 = 287.

461. *ἐπὶ . . . ᾗνων*: 'shouted assent,' while the Trojans admitted by their silence the justice of Menelaos's demand. *Cf.* *ἐπευφήμησαν*, A 22.

GRAMMATICAL REFERENCES

FOR

BOOK FIRST OF THE ILIAD.



LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
1	Πηληϊάδεω	559 b	846, 3
"	Ἀχιλλῆος	206 D	264
2	Ἀχαιοῖς	767	1165
4	ἐλάρια	726	1077
"	κύνεσσι	216, 10	291, 18
6	τὰ πρῶτα	719 b	1060
8	μάχεσθαι	951	1532 and 1533
9	βασιλῆι	764, 2	1159 and 1160
13	λυσόμενος	969 c	1563, 4
16	δύω	290 D 2	377
18	δοῖεν	870	1507
20	λύσαι	957	1536
21	Ἀπόλλωνα	185	122 (d)
24	θυμῷ	783	1196
25	ἐπὶ ἐτάλλεν	786	1222, 2
26	κίχελω	866, 1	1344
28	τοί	764, 2	1159 and 1160
"	χραίσμῃ	887	1378 and 1364
30	πάτρης	757	1148 and 1149
31	ἀντιώσαν	409 D	784, 2
32	νήηι	882	1367
33	ὥς	120	138, 3
35	πολλά	719 b	1060
36	Ἀπόλλωνι	186	217
"	Δητῷ	197	245
37	μεν	742	1102
38	Τενέδωιο	741	1109
40	τοί	767	1165
42	τίσειαν	870	1507
"	βέλεσσι	776	1181
44	κατὰ κρήνων	800, 1 a	1211, 1
"	κῆρ	718 a	1058
45	ὁμοῖσιν	783	1196
47	νυκτὶ	773	1175

LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
49	βιοιο	750	1130
50	οὐρήας	712 c	1047
51	αὐτοῖσι	775	1179
52	νεκύων	729 f	1084, and 1085, 4.
54	δεκάτη	782	1192
55	τῷ	767	1165
"	φρεσί	775	1179
56	Δαναῶν	742	1102
58	τοῖσι	767	1167
60	φύγοιμεν	900 b	
61	δαμῶ		665, 2
62	ἐρεομεν	866, 1	1344
64	κ' εἴποι	872	1327, 1328
65	εὐχολῆς	744	1126
66	κνίσσης	739	1099
"	αἶ κεν βούλεται	907	1420
67	ἡμῖν	767 a	1168
69	ὅχ (α)	719 b	1060
70	έόντα	856	1288
71	νήσσοι	767	1165
72	ῆν	269 a, 690	408
76	μοι	763	1158
77	ἔπεισι	776	1181
78	χολωσέμεν	940	895, 1 and 2
"	μέγα	719 b	1065
79	Ἀργείων	741	1120
"	οἱ	1005	1040
80	χάσσεται	914 B a	1393, 1 and 2
"	ἀνδρί	764, 2	1159 and 1160.
81	καταπέφθη	894 b	1406
82	τελέσση	921 a and R.	1365
84	τόν	712	1049
85	θαροήσας	841 and a	1260
"	εἰπέ	387 b	131, 2
86	Ἀπόλλωνα	723	1066, 1067
"	ᾗτε	1041	1024 (a)
"	Κάλχαν	170	221
89	χείρας	216, 20	291, 36
90	εἰπης	898	1403
91	ἄριστος	940	927
94	ἠτίμησε	428 and 33.	635

LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
97	Δαναοῖσι	767 a	1168
98	δόμηναι	955 and 924 a	1470 and 1471, 1
100	πεπύθομεν	872	1327 and 1328
101	τοῖσι	767	1167
103	μήνιος	743	1113
104	οἱ	767	1170
"	πυρί	773	1175
105	κάκ'	107 and 716 b	120 and 1054
107	τὰ κακά	604	894
111	κούρης	728	1084
113	οἰκοι	102 b	113
115	τι ἔργα	718 c and 719	1058 and 1060
118	ἐτοιμάσαντ'	851 a and b	1272, 1
119	ἔω	881	1365
120	δ	1049, 1	1478, 2
124	καίμενα	965	1559
125	πολλῶν	748	1117
127	θεῶ	767	1165
129	δῶσι	444 D	788, 2
131	ἰάν	969 e	1563, 6
132	νόφ	783 or 776	1196 or 1181
135	εἰ δάσσουσι	1060	1416
137	δέ <i>in aphodosis</i>	1046 c	1422
"	ἔλθωμαι	868	1305, 2 and 1355
139	κεχαλῶσεται	850	1266 and 1303
"	δν	722	1065
141	ἐρύσσομεν	866, 1	1344
143	ἄν	84 D	53
147	ἡμῖν	767	1165
149	ἀναιδείην	724 a	1069 and 1239
150	πειθεται	866, 3	1358
151	ἰδόν	715 b	1057
153	μοι	771	1172
157	σκιώντα, ἤχησσαν	567	854
160	τῶν	744	1126
161	μοι	767	1165
163	σοι	773	1175
164	ἐκπέφρωσι	914 B a	1393, 1
166	ἔκηται	894 B 1	1393, 1
168	κάμω	912, 913	1426 and 1428, 1
170	ἔμεν	949	1517 and 1542

LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
170	σ (οι)	767	1165
171	ἄτιμος	940	895, 2 and 927
173	ἐπέσονται	355 D a	514
175	κὲ τιμήσουσι	845	1303
176	μοι	771	1172
180	Μυρμιδόνεσσι	767	1164
"	σθέν	742	1102
182	ἔμε, Χρυσήδα	724	1069
184	κ' ἄγω	868	1305, 2
188	Πηλείωνι	768	1173
"	οἱ	767	1170
191	ἀναστήσει	932, 2, and 866, 3	1490 and 1358
194	δ' (ἦλθε δ')	1046 c	1422
195	οὐρανόνθεν	217	292
197	κόμης	738	1100'
199	θάμβησιν	841	1260
200	οἱ	767 or 768	1170
"	δσσε	215 D a	291, 25
203	τῷ	881	1365
"	τελείσθαι	423	665, 1
205	ὑπεροπλήσι	776	1181
"	ὀλέσση	868	1355 and 1305, 2
207	παύσουσα	969 c	1563, 4
"	πύθαι	907	1420
209	θυμῷ	783	1196
210	ἔριδος	748	1117
216	σφώϊτερον	269 D	407
217	κεχολωμένον	969 e	1573
218	ἐπιπείθεται	914 B	1431, 1
"	ἐκλυνον	840	1292
"	αὐτοῦ	742	1102
219	σχίθε	494	779
224	χόλοιο	748	1117
225	κυνός	216, 10	291, 18
226	λαῶ	773	1175
228	κῆρ	940	927
230	σθέν	757	1148 and 1149
231	βασιλεύς	707	1045
"	οὐτιδανοῖσιν	767	1164
232	λωβήσαιο	872	1327, 1328
"	δρκον	715 b	1051

LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
234	σκήπτρον	723	1066
236	ἔ	724	1069
237	φύλλα	724	1069
238	θέμιστας	216, 7	291, 14
239	εἰρύσσει	538 D 6	777, 3
240	Ἀχίλλης	729 c	1085, 3
"	νῆας	722	1065
241	τοῖς	764, 2	1159 and 1160
243	πίπτωσι	916	1434
244	δ	1049, 1	1478, 2
246	πεπαρμένον	459 and 460	699
247	τοῖσι	767	1167
249	ῥέν	411	495, 1
250	τῷ	771	1166
251	οἱ	773	1175
252	μετὰ τριτάτοιςιν	801, 2	1212, 2
255	κεν γηθήσαι	872	1408
256	κεχαροῖατο	376 D e	777, 3
257	σφῶϊν	728	1084
258	Δαναῶν	749	1120
260	ἀρείοσιν	772	1175
262	ἴδωμαι	868	1355
266	τράφεν	473 D	777, 9
272	μαχοῖτο	872	1327, 1328
273	μεν	729 a	1130, 1
275	τόνδε	724	1069
278	τιμῆς	739	1099
281	πλεόνεσσι	767	1164
283	Ἀχίλλῃ	767	1165
284	πολέμοιο	729 c	1085, 3
286	γέρον	170	221, 1
289	ἄ	716 b	1054
294	ἐπείξομαι	901 b	1421, 1
"	εἵπης	916	1429
295	ταῦτα	716 b	1054
299	τῷ	277	416, 1
300	τῶν ἄλλων	729 e	1088
301	ἀν φέροις	872	1327, 1328
307	Μενoitιάδη	559 a	846, 2
311	ἄρχος	624 b	911
312	κέλευθα	715 b	1057

LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
317	οὐρανόν	722	1065
"	καπνῷ	783	1196
318	τά	716 b	1054
319	τήν	716 a	1052
321	οἱ	768	1173
323	ἀγόμεν	957	1536
324	δώσι	898	1403
"	ἐγὼ δέ	1046, 1 c	1422
"	κεν ἔλωμαι	898 a	1355 and 1356
330	ιδών	969 b	1563, 2
331	βασίληα	712 b	1049
332	τι	716 b	1054
335	μοι	771	1172
337	Πατρόκλεις	194	231
341	ἐμεῖο	729 c	1085, 3
"	γένηται	898 b	1406
342	τοῖς ἄλλοις	767 a	1168
344	οἱ	771	1165
348	γυνή	216, 4	291, 8
349	ἐτάρων	757 a	1148 and 1149
350	ὀρόων	409 D a	784, 2
353	δφελαν	518 D 12	598
359	ἄλος	748	1117
360	αὐτοῖο	757	1148 and 1149
362	φρένας	625 c	911
363	εἶδομεν	881	1365
388	μῦθον	716 a	1052
393	παιδός	742	1102
396	στο	742	1130, 1
397	Κρονίωνι	767 a	1168
401	δεσμῶν	748	1117
403	Βριάρεων	726	1077
404	βίη	780	1182
405	κύδει	776	1181
407	τῶν	742	1106
408	αἶ κεν ἔθελῃσι	907	1420
410	βασίλης	740	1102
415	ἀδάκρυτος	940	927
418	ἐπλεο	840	1292
418	αἰση	767	1165
420	αἶ κε πίθηται	907	1420

LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
422	Ἀχαιοῖσιν	764, 2	1159 and 1160
424	χθιὺς	619	926
425	τοί	770	1171
427	μιν	712 b	1049
428	ἀπεβήσето	428 D b	777, 8
429	γυναικός	744	1126
430	ἀέκοντος	728 or 970	1084 or 1152
432	λιμένος	757	1148 and 1149
434	ἰστοδόκη	772	1175
"	προτόνοισιν	776	1181
437	ἔβαινον	829	1250
443	ἀγόμεν	951	1532 and 1533
444	ἱλασόμεσθα	881	1365
450	τοῖσιν	767	1165
453	ἡμεῖ	742	1130, 1
456	Δαναοῖσιν	767 a	1168
460	κνίσση	776	1181
466	περιφραδέως	257	365
467	πόνου	748	1117
"	τετύκοντο	436 D	534
468	δαιτός	743	1112
469	πόσιος	729 c	1085, 3
470	ποτοῖο	743	1113
471	δεπάεσσιν	783 or 767	1196 or 1165
474	φρένα	718 a	1058
479	τοῖσιν	767	1165
482	στεῖρη	783	1196
488	νηυσί	775	1179
490	πωλέσκειτο	493	778
491	φθινύθειςκε	494 and 493	779
"	κῆρ	718 a	1058
495	ἐφετμέων	742	1102
497	Οὔλυμπον	722	1065
498	ἄλλων	757 a	1220
499	κορυφῇ	783	1196
500	αὐτοῖο	757	1148 and 1149
"	γούνων	738	1099
505	ἄλλων	755 b	1154
510	τίσωσιν	921	1465
510	τιμῇ	776	1181
512	γούνων	738	1099

LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
515	τοι	768 or 775	1173 or 1179
515	ἐπι	109 b	116 <i>ad finem</i>
519	ἐρέθισιν	916	1428, 1
522	νοήσῃ	881	1365
523	μελήσεται	845	1303
527	κατανέσσω	916	1431
528	δφρυσι	776	1181
530	κρατός	216 D 8	291, 16
534	πατρός	757	1148 and 1149
542	κρυπτάδια	716 b	1054
543	ὅτι	47 D	428, 1
"	νοήσης	914 B a	1431
549	ἐθέλωμι	914 B	1431
552	ποιον	670	971
553	εἶρομαι	826	1258
555	παρέπη	887	1378
559	τιμήσης	881	1365
564	μέλλει εἶναι	846	1254
566	χραίσμασιν	887	1365
567	ἐφέλω	916	1429
575	δαιτός	729 c	1085, 3
577	μητρὶ	775	1179
579	νεκείησι	881	1365
"	ἡμῖν	767	1165
582	καθάπτεσθαι	957	1536
585	μητρὶ	767	1170
586	τέτλαθι	454 and 490 ff.	804
587	ἔωμαι	881	1365
589	ἀντιφέρεσθαι	951	1526
591	• ποδός	738	1099
596	χαρὶ	767 a	1168 and 1169
597	θεοῖς	767	1165
600	ποιπνύοντα	574	1582
602	δαιτός	743	1112
610	ικάνοι	914 B	1431

NOTE. — The above references, in connection with the passage set for translation, may indicate a useful addition to, or substitute for, the usual daily lesson in the grammar. The references have not been carried beyond Book I., lest the pupil should be in danger of becoming dependent upon such help, and of ceasing to consult the grammar for himself.

GENERAL INDEX.

THE printing of a reference in full-faced type indicates that in that place the subject referred to is most fully treated.

The references are to be understood as illustrative only, not as exhaustive, upon the various heads cited.

- ABSOLUTE** comparative, B 440, Δ 64.
Accusative, of limit of motion, without preposition, Δ 240, 317, 322, 497, E 291.
Accusative, of thing, retained in passive, A 149.
Acephalous verse, Γ 357, Δ 135.
Adjective, equivalent to poss. gen., B 20, 54, Z 180, 446.
Adjective, of two endings instead of three, A 3, E 269, 776.
Adjective, translated adverbially, A 39, 52, 77, 424, 543, B 2, 148, Γ 7, Δ 124, E 19, Z 249.
Adverb, in predicate instead of adjective, A 416, B 323, Γ 95, Δ 466, Z 131.
Aegis, B 448, E 738 follg.
Aethiopians, A 423.
Alliteration, A 99.
Ambuscade, service in, honorable, A 227.
Anacoluthon, B 353, E 135, Z 478, 510.
Anapaestic rhythm, Δ 204, E 745.
Anastrophe, A 162, B 91, Z 331.
Anastrophe, forborne when word intervenes, Δ 505.
Anastrophe, forborne when vowel of prep. is elided, A 350, Δ 97.
Anthropomorphism, A 533, 564, Δ 48, 507, Z 135.
Aorist, formed after analogy of liquid verbs, A 40, Z 505.
Aorist, formed with tense-sign σ from liquid stem, A 136.
Aorist, of mixed formation, Γ 103, 120, 250, Z 53.
Aorist, Gnostic, A 218, Γ 4, 33, Δ 75, 143, 160, 279, 455, E 92, 139, 523, 599, 902.
Aorist, reduplicated 2d, A 100, 256, 590, Γ 86, 355, Δ 127, 293, 397, E 69, 504, Z 12, 50.
Aorist, syncopated 2d, Δ 449, 519.
Aorist, of entrance into state, A 330, 331, Γ 259, 398, E 422, Z 484.
Aorist, of single act, A 118, 199, Γ 98.
Aorist, sometimes translated by perfect, A 158, 207, Δ 246, 248.
Apocope, A 305, 593, 606, B 160, 426, 549, Δ 11, Z 201.
Apodosis omitted, A 232.
Aposiopesis, A 136, 580.
Apposition, of part(s) with whole, A 150, 362, B 171, 259, 452, Γ 35, 88, 338, Δ 350, 461, Z 117.
Apposition, of whole with part(s), Γ 211, Z 149.
Article, as demonstrative pronoun, A 9, 73, 125, 340, 382, 493.
Article, as relative pronoun, A 36 125, 336.
Article, frequently wanting, A 53, 214.

- Assertion, with different degrees of positiveness, A 137, 175, 205, 262, B 229.
- Assimilation, in verbs in *-da*, A 31, 104, B 92, 337, Δ 1, 9, Z 201.
- Assimilation; of consonants, A 593, 606, B 160, 426, 549.
- Asyndeton, Γ 250, E 746.
- Attraction, A 260, Γ 124.
- Attraction, inverse, Z 396.
- Attraction, by predicate noun, A 239, B 5, 73.
- Augment, omitted, A 4, 54.
- Bow, stringing of, described, Δ 112.
- Chief arms himself, B 42-46, Γ 330.
- Chief fights not *in*, but *near* chariot, E 108.
- Chief holds two spears, Γ 18, 338, 380, E 495.
- Commander-in-chief's portion of spoil, A 167.
- Cloud-gates, separate *ἀήρ* and *αἰθήρ*, E 751.
- Comparative, absolute. See Absolute comparative.
- Comparative, from noun-stem, A 325.
- Comparison, abridged, A 163, Γ 238.
- Condition, general. See General condition.
- Condition, posterior, A 67, 207, 408, Z 96.
- Constructio praeognans*, A 6, 197, Γ 113, 405, E 514.
- Conventional verse, Γ 95, E 84.
- Conventional word or phrase, A 202, 212, 297, B 78, Z 171.
- Conventional or habitual epithet. See Epithet.
- Courtesy, Z 176.
- Dative of advantage after word of ruling, A 71, 180, 231.
- Dative of adv. (or disadv.), instead of gen., A 67, 161, 342.
- Dative limiting verb, instead of gen. limiting noun, A 188, 200, Γ 195, 348, Δ 24, 219, 331.
- Dative of place without preposition, A 24, 107, 132, 482, B 210, Γ 10, Δ 302, 443, E 78.
- Deformity, physical and moral associated, B 216.
- Demonstrative use of article. See Article.
- Demonstrative instead of relative in second of two coördinate clauses, A 79, 95, 162.
- Dodona, near modern Jannina, B 750.
- Dog despised, A 159, 225.
- Elision, forborne because of orig. initial consonant, A 230, 275, 515, B 292, Γ 1.
- Elision, permitted when impossible in prose, A 117, 283.
- Elision, with loss of accent, A 210.
- Elision, with recession of accent to preceding syllable, A 107.
- Enallagé (change of order of words), E 554.
- Epanalepsis, B 671.
- Epithets, habitual or conventional, A 308, 316, B 164, E 375.
- Euphemism, A 576, E 567, 574.
- Fillets, what and how worn, A 14.
- Final clause, instead of infinitive, A 133, Δ 465, E 690, Z 361.
- Five grades of positiveness in assertion. See Assertion.
- Flesh of victims, slain in ratifying oath, not eaten, Γ 310.
- Fulness of expression (Parallelism), A 57, 88, 513, B 276, 352, Γ 2, 101, Δ 170, E 267, 527, 665.
- Future-perfect, as more emphatic future, A 139.
- General condition, of present time, A 510, B 228, 294, 475, Γ 279, E 524.

- General condition, of past time, B 188, 198, Γ 216.
- Genitive, after superlative, A 505.
- Genitive, of agent with verbs equivalent to passives, A 242, Δ 498, Z 73.
- Genitive, quasi-partitive, E 6, 222, 289, Z 2.
- Genitive, with adverbs of place, A 230, 500, Γ 341, 416, 424, E 849.
- Gnomic aorist. See aorist.
- Gods, cheered by savor of sacrifice, A 66.
- Grasshoppers, old men's voices compared with chirping of, Γ 151.
- Habitual epithets. See Epithets.
- Hendiadys. See Fulness of expression.
- Heralds, under protection of Zeus, A 334.
- Hiatus, apparent, A 4, 409, 532, B 38, 154, 164, E 4.
- Hysteron-proteron, A 251.
- Imperfect, of attempted action, Δ 378, E 318, Z 162.
- Infinitive, as imperative, A 20, 582, E 606, Z 150.
- Infinitive of purpose (with associated idea of result), A 5, 347, 443, B 107, 477, Δ 511, E 366, Z 228, 463.
- Invocation of Gods, B 412, Γ 276.
- Iterative forms, A 490, B 189, Γ 217.
- Ivory, stained a red color, Δ 141.
- King, his descent from Zeus, A 176.
- King, his divine prerogative, B 103, 205, Z 193.
- Knees, seat of strength, Γ 34, Δ 314, 421, E 176, Z 27.
- Language, of men and of gods, A 403, B 813.
- Lengthening of final short vowel, by *ictus*, A 45, 153, 226, B 39, E 371, Z 240.
- Lengthening of final short vowel, before liquid, A 233, 394, B 239.
- Lengthening of final short vowel, because of orig. initial consonant, A 51, 75, 416, 437, Γ 222, Δ 27, Z 157.
- Libations, how made, A 470-1, Γ 295.
- Litotes, A 220, 278, 536, B 166, 807, Δ 168, 498, E 18, 407, 441, Z 444.
- Long hair, of Greek warriors, B 11, Γ 43.
- Loom, A 31.
- Messages delivered *verbatim*, no *oratio obliqua*, B 60-70.
- Metathesis quantitatis*, A 1, 138, 193, B 226, Γ 272.
- Metonymy, A 30, B 108, 381, 387, 426, Γ 75, 113, E 326, Z 152.
- Middle voice with meaning of active, A 56, 198, 203.
- Mood-sign of 1st aor., shortened in subjunctive. See Shortening.
- Muse, inspirer of epic song, not known in Homer, as one of nine sisters, A 1.
- Negation, signified by tossing up the head, A 514.
- Nominative for vocative, A 231, E 403, 785.
- Okeanos, A 423, Γ 5.
- Olympus, in Thessaly, home of the gods, A 44, 420.
- Omniscience of gods implied, A 365.
- Onomatopoeia, A 34, 49, B 209, Δ 125.
- Optative, conditional, Γ 299, Δ 542, E 311.
- Optative, in *oratio obliqua*, A 191, B 794, Γ 317.
- Optative, of desire, A 18, 42, B 260, Γ 74, 102, 256, Δ 18, Z 164, 281.
- Optative, potential, A 64, 100, B 250, Γ 52, 235, Δ 93, E 303, 456.
- Oxymōron, Δ 43.

- Palaces of the gods, Hephaistos's work, A 426, Δ 2.
- Parallelism. See Fulness of expression.
- Parasitic letter, A 491, B 130, 328.
- Parataxis, A 5, 10, 29, 228, 259, 326, 453, B 26, 197, 301, Γ 61, E 178, Z 148, 151, 256, 458.
- Paronomasia, A 406, B 325, Z 398.
- Patronymics, A 1, 111, 188, 307, Δ 488.
- Pelasgians, B 843.
- People, hard lot of, A 80.
- Perfects often translated by present, A 37, 173, 221, 278, B 15, 134, E 228, 878.
- Periphrasis, B 387, Γ 105, Δ 386, E 781.
- 'Pet-' or 'Nick-name,' A 385.
- Plural, used for singular, A 14, 45, E 97.
- Polysyndeton, Γ 35, 116.
- Possessions of gods, often of gold, A 611, Γ 64, Δ 3.
- Posterior conditions. See Condition, posterior.
- Prayer, attitude in, A 450, Γ 275.
- Prayer, audibly uttered, A 450, Z 304.
- Prayers, in Hom. poems compared, E 115.
- Prepositions as adverbs (their original use), Γ 34, 115, Δ 46, Z 320.
- Present used with adv. of time where the perf. would be used in English, A 553.
- Primitive style and thought. See Simplicity.
- Prolepsis, A 536, B 409, Γ 192, E 85.
- Pygmies, Γ 6.
- Quantity, variation of, in same word, A 14, 21, B 381, Δ 441, E 31.
- Reduplicated form with intensive force, A 600, B 392.
- Rumor, Διδs ἀγγελος, B 93.
- Sacrifice, ritual of, A 458-468, Γ 274, 318.
- Sailors sleep on shore, A 476.
- Shield, devices on, prototypes of modern coats-of-arms, E 182.
- Ship, how managed, A 433-436.
- Shortening of mood-sign in aor. subj. A 141, 444, Γ 409, Δ 352, E 469, 747.
- Shortening of vowel or diphthong in thesis, A 156, Δ 109.
- Simplicity and straightforwardness in Homer, A 91, Δ 405.
- Singular, in collective sense, A 382.
- Spondaic verses, A 11, 74, 157, 216.
- Spondees, effect produced by, A 388, 439.
- Subjunctive, as fut. indic., A 137, 182, Γ 417, Δ 167.
- Subjunctive, conditional, Γ 354.
- Subjunctive, deliberative, A 150, B 2, Δ 15, E 33.
- Subjunctive, final, A 32, B 195, Γ 166, Δ 486, E 233.
- Subjunctive, hortative, A 26, 62, Γ 283, Z 340.
- Sudden death, accomplished by Artemis's arrows, Z 428.
- Superlative, double, A 105, B 57, 220.
- Superlative, from noun theme, B 285.
- Suppliant gesture (touching the chin), A 501.
- Symbolical acts, Γ 274, 300.
- Synizesis, A 1, 15, 131, 277, 340, B 225.
- Three designations of Greeks, H 87.
- Tmesis, A 25, 195, 572, B 39, 160, 549, Δ 77.
- Trumpets not in use before Troy; hence voice important, B 408.
- Types of artistic representation of various deities already developed in time of Hom. Poems, B 479.

Unmixed wine used in solemn libations, B 341, Γ 270.

Veil, worn by women in presence of men, Γ 141.

Warfare, its character, A 367, Δ 162.

Washing, after plague, A 313.

Water-carrying, women's work, Z 457.

Wealth, in cattle, A 154, B 449.

Weaving in Homer. See Loom.

Weaving and spinning, women's work, Z 490.

'Winged' words, A 201.

Women reckoned as slaves, among possessions, Z 426.

Zephyros, not a gentle wind in Homer, B 147, Δ 2.

Zeugma, Γ 73, 79, 327, Δ 133, E 356, 654.

Zeus, his supremacy, Γ 308.

Zeus, dwells on mountain tops, Γ 276.

VOCABULARY
TO THE
FIRST SIX BOOKS OF
HOMER'S ILIAD

BY
SAMUEL THURBER

ALLYN AND BACON
Boston and Chicago

Copyright, 1890,
BY ALLYN AND BACON.

University Press :
JOHN WILSON AND SON, CAMBRIDGE.

PREFACE.

IN making a vocabulary to six books of the *Iliad* the compiler has aimed to give to young readers of Homer an amount of help that shall commend itself to teachers as judicious. The main object of reading Homer in school is to make the acquaintance of the oldest and greatest of poets in his own original form. Hence it is well to plan for a liberal amount of such reading even in the years of preparatory Greek study, and the learner may wisely be helped at once over difficulties that would otherwise waste his precious time and spoil his pleasure in the story. In the modern way of thinking about classical studies, the habit of long groping in the labyrinth of a large dictionary is no longer deemed a valuable discipline.

This vocabulary seeks to render it possible to the student, without needless difficulty and delay, to find every Homeric form. Hence every such form that differs from the Attic is given in its alphabetical place, as also are such Attic forms as might perplex a beginner. Many passages are cited to illustrate meanings, and some difficult phrases are translated.

The large German special lexicons to the Homeric poems have of course been of constant service to the

compiler. Of such standard works the one to which he owes the most is the *Seiler-Capelle Vollständiges Wörterbuch über die Gedichte des Homeros und der Homeriden*. The great *Lexicon Homericum* of Ebeling has often been appealed to and always trusted as of final authority. Indispensable of course has been the aid of Prendergast's *Concordance* and of Seber's *Index Homericus*. Other lexical helps, chiefly German, have been freely used. To the English translators of the *Iliad*, and especially to Mr. Walter Leaf, acknowledgment should also be made.

FEBRUARY, 1890.

VOCABULARY.

ABBREVIATIONS.

acc.	signifies .	<i>accusative</i>	interj.	signifies .	<i>interjection</i>
act.		<i>active</i>	intrans.		<i>intransitive</i>
adj.		<i>adjective</i>	masc. or m.		<i>masculine</i>
adv.		<i>adverb</i>	mid.		<i>middle</i>
aor.		<i>aorist</i>	neut. or n.		<i>neuter</i>
Att.		<i>Attic</i>	nom.		<i>nominative</i>
aug.		<i>augment</i>	opt.		<i>optative</i>
comparat.		<i>comparative</i>	part.		<i>participle</i>
conj.		<i>conjunction</i>	pass.		<i>passive</i>
dat.		<i>dative</i>	pers.		<i>person</i>
demonst.		<i>demonstrative</i>	perf.		<i>perfect</i>
du.		<i>dual</i>	plup.		<i>pluperfect</i>
enclit.		<i>enclitic</i>	plur.		<i>plural</i>
fem. or f.		<i>feminine</i>	poss.		<i>possessive</i>
fut.		<i>future</i>	prep.		<i>preposition</i>
gen.		<i>genitive</i>	pres.		<i>present</i>
Hom.		<i>Homer</i>	pron.		<i>pronoun</i>
imperat.		<i>imperative</i>	sing.		<i>singular</i>
imperf.		<i>imperfect</i>	subj.		<i>subjunctive</i>
indecl.		<i>indeclinable</i>	superl.		<i>superlative</i>
ind.		<i>indicative</i>	trans.		<i>transitive</i>
inf.		<i>infinitive</i>	voc.		<i>vocative</i>

The figure 2 immediately following a Greek word signifies that the word is an adjective with the two regular terminations, -ος, -ου: the figure 3 in the same situation indicates an adjective with the three terminations, -ος, -η, -ου.

"Aor. 1" and "aor. 2" signify respectively, *first* and *second aorist*. The figures 1, 2, and 3 following "sing." "dual" and "plur." denote respectively the *first, second, and third person*.

The books of the Iliad are referred to by the capital letters of the Greek alphabet. Thus, —

Α	denotes . .	Book I.	Δ	denotes . .	Book IV.
Β		" II.	Ε		" V.
Γ		" III.	Ζ		" VI.

VOCABULARY.

δ-

Α.

Ἀγαμέμνων

δ- in composition: (1) δ privative, as in ἀκήδεστοι καὶ ἄφαντοι, Z 60, *uncared for and unseen*; before a vowel usually in the fuller form ἀν-, as in ἀναρχος, *leaderless*; but sometimes even then in the simple form, as in ἀεικής, *unseemly*. (2) δ- copulative, as in ἀτάλαντος, of *equal value with*; also in the form δ-, as in ἅπας, *all together*. (3) δ- prothetic, a mere euphonic prefix, without meaning, as in ἀμέλγω, *to milk*.

δ-απτος, 2: *unapproachable, resistless*.

δάσχετος, 2, epic form of ἄσχετος, (ἔχω, σχεῖν): *uncontrollable, irresistible*.

Ἀβαντες: *Abantes*, dwellers in Euboea, B 536.

Ἀβαρβαρή: *Abarbarā*, a fountain nymph, Z 22.

Ἀβας, -αντος: *Abas*, a Trojan, slain by Diomēdes, E 148.

Ἀβληρος: *Ablērus*, a Trojan, slain by Antilochus, Z 32.

ἀβλής, -ητος, (βάλλω): *never yet shot, new*, Δ 117.

ἀβλητος, 2, (βάλλω): *unwounded, not hit*, Δ 540.

ἀβληχρός, 3; *powerless, weak, soft*, E 337.

Ἀβυδόθεν: *from Abydos*.

Ἀβυδος: *Abȳdos*, a town on the Hellespont, B 836.

ἀγα- in composition is an intensive prefix, as in ἀγα κλυτός, *very famous*.

ἀγαγε, ἀγαγόνθ', ἀγάγω; see ἄγω.

ἀγαθός, 3; *strong, great, wise, good, skilful, valiant*. βοὴν ἀγαθός, *loud-voiced*; ἀγαθὰ φρονέων, Z 162, *upright in heart*.

ἀγα-κλειτός, 3: *very famous*.

ἀγα-κλυτός, 2, (κλύω): *very famous*.

ἀγαλλομαι: *exult, rejoice*. ἀγαλλόμενα πτερύγεσσι, *exulting in their wings*.

ἀγαλμα, -ατος: *a glory, delight, boast*.

ἀγαμαι, aor. ἀγασσάμεθα, ἡγάσσατο: *wonder, wonder at*.

Ἀγαμέμνων, -ονος: *Agamemnon*, son of Atreus and grandson of Pelops; king of Mykēnā; commander-in-chief of the Greek forces at Troy.

ἄ-γαμος, 2; *unmarried*.

ἀγά-ννιφος, 2, (ἀγα- νίφω) : *very snowy, snow-clad*.

ἀγανός, 3: *gentle*.

Ἀγαπήνωρ, -ορος: *Agapēnor*, leader of the Arkadians, B 609.

ἀγαπητός, 3, (ἀγαπάω) : *beloved, dear*.

ἀγά-ρρος, 2, (ἀγα, ῥέω) : *strongly flowing*.

Ἀγασθένης: *Agasthenes*, king in Elis, B 264.

ἀγασσάμεθα, see ἀγαμαι.

ἀγανός, 3, (ἀγαμαι) : *admirable, lordly, proud*.

ἀγγελίη, (ἀγγελος) : *message*.

ἀγγελίης, (ἀγγελος) : *messenger, ambassador*. ἦλυθε σεῦ ἕνεκ' ἀγγελίης, Γ 206, *came as ambassador on your account*; ἀγγελίην ἐπὶ Τυδῇ στείλαν, Δ 384, *appointed Tydeus ambassador*.

ἀγγελος, m. and f. : *messenger, ambassador*.

ἄγγος, plur. ἄγγεα : *pail, vessel for milk*.

ἄγε, ἄγετε, properly imperat. sing. and plur. of ἄγω, but used as interjections : *come! come on! well!* Sometimes strengthened, ἀλλ' ἄγε, ἄγε δῆ. Often used with the imperative without regard to its number, as in ἀλλ' ἄγε μίμνετε, B 331. ἀλλ' ἄγετ' αἱ κέν πως θωρήσομεν, B 72, *so come, let us arm if we may*.

ἀγείρω, pres. imperat. ἀγείρόντων; aor. ἤγειρα and ἄγειρα, part. ἀγείρας; pluperf. mid. and pass. ἀγηγέρατο (Δ 211); aor. 2 mid.

ἀγέροντο, part. ἀγρόμενος, ἀγορμένησι, ἀγορμένοισι; aor. pass. ἀγέρθη : *assemble, collect*; in mid. *come together*. θυμὸς ἐνὶ στήθεσσιν ἀγέρθη, Δ 152, *his spirit was gathered in his breast*.

ἀγελίη: *collector of booty*, epithet of Minerva.

ἀγέληφι, epic dat. of ἀγέλη, herd : *in the herd*.

ἀγέμεν, see ἄγω.

ἄγεν, aor. pass. plur. 3 of ἀγνυμι.

ἀγέραςτος, 2, (γέρας) : *not honored with a prize, unrewarded*.

ἀγέρθη, ἀγέροντο; see ἀγείρω.

ἀγέρωχος, 2: *proud, lordly*.

ἄγη, epic aor. pass. sing. 3 of ἀγνυμι.

ἀγηγέραθ', plup. mid. plur. 3 of ἀγείρω.

ἀγῆνωρ, -ορος, (ἀγα-, ἀνῆρ) : *very manly, bold*; in a bad sense, B 276, *insolent*.

Ἀγῆνωρ: *Agenor*, a valiant Trojan, son of Antenor, Δ 467.

ἀγήραος, 2, (γῆρας) : *not growing old, eternal*.

ἀγητός, (ἀγαμαι) : *admirable*.

Ἀγκαῖος: *Ankaios*, leader of the Arkadians, B 609.

ἀγκάς, adv. : E 371, *in her arms*.

ἀγκλίνας, aor. part. for ἀνακλίνας, from ἀνακλίνω : Δ 113, ποτὶ γαίῃ ἀγκλίνας, *resting it on the ground*.

ἀγκυλο-μήτης, -τω : *crooked-counseling*, epithet of Kronos.

ἀγκυλος, 3: *bent, curved*.

ἀγκυλό-τοφος, 2: *with curving bow*.

ἀγκών, -ῶνος: *elbow*.

Ἀγλαΐη: *Aglaiā*, mother of Nireus, B 692.

ἀγλαΐηφι, epic dat. of ἀγλαΐη, beauty, splendor. ἀγλαΐηφι πεποιθώς, *trusting in his beauty*.

ἀγλαός, 3, (ἀγάλλομαι): *bright, splendid, glorious*.

ἀγνοίω, epic form of ἀγνοέω; aor. ἡγνοίησε: *not to know, to fail to know*.

ἄγνυμι, (stem *Fay*), aor. subj. ἄξῃ, imperat. ἄξον, part. dual ἄξαντε; aor. pass. sing. 3 ἄγη. plur. 3 ἄγεν: *to break*. ἄξον ἔγχος, *break the spear*; ἄγη ξίφος, *the sword broke*.

ἄ-γονος, 2: *unborn*.

ἀγοράομαι, pres. plur. 2 ἀγοράασθε, imperf. plur. 3 ἡγορώμεντο, aor. sing. 3 ἀγορήσατο: *to sit in assembly, to deliberate, to speak*.

ἀγορεύω, inf. ἀγορεύειν and ἀγορευέμεν, imperf. ἀγόρευον, imperat. ἀγόρευε: *to speak, to tell, to declare, to talk, to make harangue*. ἀγορὰς ἀγόρευον, *they were holding assembly*; κερτομέων ἀγορεύεις, *talkest tauntingly*; μή τι φόβονδε ἀγόρευ', *counsel me not to flight*.

ἀγορή, (ἀγείρω): *assembly of the people; counsel, deliberation; speech, harangue*.

ἀγορή-θεν, adv.: *from the assembly*.

ἀγορήν-δε, adv.: *to the assembly*.

ἀγορητής: *speaker, orator*.

ἄγός, (ἄγω): *leader, captain*.

ἄγρει, properly an imperat. from

ἀγρέω, used, like ἄγε, as an interjection; *come! quick!*

ἄγριος, 3, (ἀγρός): *wild, violent, furious*.

ἀγρόμενος, ἀγρομένησι, ἀγρομένουςι; see ἀγείρω.

ἀγρός: *field, country*.

ἀγρότερος, 3: *wild*.

ἀγυιά, (ἄγω): *street, highway*.

ἄγχε, imperf. of ἄγχω.

ἄγγι, adv.: *near*.

ἄγγι(αλος, 2, (ἄγγι, ἀλς): *lying near the sea*.

Ἀγγι(αλος: *Anchidlos*, a Greek, slain by Hektor, E 609.

ἄγγι-μαχητής: *fighting hand to hand*.

ἄγγι-μολος, 2, in neut. used as adv.: *close*.

Ἀγγίσσης: *Anchises*, father of Aineias by Aphrodite, B 819.

ἄγγιστα, neut. plur. of ἄγγιστος, superl. from ἄγγι: *very close, very near*.

ἄγγιστίνοις, 3: *huddling together*.

ἄγγος, adv.: *near*.

ἄγχω, imperf. ἄγχε: *choke, strangle*.

ἄγω, imperf. with and without aug.

ἦγον, ἄγον, mid. ἄγετο; imperat.

mid. sing. 3 ἀγέσθω; inf. act.

ἀγέμεν; fut. ἄξω; aor. 1 imperat.,

formed as if from fut., ἄξετε;

aor. 2 with and without aug.

ἦγαγον, ἄγαγον, subj.

ἀγάγω, part. du. ἀγαγόνθ':

to lead, to lead hither, to lead

away, to drive away (as plunder),

take captive, bear, bring.

ἀδαήμενος, 2: *unskilled*.

ἀδάκρυτος, 2, (δακρύω): *tearless*.

ἄδδην, adv.: *enough*. *ἔδμεναι ἄδδην, to eat their fill.*

ἰδεῖν, aor. 2 inf. of ἀνδάνω.

ἀδελφεῖός and ἀδελφεός: *brother*.

ἄδινός, 3: *thronging, crowding*.

Ἀδμητος: *Admētos*, king of Phera in Thessaly, husband of Alkestis, and father of Eumēlos, B 713.

Ἀδρήστεια: *Adresteia*, a town in Asia Minor, on the Propontis.

Ἀδρηστίνη: *daughter of Adrastos*, Aigialeia, E 412.

Ἀδρηστος: *Adrastos*; (1) king of Argos and Sikyon, B 572; (2) an ally of the Trojans from Adrasteia, B 830; (3) a Trojan slain by Agamemnon, Z 37.

ἄ-δυτον, (δύω): a place not to be trodden, a sanctuary.

ἀθλεύω: *to contend in feats of strength*.

ἀθλος: *battle, struggle*.

αἰδω: *to sing*.

ἀ-εικής, -ές, (ἀ-, εἰκός): *unseemly, shameful, loathsome*.

αἶρω, aor. mid. part. ἀειραμένη; plup. mid. and pass. ἄωρο: *to lift up, to raise, to bring*; in mid. *to rise*. τῶν ἐν ἀειραμένη, Z 293, *taking up one of these*; μάχαира ἄωρο, Γ 272, *the knife hung*, i. e. had been put.

ἀ-εκαζόμενος, 3: *reluctant*; strengthened by πολλά, Z 458.

ἀ-έκων, -ουσα, -ον: *unwilling, reluctant*. οὐκ ἀέκοντε, E 366, *nothing loath*.

ἄλλα, (ἄημι): *violent wind, storm*.

ἄλλής, -ές: *thick, thickly gathering*.

αἶντες, part. pres. of ἄημι.

αἰέω: *to increase*.

αἰροσίπος, -οδος, (αἶρω, πούς): *high-stepping*.

Ἀΐετδης: *son of Azeus*, Aktor, B 513.

ἀ-ιχτής, -ές, the neut. used as adv.: *unceasingly*.

ἄχομαι: *to dry up, to grow dry*.

ἄχομαι, imperat. ἄξω: *to respect, to reverence, to stand in awe of*.

ἄημι, part. plur. αἶντες: *to blow*.

ἀήρ, f.; gen. ἥρος, dat. ἥρι, acc. ἥρα: *the lower air, mist, darkness*.

ἀήσυλος, 2: *impious, iniquitous*.

ἄάνατος, 2 and 3: *undying, immortal, imperishable*. ἄάνατοι, the immortals, the gods, Δ 394.

ἀ-θερίζω: *to despise, to make light of*.

ἀ-θέσ-φατος: *unspeakably great or sudden, immense*.

Ἀθῆναι, -άων, and -έων: *Athens*, capital of Attika.

Ἀθηναῖοι: *Athenians*.

Ἀθήνη and Ἀθηναῖη, -ης: *Athene*, goddess of wisdom, daughter of Zeus, Minerva. She represents wisdom combined with power, and she presides over enterprises that require deliberation and courage. She is the tutelary deity of cities in peace, and presides over the useful arts. She also protects cities in war against foreign enemies, and so comes to be

regarded as the goddess of war, who directs battles, and guards especially those heroes who, in war, unite discretion with valor, like Odysseus. Common epithets of Athene in Hom. are *κούρη Διός, Παλλάς, γλαυκῶπις, ἐρυσίππολις, ἀγελείη.*

ἀ-θρός, 3: *together, in concert.*

αἰ, conjunc. equivalent to Att. *εἰ*, always used in Hom. with *κέ* or with *γάρ*. **αἰ κα,** (equiv. to Att. *ἔάν*): *whether, if perchance*, as in A 207, Δ 249. **αἰ γάρ** with opt. expresses a wish; *αἰ γάρ οὕτως εἴη, Δ 189, may it be so; αἰ γάρ μοι εἴεν, B 371, would that I had.*

αἶα: *land, country, the earth; πατρίς αἶα, father-land.*

Αἴας, -αντος: *Aias, Ajax.* (1) the lesser Aias, son of Oileus, leader of the Lokrians, B 527. (2) son of Telamon, and the most valiant of the Greeks after Achilles, B 768.

Αἰγαίον, -ωνος: *Aigaion*, a hundred-armed giant of the sea, so called by men, but by the gods, Bριάρεως, A 404.

αἰγανή: *hunting-spear, javelin.*

Αἰγείδης: *son of Aigeus*, Theseus.

αἰγίος 3, (αἶξ): *made of goat-skin.*

αἰγυρος: *poplar-tree.*

Αἰγιάλεια: *Aigialeia*, daughter of Adrestos and wife of Diomedes, E 412.

αἰγυαλός: *beach, sea-shore.*

Αἰγυαλός: *Aigialos*; (1) ancient name of Achaia, B 575; (2) a

town of the Enēti in Paphlagonia, B 855.

Αἰγυλῖψ, -ιπος: *Aigilips*, a place in Ithaka, B 633.

Αἰγίνα: *Aigina*, an island in the Saronic Gulf, B 562.

Αἰγιον: *Aigion*, a town in Achaia, B 574.

αἰγίοχος, (ἔχω): *aegis-bearing*, epithet of Zeus.

αἰγίς, -ίδος: *aegis*, the shield of Zeus, emblem of divine protection. Borne by Athene, B 446. Described, B 446 and E 738.

αἰγλή: *splendor, gleam.*

αἰγλήεις, -εσσα, -εν: *glittering, shining.*

αἰδέομαι and αἰδομαι, aor. pass. part. *αἰδεσθεῖς*, pres. mid. part. dual *αἰδομένω*: *to stand in awe of, to be abashed before, to respect, to honor, to reverence.* Used absolutely E 531, *αἰδομένων ἀνδρῶν, of men that shun dishonor.*

ἀ-ἰδηλος, 2, (ἀ-, Fιδ): *making unseen, destructive, ruinous.*

Ἄιδης, gen. Ἄιδᾶο Ἄιδεω Ἄιδος, dat. Ἄιδι and (from nom. Ἄιδωνεύς) Ἄιδωνῆι, (ἀ-, Fιδ): *Hades*, the unseen one, Pluto, son of Kronos and Rhea, brother of Zeus, ruler of the dead in the lower world. The gen. is used with ellipsis of *δῶμα* or *δόμος*, as *Ἄιδος εἶσω, within the house of Hades.*

αἰδοῖος, 3, (αἰδώς): *reverend, honorable, chaste.*

αἶδομαι; see αἰδέομαι.

Ἄιδος, Ἄιδι; see Ἄιδης.

ἄιδρις, -ιος, -εῖ, (ἄ, *Fid*): *ignorant, without understanding.*

Ἄιδωνεύς, dat. -ῆι; see Ἄιδης.

αἰδώς, -οῦς, -οί, -ῶ: *the feeling of shame, sense of honor; a shame.*

Αἰδῶς Ἀργεῖοι, *sie upon you, Argives!* B 262, *pudenda.*

αἰεῖ, αἰέν, (αἰέ): *always, eternally.*

θεοὶ αἰέν ἔοντες, *the eternal gods.*

αἰε-γενέτης, -αο, (γίγνομαι): *eternal.*

αἰέν; see αἰεῖ.

οἰζυρός: *strong, vigorous*; as subs. in plur., *men, youth*, with the special idea of strength and energy.

αἰθαλόεις, -εσσα, -εν: *smoky, sooty.*

αἶθε, epic for εἶθε, a particle expressing a wish: *O that, would that.* Used with opt., as in αἶθε τελέσει Ἀγαμέμνων, Δ 178, *O that Agamemnon may fulfill*; and with ὄφελον (ὄφελον), -ες, -ε, followed by an infin., as in αἶθ ὄφελος ἦσθαι, A 415, *would thou wert sitting.*

αἰθήρ, -έρος: *the upper air, breathed by the gods*; and hence, *heaven.* αἰθέρι ναίων, *dwelling in heaven.*

Αἰθῖκες, dat. Αἰθῖκεσσι: *the Aithīkes, a people in Thessaly*, B 744.

Αἰθιοπες, -ων, acc. Αἰθιοπῆας, as if from nom. Αἰθιοπεύς, (αἶθω): *the Ethiopians, remotest of men, pious favorites of the gods.* It is impossible to assign them a geographical location.

αἰθόμενος, 3, part of αἶθω: *blazing.*

αἰθουσα, (αἶθω): *colonnade.*

αἰθούψ, -οπος: *bright, gleaming, flashing.*

Αἰθρη: *Aithre*, wife of Aigeus, mother of Theseus, Γ 144.

αἰθων, -ωνος: of metal, *gleaming*; of horses, *spirited, fierce*, or perhaps referring to color, *sorrel.*

αἶμα, -ατος: *blood, race.*

αἱματόεις, -εσσα, -εν, (αἶμα): *bloody.*

Αἱμονίδης: *Haimon's son*, Maion, Δ 394.

αἶμων, ονος: *skilled in.*

Αἶμων, -ονος: *Haimon*, a Greek from Pylos, Δ 296.

Αἰνείας, -αο and -είω: *Aineias*, son of Anchises and Aphrodite, a descendant of Tros. He takes but little part in the fighting, although, next to Hektor, the most valiant of the Trojans.

Αἰνόθεν: *from Ainos*, a city in Thrace, Δ 520.

αἰνός, 3, equivalent to δεινός: *dreadful, dread, fearful*; neut. plur. as adv., αἰνὰ τεκοῦσα, A 414, *having brought thee forth to woe.*

αἰνότατος, superl. of αἰνός: *most dread.*

αἶνυμαι, imperf. sing. 3 αἶνυτο: *to take away.*

αἰνῶς, adv. (αἰνός): *dreadfully, sorely.* αἰνῶς αἰδέομαι, *I am dreadfully ashamed.*

αἶξ, αἰγός: *goat, ibex.* τόξον αἰγός, *a bow of goat's horn.*

άλφα, άλφασα, άλφαντε, aor. part. of άλίσσω.

Αιολίδης: son of Αιδλος, Sisypheos.

αιολο-θώραξ, -κος: with gleaming corselet.

αιολο-μίτης, -αο: with gleaming tassels, E 707.

αιολό-πυλος, 2: having fleet steeds.

αίολος, 3: changeful of hue, glancing.

αιπ-εινός, 3: steep, lofty.

αιπόλιον: herd of goats.

αιπόλος: goat-herd.

Αιπί: Αίψυ, a town under Nestor's government, B 592.

αιπύς, -εια, -ύ: lofty, steep; sheer, utter; αιπύν δλεθρον, utter destruction.

Αιπύτιος, adj.: of Αίψυτος.

αίρω, imperf. ήρει; aor. 2 act. ind. έλον, έλε ειλε(ν), έλέτην, έιλομεν, έλον, subj. έλωμεν, έλωσι, opt. έλοις έλοι, inf. έλειν, part. έλών, -ούσα, -όντος, etc.; aor. 2 mid. ind. έλόμην, έλετο ειλετο, έλοντο, subj. έλωμαι, opt. έλοιτο, έλοίμεθα, imperat. έλεσθε, inf. έλέσθαι: to take, to seize, (κόμης, by the hair), to take away, to capture, to overpower, to slay; mid. to take for one's self, to enjoy, to attain.

αίσα: lot, share, allotted lifetime, fate, what is reasonable and proper; ύπέρ αίσαν, Z 487, against my fate; κατ' αίσαν ούδ' ύπέρ αίσαν, in measure and not beyond measure.

Αίσηπος: Αισέπος; (1) a river in Mysia, Δ 91; (2) a Trojan, Z 21.

αίσμος, 2: right, just, fitting; αίσιμα παρειπών, giving sound advice.

άίσσω, aor. ήξεν, part. άίξασα, άίξαντε; aor. pass. ήχθη, inf. άιχθήναι. (Middle and passive forms have the same meaning as the active): to move quickly, to leap, to rush, to dart. βή άίξασα, she went darting down; άιχθήναι έτώσιον, E 854, to spend itself in vain; χαίται αίσσονται, Z 510, his mane floats.

Αισυήτης: Αισυήτης, B 793.

αίσυλος, 2, (αίσα): impious; αί-συλα ρέζων, practising impiety.

αίσχιστος, superl. of αίσχρός: ugliest.

αίσχος: taunt, insult, reviling, expression of scorn.

αίσχρός, 3, superl. αίσχιστος: ugly, ill-favored; shameful; scornful, abusive.

αίσχύνω, (αίσχος), inf. αίσχυνέμεν: to put to shame, to dishonor.

αίτώ, imperf. 3 ήττε: to ask, ask for, beg.

αίτιος, 3: guilty, blameworthy; οδτι μοι αίτιοί εισιν, I have no cause to complain of them.

Αιτωλίος: Αιτωλίαν, Δ 399.

Αιτωλός: an Αιτωλίαν.

αίχμάζω, fut. αίχμάσσουσι: to wield the spear.

αίχμη: properly, spear-point, Δ 461; generally, spear, lance.

αίχμητά and αίχμητής: spearman, and, generally, warrior; often as adj., warlike.

αίψα: quickly, straightway.

αἰών, -ωνος: *life-time, life.*

Ἀκάμας, -αντος: *Akamas*, (1) leader of the Dardanians, slain by Meriones, B 823; (2) leader of the Thracians, slain by Telamonian Aias, B 844.

ἀκάματος, 2: *unwearied.*

ἀκαχίζω, imperat. mid. ἀκαχίζεο; perf. mid. part. ἀκαχήμενος and ἀπηχέμενη: *to trouble*; in mid. *to grieve, to be grieved, to sorrow.*

ἀκίωμα, aor. ἡκέσατο: *to heal, to cure.*

ἀκίον, an adv., as in Δ 22; declined like an adj., A 565: *silent.*

ἀκήδεστος: *uncared-for.*

ἀκήν, adv.: *silent.*

ἀκήριος, 2, (κῆρ): *heartless, cowardly.*

ἀπηχέμενη, see ἀκαχίζω.

ἄκοιτις: *wife.*

ἀκοντίζω, (ἄκων), aor. ἀκόντισε, ἀκοντίσσαντος, *to hurl the javelin*; the name of the weapon often in the dat.

ἄ-κοσμος, 2: *disorderly, unseemly.*

ἀκοστήσας, aor. part. ἀκοστώ: *full-fed.*

ἀκουάζομαι: *to hear*; πρῶτω δαιτὸς ἀκουάζεσθον ἐμεῖο, Δ 343; *ye are the first to hear about the feast from me.*

ἀκούω, inf. ἀκούμεν; aor. ἤκουσεν and ἄκουσε: *to hear, to listen to, hearken to, obey, learn*; ἀκούετο, imperf. mid., *had not heard.*

ἄ-κράαντος, 2: *unaccomplished.*

ἄκρη: *promontory, headland.*

ἄ-κρητος, 2, (κεράννυμι): *unmixed, pure.*

ἄκριτό-μυθος, 2: *reckless of speech, prating.*

ἄ-κριτος, 2: *confused, disorderly, unceasing.*

ἄκριτό-φυλλος, 2: *thickly leaved.*

ἄκρό-κομος, 2: *having hair on the crown, wearing a top-knot.*

ἄκρό-πολος, 2: *lofty.*

ἄκρος, 3, superl. ἀκρότατος: *extreme, highest*; ἄκρην χεῖρα, *the tip of the hand*; ἐν ἄκρῳ (ῥυμφῷ), *on the end of the pole*; ἄκρη πόλις = ἀκρόπολις; τύμβῳ ἐν ἀκροτάτῳ, *on the top of the tomb.*

ἄκτη: *head-land.*

Ἀκτορίων, -ωνος: *of the lineage of Aktor*, B 621.

Ἀκτωρ, -ορος: *Aktor*; (1) father of Eurytos and Kteatos, B 621; (2) son of Azeus, father of Astyoche, B 513.

ἄκωκῆ: *spear-point.*

ἄκων, -οντος: *javelin*; ἔρκος ἀκόντων, *barrier against javelins.*

ἄλαδε, (ἄλς): *to the sea, into the sea.*

ἀλαλητός: *shout, clamor, cry.*

Ἀλαλκομενής: *the Alalkomenean*, epithet of Athene, Δ 8 and E 908.

ἀλάομαι, imperf. ἀλάτο, part. ἀλώμενος: *to wander, to roam.*

ἀλαπαδνός, 3, comparat. -έτιρος: *feeble.*

ἀλαπάζω, fut. -ξω: *to vanquish, to destroy.*

Ἄλᾱστωρ, -ορος: *Alastor*; (1) a Greek, Δ 295; (2) a Lykian, E 677.

ἀλγήω, aor. part. ἀλγήσας: *to suffer pain.*

ἄλγος: *wee, sorrow, pain, anguish.*

ἀλεγινός, 3: *grievous, painful.*

ἀλεγίζω: *to take thought for, to care for.*

ἀλείνω, imperf. ἀλείνει: *to forbear, to avoid, to shun.*

Ἀλεισιον: *Aleision*, a place in Elis, B 617.

ἀλείτης: *sinner.*

Ἀλέξανδρος: *Alexander*, another name of Paris, and far the more frequent in the *Iliad*; said to have been given him because as shepherd he defended himself against robbers (ἀλέξω, ἄνιρ), Γ 16.

ἀλέξω, inf. ἀλεξέμεν(αι), fut. ἀλεξήσω: *to save, to bring succor, to give aid.*

ἀλέομαι and ἀλεύομαι, aor. mid. ἀλεύατο, ἀλευόμενος: *to avoid, to shun, to escape, to flee.*

ἀληθής, -ές, neut. plur. ἀληθέα: *true.*

Ἀληιον πεδίον: *the Aleian plain* in Kilikia, Z 201.

ἀλῆμεναι, see εἶλω.

ἄλθομαι: *to be healed.*

Ἄλιαρος: *Haliartos*, a town in Boiotia, B 503.

ἀλᾱστος, 2, (ἀ-, λιάζομαι): *incensant, without respite.*

ἀλῆγκιος, 2: *like*, (with dat.).

Ἀλιζῶνες: *the Alizōnes*, B 856.

(1) ἄλιος, 3, (ἄλς): *belonging to the sea, dwelling in the sea.*

(2) ἄλιος, 3: *fruitless, vain, useless*; as adv. in vain.

Ἄλιος: *Halios*, a Lykian king slain by Odysseus, E 678.

ἄλις, adv.: (1) *in swarms*, B 90; (2) *enough*, E 349.

ἀλίσκομαι, aor. 2 part. ἀλοῦσα, ἀλόντε; serves as pass. to αἰρέω: *to be captured, to be slain.*

Ἀλκανδρος: *Alkandros*, a Lykian, E 678.

ἄκαρ: *bulwark, defence.*

ἀκή: *strength, might; safety, protection; courage, valor.*

Ἀλκιστις: *Alkestis*, wife of Admētos, B 715.

ἀκί, ep. dat. to ἀκή; ἀκί πε ποιῶς, *trusting in his strength.*

ἄκιμος, 3: *valiant, bold; strong.*

ἄλλά: *but, yet, however.*

ἄλλῃ: *to another place, elsewhere.*

ἄλληκτος, 2, (ἄ-, λήγω), neut. as adv.: *unceasingly.*

ἄλλήλων, ἀλλήλοισι, ἀλλήλους: *each other.*

ἄλλοδαπός, 3: *foreign*; noun, *foreigner, stranger.*

ἄλλοθεν: *from another place*; ἄλλοθεν ἄλλος, *one from one place, another from another.*

ἄλλοῖος, 3: *of other sort.*

ἄλλομαι, aor. ἄλτο: *to leap.*

ἄλλοπρόσαλλος, 2: *fickle, a turncoat, a renegade*, applied to Ares.

ἄλλος, -η, -ο: *another*; ἄλλος μὲν, ἄλλος δέ, *the one, the other*; οἱ

ἄλλοι and ἄλλοι, *the rest*; τὰλλα (τὰ ἄλλα), *the rest*; οἱ ἄλλοι ναίετε, *may ye (others) dwell*; ἄλλος δ' ἄλλω ἔρεξε θεῶν, *one sacrificed to one god, another to another*; in πλησίον ἄλλον, Δ 81, the ἄλλον is pleonastic.
 ἄλλοτε: *at another time, once upon a time*; ἄλλοτε . . . ἄλλοτε, *now . . . now*.

ἄλλότριος, 3: *alien, hostile*.

ἄλλως: *otherwise*.

ἀλόντε, ἀλοῦσα; see ἀλίσκομαι.

Ἄλσπη and Ἄλος: *Alōpe* and *Alos*, cities under the government of Achilles, B 682.

ἄ-λοχος, (λέχος): *wife*.

ἄλς, ἄλός, poetical; *the (salt) sea*.

ἄλσος: *grove*.

ἄλτο, see ἄλλομαι.

Ἄλῦβη: *Alýbe*, a town on the Euxine, "whence is the birth-place of silver," B 57.

ἀλυσκέζω: *to shrink, to retreat, to flee*.

ἀλύω: *to be amazed, distressed*.

Ἄλφειός: *Alphēios*; (1) a river in Arkadia and Elis, B 592; (2) the god of the river, E 545.

Ἄλκυις, -ης: *Alkēus*, son of Poseidon and father of Otos and Ephialtes, E 386.

ἀλώη: *threshing-floor; orchard*.

ἀλώμενος, see ἀλόμαι.

ἄμ for ἀνά before π, E 87: *along, over*.

ἄμα: (1) *adv. at the same time*.
 (2) *prep. with, together with*.

Ἀμαζόνες: *the Amazons*, a race of warlike women, Γ 189, Z 186.

ἄμαθος: *sand, dust*. [cible.

ἀ-μαιμάκετος, 3: *monstrous, invin-*
ἀμαρτάνω, aor. ἄμαρθ' (for ἄμαρτο)
 and ἡμβροτες: *to miss*.

ἄμαρτῇ, *adv.: at the same time*.

Ἀμάρυγκειδης: *son of Amaryn-*
keus, Diōres, B 622, Δ 517.

ἀμ-βάλλω, B 436; see ἀναβάλλω.

ἀμ-βατός, 2, (ἀναβαίνω): *easy to scale, that may be scaled*.

ἀμ-βροσίη: *ambrosia*, the food of the gods. E 777, the Simōeis made ambrosia spring up, as grass, for the steeds of Hera.

ἀμ-βρόσιος, 3: *pertaining to the gods, ambrosial, divine*.

ἄμ-βροτος, 2, (ἀ-, βροτός): *immortal, divine*.

ἀ-μέγαρτος, 2, (μεγαίρω): *dreadful, severe*.

ἀμείβω, imperf. ἄμειβε, ἡμείβετο; aor. ἀμείψατο: *act. to exchange*;

Z 235, τεύχεα χρύσεια χαλκείων πρὸς Διομήδεα ἄμειβε, *made exchange with Diomedes of golden arms for bronze*: mid. *to answer, to respond*; A 604, ἀμειβόμεναι ὀπὶ καλῇ, *alternating with beautiful voice*.

ἀμείνων, -ον, gen. -ονος, comparat. of ἀγαθός: of persons, *better, more valiant*; of things, *better, preferable*.

ἀ-μέλγω: *to milk*; διες ἀμελγόμεναι γάλα, Δ 434, *sheep yielding milk*.

ἀ-μνηνός, 3, (μένος); *powerless, feeble*.

ἀμετρο-επής, -ής: *immoderate in words, prating.*

ἄμμε, acc., and ἄμμι, dat., plur. of ἐγώ: *us, to us.*

ἄμμορος, 2, (μέρος): *hapless, wretched.*

ἄμός, 3, epic for ἡμέτερος: *our.*

ἄμοτον, adv.: *insatiably, unceasingly.*

ἀμ-πεύραντες, see ἀναπείρω.

ἀμπελοίς, -εσσα, -εν: *rich in vines.*

ἀμ-πεταλών, see ἀναπάλλω.

ἀμπνύνθη, aor. pass. of ἀναπνέω: *breathed again.*

Ἀμυδών, -ώνος: *Amýdon*, a city in Paionia, B 849.

Ἀμύκλαι, -ών: *Amýklai*, a city in Lakonia, B 584.

ἀμύμων, -όνος: *blameless, noble.*

ἀμύνω, inf. ἀμνέμεναι; aor. ἄμυνεν, imperat. ἄμνον, inf. ἀμύναι: *to ward off*, usually with dat. of person defended, but with gen. Δ 11; *to guard, to defend*, with dat. of person.

ἀμύσσω, fut. ἀμύξω: *to gnaw.*

ἀμφεποτάτο, see ἀμφιποτάομαι.

ἀμφέχυντο, see ἀμφιχέω.

ἀμφ-ηρεφής, -ής, (ἐρέφω): *on both sides covered, well covered.*

ἀμφί, adv. as in Δ 328, and prep. with 3 cases: *around, round about, on both sides; for, on account of, about, upon, along, by.* Ἀμφί properly signifies, at two opposite points of the enclosing space, while περί denotes continuous environment. B 305, the two are used together, — *round about.* ἀμφ' ὀβελούσιν

ἔπειραν (κρέα), A 465, *they pierced the flesh with the spits through and through*, i. e. so that the spits projected on either hand. The radical meaning of ἀμφί is less obvious in ἀμφ' ἄλα ἔλσαι Ἀχαιοῦς, A 409, *crowd the Greeks about the sea.*

ἀμφι-αχύνω, perf. part. of ἀμφιῶχω, with meaning of pres.: *screaming about (him).*

ἀμφι-βαίνω, perf. ἀμφιβέβηκας, -ε: *to go around; σέ τόνος φρένας ἀμφιβέβηκεν*, Z 355, *trouble hath encompassed thy heart.* δε Χρύσσην ἀμφιβέβηκας, A 37, *who (hast gone about) protectest Chryse.*

ἀμφί-βασις, (ἀμφιβαίνω): *defence.*

ἀμφί-βροτος, 3: *encompassing the man, man-protecting.*

Ἀμφιγένηα: *Amphigeneia*, a city of Nestor's in Elis, B 593.

ἀμφιγυής, (γυῖον): *strong-armed*, always epithet of Hephaistos, A 607.

ἀμφιδέδωκε, perf. of ἀμφι-δαίω: *is kindled about.*

ἀμφι-δρυφής: *lacerated on both sides, with torn face*; said of a woman who has mutilated her cheeks in grief at the death of her husband.

ἀμφι-έλισσα: *curved on both sides*, epithet of ships.

ἀμφι-έπω: *to be engaged about, to tend upon, to marshal.*

ἀμφι-καλύπτω, aor. ἀμφεκάλυψε: *to conceal, to cover, to envelop.*

ἀμφι-κύπελλον δίπας: *a double cup*; probably double in the sense of

being a cup both above and below; perhaps, *two-handled*.

ἀμφι-μάχομαι: *to fight about*.

*Ἀμφίμαχος: *Amphimāchos*; (1) leader of the Epeians, B 620; (2) son of Nomiōn, slain by Achilles, B 870.

ἀμφι-μέλας, -αινα: *black all about, dark, gloomy*.

ἀμφι-νέμομαι: *to dwell about, to inhabit*.

*Ἀμφίος: *Amphīus*; (1) a Trojan leader, B 830; (2) a Trojan ally, E 612.

ἀμφι-πένομαι: *to be busied about, to attend to*.

ἀμφι-πόλος, (πέλω): *handmaiden*, in rank generally distinct from δμῶς, a slave, and corresponding to the masc. *θεράπων*.

ἀμφι-ποτάομαι, imperf. ἀμφεποτᾶτο: *to flutter about*.

ἀμφίς, adv., and prep. with three cases; as prep. usually following its case: *about, on both sides, apart*. δλίγη ἦν ἀμφίς ἄρουρα, Γ 115, *there was a little ground on each side*, i. e. of each single suit of armor, or between two adjacent ones. ἀμφίς φράζεσθαι, *to plan apart, or to be divided in counsel*.

*Ἀμφιτρύων, -ωνος: *Amphitryon*, son of Alkaios, grandson of Perseus, husband of Alkmene, and father of Iphikles and foster-father of Herakles. παῖς *Ἀμφιτρύωνος, Herakles.

ἀμφι-φαλος, 2: *two-crested*.

ἀμφι-χέομαι, aor. 2 sing. 3 ἀμφέ-

χυτο: *to pour, shed itself about*; B 41, rang in his ears.

ἀμφότερος, 3: *both*; neut. sing. as adv.: *both*. Used in both dual and plural. ἀμφότερῃσιν, E 416, supply *χεροί*.

ἀμφότερωθεν: *on both sides*.

ἀμφω, nom. and acc.: *both*.

(1) ἄν, a postpositive modal particle, in use and meaning nearly identical with κέ(ν). Ἄν and κέ show that the predicate of the sentence is not affirmed absolutely, but is conceived as dependent on conditions. Hence they cannot be used with the ind. pres. or perf. Their meaning is usually best rendered in Eng. by means of the modal auxiliaries, *may, can, might, could, should, would*; and, in connection with relatives, by the suffix, *-ever*.

The following are typical instances of the use of ἄν:—

(1) with the indic. imperf. and aor. in the conclusion of a condition expressed or implied, and with the fut.: ἦ τ' ἄν πολὺ κέρδιον ἦεν, E 201, *it would surely be far better*; οὐκ ἄν ὑπεξέφυγε ρέεθρα, Θ 369, *he would not have escaped the streams*; οὐκ ἄν ἐγὼ μυθήσομαι, B 488, *I could not tell*.

(2) with the subj.:—in condition, εἰ δ' ἄν οὐκ ἐθέλωσιν, Γ 288, *if they will not*; in principal sentence, τάχ' ἄν ποτε θυμὸν δλέσση, A 205, *he shall*

soon lose his life; in final clause, ὥς ἂν τιμὴν ἄρῃαι, II 84, that thou mayest win honor; in general relative, ὅτ' ἂν τοι ἀπέχθωνται, Δ 53, whenever they become hateful to thee.

(3) with the opt: — in condition, εἴπερ ἂν Μοῦσαι ἀείδοιεν, B 597, even if the muses were to sing; in principal sentence, ἢ γὰρ ἂν λωβήσαιο, A 272, else wouldst thou surely have insulted; κείνοισι δ' ἂν οὐ τις μαχέοιτο, A 271, with them would no one fight.

(2) ἄν, a shortened form of ἀνά. In Γ 268 the verb must be supplied from ὄρνυτο, ὑψ rose.

ἀνά, adv., and prep. with three cases: ὑψ, ὑψ along, ὑψον, ὑψ to, on, thereon, through, in. When ἀνά is shortened by dropping its final α, the ν is assimilated to the following mute, as in ἀμ πεδίον, E 87. In Z 231 ἄνα (with retracted accent) stands for an imperat., ὑψ! In composition it often means, again, back.

(1) ἄνα; see ἀνά.

(2) ἄνα, voc. of ἄναξ: O king. Only in Ζεῦ ἄνα, O king Zeus!

• ἀναβαίνω, aor. 2 ἀνέβη, ἀναβάς: to go up, to mount, to embark, to arise.

ἀναβάλλω, epic ἀμβάλλω: to delay, to postpone, to put off.

ἀνάβλησις, (ἀναβάλλω): a putting off.

ἀναγκαίη and ἀνάγκη: necessity, constraint. τίς τοι ἀνάγκη, wήy must thou?

ἀναγνάμπτω: aor. pass. ἀνεγνάμφθη: to bend back.

ἀνάγω, imperf. ἀνήγεσ, ἀνάγοντο; aor. 2 ἀνήγαγεν: to conduct over the sea, to bring back; in mid. to set sail.

ἀναδέχομαι, aor. ἀνεδέξατο: to receive, to catch.

ἀναδύομαι, aor. 2 act. ἀνέδυ, mid. ἀνεδύσεται: to rise from, to emerge from.

ἀναερχομένη, see ἀνέρχομαι.

ἀναθλίω, fut. -ήσω: to grow green again.

ἀναιδέη: shamelessness.

ἀναιδής, -ές, (αἰδέομαι): shameless, pitiless.

ἀναιμων, -ονος, (αἷμα): bloodless.

ἀναιρέω, aor. 2 ἀνέλω, ἀνέλοντο: to take up, to pick up; in mid. to take to one's self (the barley-meal, in sacrificing).

ἀναισσω, aor. ἀνήξα, ἀναιξας: to spring up, to rise up.

ἀνακλίνω, aor. part. ἀγκλίνας, inf. ἀνακλίνειν: to rest (the bow on the ground); to push back, to throw open (as doors from within).

ἀνακοντίζω: to spurt up, E II 3.

ἀναακείη, (ἀλκή): powerlessness, weakness. Z 74, used in plur., overcome by their weakness.

ἀναακίς, -ιδος, (ἀλκή): feeble, cowardly.

ἀνανεύω: to nod in refusal, to refuse to hear.

ἀναξ, -ακτος, voc. ἀνα only in Ζεῦ
ἀνα: *protector, ruler, lord, king*.
Applied both to gods and men;
especially to Agamemnon, —
ἀναξ ἀνδρῶν Ἀγαμέμνων.

ἀνα-πᾶλλω, aor. 2 part. ἀμπεπαλόν:
*to poise (for a stroke), to swing
backward*.

ἀνα-πίρω, aor. part. ἀμπίρας: *to
spit, to pierce with spits*.

ἀνα-πίμπλημι, aor. subj. ἀναπλήσης:
to fill up.

ἀν-ἀποινον, adv.: *without ransom*.

ἀν-αρχος, 2: *leaderless*.

ἀνάσσω, (ἀναξ), inf. ἀνασσεμέν: *to
be king, lord, ruler over*; with
gen. A 38, dat. A 231, abso-
lutely A 252.

ἀναστή-
σειν, aor. 1 opt. of ἀνίστημι.

ἀνασχέ-
ειν, ἀνάσχειν, ἀνασχέσθαι, ἀνα-
σχόμενος, ἀνασχών, aor. 2 forms
of ἀνέχω.

ἀνα-τέλλω, aor. ἀνέτειλε: *to cause
to spring up*, E 777.

ἀνα-τρέπω, aor. 2 ἀνετρέπετο: in
mid. *to fall over, to fall back-
wards*.

ἀνα-φαίνω: *to cause to appear, to
declare*.

ἀνα-χέωμαι: *to shrink back, to
give ground*.

ἀνα-χωρέω, imperat. 3d pers. ἀνα-
χωρεῖτω: *to draw back, to re-
treat*.

ἀνα-ψύχω: *to cool (a wound)*.

ἀνδάνω, imperf. ἦνδανε, aor. 2
ἔδειν: *to please*.

Ἀνδράϊμον, -ονος: *Andraimon*,
father of Thoas, B 638.

ἀνδρεϊφόνης, (ἀνὴρ, φόνος): *man-
slaying*.

ἀνδρεσσι, dat. plur. of ἀνὴρ.

ἀνδρο-κτασίη, (κτείνω): *the slaying
of men*.

Ἀνδρομάχη: *Andromache*, daugh-
ter of Eetion and wife of Hek-
tor, Z 395; one of the noblest
women and a most faithful wife,
Z 414.

ἀνδρο-φόνος, 2: *man-slaying*.

ἀνέβη, aor. 2 of ἀναβαίνω.

ἀνεγνάμθη, aor. pass. of ἀναγνάμ-
πτω.

ἀνεδίξατο, aor. of ἀναδέχομαι.

ἄνδην and ἀνεδύσετο, aorist forms of
ἀναδύομαι.

ἀν-είργω: *to restrain, to check*.

ἀνέηκεν, aor. of ἀνίημι.

ἄν-ειμι, (εἶμι), part. ἀνιών: *to come
back*.

ἀν-είρωμαι: *to ask, to question*;
with two accusatives, Γ 177, —
about which thou askest me.

ἀν-εκτός, 2, (ἀνέχω): *bearable, to
be borne*.

ἀνέλοντο, ἀνελών, aor. forms of
ἀναιρέω.

ἄνεμος: *wind*. ἀνέμοιο θύελλα, a
storm of wind, or a storm-wind.
Homer mentions four winds, —
Euros, Notos, Zephyros, and
Boreas.

ἀνεμώλιος, 2: *empty (as wind),
vain, idle, worthless*.

Ἀνεμώερα: *Anemoeira*, a city in
Phokis, near Delphi, B 521.

ἀνέντες, aor. 2 part. of ἀνίημι.

ἀνέξομαι, fut. mid. of ἀνέχω.

ἀνέρες ἀνέρας; see ἀνὴρ.

ἀν-έρχομαι, Δ 392 without elision
of *a*: *to go back again*.

ἀνίσταν, ἀνίστη, aor. 2 forms of
ἀνίστημι.

ἀνίσχον, ἀνίσχετο, aor. 2 forms of
ἀνίχω.

ἀνίτειλε, aor. 1 of ἀνατέλλω.

ἀνετράπετο, aor. 2 mid. of ἀνα-
τρέπω.

ἀνευθ(ε): adv., *afar, far off*; as
prep., *far from, without the
help of*.

ἀν-έχω, fut. ἀνέξομαι and ἀνσχί-
σασθαι; aor. 2 ἀνέσχυν ἀνα-
σχεῖν ἀνασχών, mid. ἀνάσχεο
ἀνασχέσθαι ἀνασχόμενος: *to lift
up, to stretch forth* (hands in
prayer, weapon or shield in
fight); *to endure, to bear*, (with
noun, or noun and part., in
acc.) οὐκ ἀνέξομαι σε ἄλγε' ἔχοντα,
*I shall not suffer thee to have
woes; to persevere, to hold out,
to endure*.

ἀνεω and ἀνεφ, nom. plur. of an
adj. found in no other form,
(ἀνεως): *speechless, still, dumb*.

ἀνήγαγεν, aor. 2 of ἀνάγω.

ἀνήη, aor. 2 subj. of ἀνίημι.

ἀνήξα, aor. of ἀναίσσω.

ἀνήκε, aor. of ἀνίημι.

ἀν-ήκεστος, 2, (ἀκέομαι): *incurable,
intolerable*.

ἀνήρ, ἀνέρος ἀνδρός, ἀνέρι ἀνδρί,
ἀνέρα ἄνδρα, ἄνερ; ἀνέρε ἄνδρε;
ἀνέρες ἄνδρες, ἀνδρῶν, ἀνδράσι
ἄνδρεςσι, ἀνέρας ἀνδρας: *man*,
with reference to sex, as op-
posed to woman; with refer-
ence to age, as opposed to

youth; with reference to the
special qualities of a man, —
ἀνέρες ἔστε, *be ye men*; with
reference to rank, profession,
or nationality, with a determin-
ing noun, as βασιλεὺς ἀνήρ,
τέκτων ἀνήρ (here ἀνήρ can
hardly be translated): *husband*;
man, as human being, equiva-
lent to ἄνθρωπος.

ἀνήσει, fut. of ἀνίημι.

Ἀνθεμίδης: *Anthemides*, son of
Anthemion, Δ 488.

Ἀνθεμίων, -ωνος: *Anthemion*,
father of Simoeisios, a Trojan,
Δ 473.

ἀνθεμόεις (used as fem. B 695),
-εσσα, -εν: *flowery*.

ἀνθερεών, -ώνος: *the chin*; ἀνθερεώ-
νος εἰλεῖν, *to take hold of the
chin*, in token of supplication.

Ἀνθηδών, -όνος: *Anthēdon*, a city
on the coast of Boeotia, B 508.

ἀνθος, -εος: *flower*:

ἄνθρωπος: *human being, man*, as
distinguished from gods and
brutes.

ἀνιθεῖς, -έντος, aor. pass. part. of
ἀνιάω: *disheartened*.

ἀν-ίημι, pres. ind. sing. 2 ἀνιείς,
part. fem. ἀνιέσα; fut. ἀνήσει;
aor. 1 ἀνήκεν and ἀνέηκεν; aor. 2,
subj. ἀνήη, part. ἀνέντες: *to urge,
to instigate, to set on; to let go,
to leave*.

ἄ-νιπτος, (νίπτω): *unwashed*.

ἀν-ίστημι, fut. inf. mid. ἀνστή-
σασθαι; aor. 1, opt. ἀναστήσειε;
aor. 2, dual 3, ἀνστήτην, plur. 3,
ἀνέστην, part. ἀναστάς, ἀνστάντες.

All mid. and aor. 2 act. forms are intransitive, other forms transitive. Trans. forms: *to cause to rise, to thrust aside*; intrans. forms: *to rise, to rise again, to stand up*.

ἀνών, -όντες, part. of ἀνέμι.

ὄν-ορούω, aor. ἀνόρουσε: *to rise, to start up*.

ἀν-ούτατος, 2, (οὐτάω): *unwounded*.

ἀνστήντες, ἀνστήσεσθαι, ἀνστήτην, forms of ἀνίστημι.

ἀνσχήσεσθαι, fut. inf. of ἀνέχω.

ἄντα, prep. with gen.: *opposite, over against*.

ἀν-ἄξιος, 2: *equal in value*.

ἀντάω, aor. ἤντησε: *to meet*.

Ἄνταια: Anteia, wife of Proitos, Z 160.

ἀντετόρησε, aor. of ἀντιτρέω.

ἄντην, adv.: *openly, to my face*.

Ἄντηνορίδης: son of Antenor, Helikaon, Γ 123.

Ἀντήνωρ, -οπος: Antenor, one of the wisest elders of the Trojans, who entertained Menelaus and Odysseus as guests when they came to demand the surrender of Helen, and who afterwards counselled such surrender, Γ 148, 203, 262.

ἀντία, adv., properly neut. plur. of adj. ἀντίος: *before, in front of*.

ἀντι-άνειρα, (ἀνήρ), only fem.: *equal to men*.

ἀντιάω, pres. ind. plur. 3 ἀντιώσιν, pres. part. fem. ἀντιώσαν, aor. part. ἀντιάσας: *to go to meet, to come to meet*; with gen. A 67,

to accept; with dat., Z 127, *to face, to encounter*; with acc., Δ 31, *to come to, to approach*.

ἀντι-βλήν, adv.: *face to face, in hostile encounter*.

ἀντι-βλος, 3, (βλή): *hostile, violent*; acc. neut. ἀντιβιον, and fem. ἀντιβίην, as adverbs: *face to face, man to man, in fight*.

ἀντι-βολέω, (βολή), aor. inf. ἀντιβολῆσαι: *to face, to encounter*, (with gen.).

ἀντι-θεος, 3: *godlike, equal to gods*.

ἀντι-κρύ, adv.: *face to face; straight on, quite through, through and through*.

Ἄντιλοχος: Antilochos, eldest son of Nestor; a distinguished warrior, Δ 457, E 565.

ἀντίος, 3: *opposite, against*; with verbs of motion it agrees with the subject, but may be translated, *to meet, to face*; ἀντίος ἔσταν, Γ 535, *rose to meet*; ἀντίος ἦλθε θέων, Z 54, *came running to meet*; *δοτις τοῦ γ' ἀντίος ἔλθοι*, E 301, *whoever should come to face him*. Neut. sing. and plur. ἀντίον and ἀντία, used as adverbs: *face to face, to meet, in reply, in opposition*.

ἀντι-πέραια, neut. plur., (πέρας): *the opposite coasts*.

ἀντι-τορέω, aor. ἀντετόρησεν: *to pierce*.

ἀντι-φέρομαι: *to face, to resist, to hold one's ground*.

Ἄντιφος: Antiphos; (1) Priam's son, Δ 489; (2) an ally of the Trojans; (3) leader of

the Greeks from Nisȳros, B 678.

ἀντομαι, imperf. ἦντετο : *to meet*.

Ἀντρον, -ῶνος : *Antron*, a city on the coast of Thessaly, B 697.

ἀντις, -ῦτος : *the rim* of a shield ; *the rail*, round the front of a chariot, to which the reins were sometimes fastened, E 262, 322 ; mentioned as double, E 728.

ἀνυσσις : *fulfilment*.

ἀνύω : *to accomplish* ; οὐκ ἀνύω φθονέουσα, Δ 56, *I accomplish nothing by being jealous*.

ἀνωγα, an old perf. with pres. meaning : *to command, to bid*. Pluperfect forms have an imperf. or aor. meaning. Perf. forms (with pres. meaning) are ἀνωγας Z 382, ἀνωγεν Z 444, ἀνώγετον (*ye bid*) Δ 287, ἀνώγη subj. Δ 263 ; plup. forms without augment (with imperf. or aor. meaning) are ἀνώγει, B 280, Δ 301, E 509, Z 240, — ἀνώγειν (with appended ν) E 899, and, with aug., ἠνώγει Z 170. Besides these perf. and plup. forms, ἀνώγει Z 439 is a 3d sing. pres., as if from a pres. ἀνώγω, from which come also the unaugmented imperf. forms, ἀνωγεν A 313 and ἀνωγον E 805.

ἄξαντε, aor. part. dual. of ἀγνυμι.

ἄξει, ἄξετε fut. forms of ἄγω.

ἄξιος, 3 : *worthy*.

Ἀξίος : *Axios*, a river of Macedonia, B 849.

Ἀξύλος : *Axȳlos*, an ally of the

Trojans, slain by Diomedes, Z 12.

ἄξων, -ονος : *axle*.

δοιδή : *song, singing*.

δοίδιμος, 2 : *celebrated in song, infamous* ; ὡς δοιδιμοὶ πελώμεθ, *that we may be a song*.

ἀ-ολλής, -ές : *in close array*.

ἀ-ολλίζω, aor. ἀόλισσαν, part. ἀολίσσασα : *to collect, to gather together*.

Ἀπαισός : *Apaisos*, a city in Mysia, B 828.

ἀ-πάλαμνος, 2 : *shiftless, helpless*.

ἀπ-αλοῖάω, aor. ἀπηλοΐησεν : *to crush*.

ἀπαλός, 3 : *soft*.

ἀπ-αμείβομαι : *to answer* ; used both absolutely, as A 85, and with object accus. as A 121.

ἀπ-ἀνευθε(ν) : adv., *afar, far off* ; as prep. with gen., *far from, aloof from, without the coöperation of*.

ἅπας, ἅπασα, ἅπαν, (ἀ cop., πᾶς) . *all, all together*.

ἀπ-ἀπερθε(ν) : adv., *apart from others* ; as prep. with gen., *apart from*.

ἀπάτη : *deceit, trick, fraud*.

ἀπατηλός, 2 : *deceitful, false*.

ἀπέβη, ἀπεβήσεται, see ἀποβαίνω.

ἀπεδέξατο, see ἀποδέχομαι.

ἀπέδυσσε, see ἀποδύω.

ἀπέδωκε, ἀπέδωχ', see ἀποδίδωμι.

ἀπειλέω, aor. ἀπειλησαν and ἠπέλησε(ν) : *to threaten*.

ἀπ-εἰμι, (ἀπό, εἰμί) : *to be absent* ; part. ἀπεών, -όντος *being absent*.

ἀπ-εῖπον, aor. 2 to pres. ἀπόφημι ;

imperat. A 515, ἀπείπ': *to refuse, to deny.*
 ἀ-πείρων, -ονος, (ἀ-, πείρας): *boundless, immense.*
 ἀπέκτανε, see ἀποκτείνω.
 ἀ-πέληρος, 2: *immeasurable, immense.*
 ἀπενόσστατο, see ἀποναίω.
 ἀπέοντος, see ἀπειμι.
 ἀ-περσιος, 3: *untold, beyond telling, boundless.*
 ἀ-ερύκω: *to ward off, to keep away.*
 ἀποσύμενον, ἀπόσυντο, see ἀποσέομαι.
 ἀπέστη, see ἀφίστημι.
 ἀπέτισαν, see ἀποτίνω.
 ἀ-εχθαίρω, aor. subj. ἀπεχθήρω: *to hate.*
 ἀ-εχθάνομαι, aor. 2 ἀπήχθετο, subj. ἀπέχθωνται; *to become hated, to be hated or hateful.*
 ἀ-έχω, aor. 2 subj. ἀπόσχη: *to hold back, to restrain.*
 ἀπηλοίησαν, see ἀπαλοιάω.
 ἀ-πήμων, -ονος, (πήμα): *unharméd, unwronged.*
 ἀπηγής, -ής: *harsh, cruel.*
 ἀπηύρα, ἀπηύρων, see ἀπούρας.
 ἀπήχθετο, see ἀπεχθάνομαι.
 ἀ-πιθέω, (ἀ-, πείθω), aor. ἀπίθησε: *to disobey, to disregard.*
 ἄπιος, 3: *distant, remote, far.*
 ἄπιστος, 2: *faithless.*
 ἀπό, adv., as in A 67 and B 183: *off, away;* this adv. may be limited by a gen., as in E 416: *wiped the ichor off from the hand.* Prep. with gen.: *from, off from, away from;* ἀπὸ θυμοῦ

μᾶλλον ἐμοὶ ἔσται, A 562, *thou shalt be further from my mind.*
 Ἄπο, with retracted accent, is written for ἀπό following its noun, as B 91, 208, 464.
 ἀποαιρείσθαι, ἀποαίρεο, see ἀφαιρέω.
 ἀπο-βαίνω, fut. ἀποβήσομαι; aor. 2 ἀπέβη, part. ἀποβάντες; mixed aor. ἀπεβήσето: *to go away, to depart, to dismount.*
 ἀπόβλητος, 2, (βάλλω): *fit to be cast away, contemptible, worthless.*
 ἀπο-γυίω, (γυῖν): *to cripple, to weaken.*
 ἀπο-δέχομαι, aor. ἀπεδέξατο: *to accept.*
 ἀπο-δίδωμι, aor. 1 ἀπέδωκε ἀπέδωχ'; aor. 2 inf. ἀποδοῦναι: *to give back, to repay.*
 ἀπο-διόμαι: *to drive away, to chase away.*
 ἀπο-δύω, aor. ἀπέδυσε: *to take off, to strip off, as garments or arms.*
 ἀπο-εἰκω: *to depart from, to renounce.*
 ἀπόειπ', see ἀπείπον.
 ἀπόερε, aor. (no other tense found): *to sweep away.* In Z 348 supply ἄν, — *might have swept me away.*
 ἀποθίσθαι, see ἀποτίθηναι.
 ἀπο-θρόσκω: *to leap from.*
 ἄ-ποινα, τά, neut. plur.: *ransom, redemption-money.*
 ἀποίσετον, see ἀποφίρω.
 ἀπο-κρίνω, aor. pass. part. dual ἀποκριθέντε: *to separate one's self from.*

ἀποκτάμεν, ἀποκταμένοιο, see ἀποκτείνω.

ἀπο-κτείνω, aor. 2 sing. 3 ἀπέκτανε; epic aor. 2 inf. ἀποκτάμεν; aor. 2 mid. part. with passive meaning, ἀποκτάμενος, -οιο: *to kill, to slay.*

ἀπο-λάμπω: *to shine.*

ἀπολέσθαι, ἀπόλεσαν, see ἀπόλλυμι.

ἀπο-λήγω: *to cease, to pass away.*

ἀπο-όλλυμι, aor. 1 act. ἀπόλεσε(ν) and ἀπόλεσαν; aor. 2 mid. ἀπόλετο ἀπόλοντο, ἀπόλοιτο, ἀπολέσθαι: active, *to destroy*; middle, *to perish, to die, to pass away.*

Ἄπολλον, -ωνος, voc. Ἄπολλον: Apollo, son of Zeus (Διὸς υἱός) and Leto, born, with his twin sister Artēmis, at the foot of Mt. Kynthos in Delos. He is the god of light and the sun (Φοῖβος, λυκκηγένης), and hence the Pure one, who protects law and order and promotes whatever is good and beautiful. As the Far-darter (ἐκάργος, ἑκατος, ἑκατηβόλος, ἑκατηβελέτης) he arrests the wrong-doer with the swift arrows of his silver bow (ἀργυρότοξος). Thus he is the destroyer (οὐλῖος), who sends pestilence to the Greeks. Yet he dispenses blessings and wards off disaster, and especially protects herds. As the revealer of the will of Zeus, he presides over prophecy, and is the god of seers and singers,

and is also himself a singer and poet.

ἀπόλοιτο, ἀπόλοντο, see ἀπόλλυμι.

ἀπο-λυμαίνομαι: *to purify one's self, to cleanse one's self; to perform the ceremony of ablution.*

ἀπο-λύω, aor. ἀπέλυσε: *to set free, to release.*

ἀπο-μηνίω, aor. part. ἀπομηνίσας: *to be very angry, in great wrath.*

ἀπο-μόργνυμι, imperf. ἀπομόργνυ, aor. ἀπομόρξατο: *to wipe away.*

ἀπο-ναίω, aor. mid. ἀπενάσασατο: *to change one's habitation; to migrate, Δουλίχιονδε, to Dulichion.*

ἀπο-νόμοι, inf. ἀπονείεσθαι, imperf. ἀπονέοντο: *to return, to go back again.*

ἀπο-νοστήω: *to return home.*

ἀπο-νόσφι(ν), adv.: *apart, aloof.*

ἀπο-παύω, imperat. mid. ἀποπαύεο; fut. inf. ἀποπαύσεσθαι: *to desist from, to cease.*

ἀπο-πέτομαι, aor. part. ἀποπτάμενος: *to fly away; ᾤχετ' ἀποπτάμενος, was gone flying off.*

ἀπο-πνέω: *to breathe out*; as the Chimaira breathes out fire, and as a man in dying breathes out his spirit.

ἀποπτάμενος, see ἀποπέτομαι.

ἀπο-πτύω: *to spew forth.*

ἀπο-ρῥνυμι, part. ἀπορρύνμενος: *to depart from.*

ἀπο-ρούω, aor. ἀπόρουσε: *to start off, to spring away, to leap forth.*

ἀπο-ρρήγνυμι, aor. part. ἀπορρήξας :
to break.

ἀπο-ρρώξ, -ῶγος, (ρήγνυμι) : branch,
off-shoot.

ἀπο-σεύομαι, aor. 2 mid. 3d sing.
ἀπέσσυτο, part. ἀπεσσύμενος : to
hasten from, to depart quickly.

ἀπο-στείχω, aor. 2 imperat. ἀπό-
στιχε : to go back, to return.

ἀπο-σφάλλω, aor. 1 opt. ἀπο-
σφήλειε : to cause to fail of
(with gen.), to cheat out of.

ἀπόσχη, see ἀπέχω.

ἀπο-τίθημι, aor. 2 mid. inf. ἀπο-
θέσθαι : to lay down, to put
aside from one's self, to put
off.

ἀπο-τίνω, inf. pres. ἀποτινέμεν, fut.
ind. 1st plur. ἀποτίσομεν, aor.
ind. 3d plur. ἀπέτισαν : to pay
back, to make amends.

ἀπούρας, aor. part. : having taken
away. As if from a pres.

ἀπαυράω are formed aor. sing.
1 and 3 ἀπηύρων and ἀπηύρα :
I took away, he took away.

ἀπο-φέρω, fut. 3d dual, ἀποίσετον :
to bear back, to bring back.

ἀποφθίμενον, see ἀποφθίνω.

ἀπο-φθινύω : to perish.

ἀπο-φθίνω, aor. mid. part. ἀπο-
φθίμενον : to die.

ἄ-πρηκτος, 2, (πρήσσω) : vain,
fruitless.

ἀ-πριάτην, (πρίαμαι), adv. : with-
out ransom.

ἀ-πόλεμος, 2 : unwarlike, cow-
ardly.

ἄπτω, imperf. mid. ἄπτετ', aor. mid.
ἤψατο : to seize, to lay hold of.

ἀπώλεσε(ν), ἀπώλετο, see ἀπόλλυμι.

ἀπο-υθίω, fut. ἀπώσει : to remove
from.

ἄρα, ἄρ, ῥά enclitic ; all the forms
are used before consonants, ἄρ,
ῥ' enclitic, before vowels. A
particle which serves to indi-
cate a close connection and
agreement between two ideas,
such as is expressed in Eng.
by *then, therefore, thereupon,*
accordingly. The force of the
Greek particle is, however,
usually too delicate to bear
translation by any correspond-
ing Eng. word.

ἀραβίω : to clang, to rattle ; spoken
of the arms of a falling warrior.

Ἄραιθυρή : *Arailthyra*, a district
in Argolis, B 571.

ἀραίός, 3 : delicate, tender.

ἀράομαι, imperf. ἤρατο ἤραθ, aor.
ἤρήσατο, -ατο, inf. ἀρήσασθαι :
to pray.

ἀραρίσκω, aor. 1 part. ἄσαντες ;
aor. 2 sing. 3 ἤραρε ; perf. part.
ἀρηρότος, -ότε, ἀραρυῖαν, -ας ; plu-
perf. ἀρήρει. The forms of the
two aorists are transitive ; those
of the *perf.* and *plup.* intransi-
tive. Trans. forms : *to suit,*
to fit, to join together. Intrans.
forms : *to be well fitted, clasped,*
fastened, firm, bedecked.

ἀργαλέος, 3 : difficult, hard ; ἀρ-
γαλέος ἀντιφέρεσθαι. A 589, *hard*
to resist ; ἔργον ἐτύχθη ἀργαλέον,
Δ 471, *the work grew hot.*

Ἄργεϊος, 3 : as adj., *Argive* ; as
noun, *an Argive.* Primarily

an inhabitant of the city of Argos, as Δ 8 and B 161, and then a Greek generally, as B 352. In the latter sense the name is equivalent to Ἀχαιοί and Δαναοί. Homer applies these three names indifferently to the Greeks at large. His Ἕλληνες are the inhabitants of a very small Ἑλλάς in Thessaly. ἀργεῖφοντης, of disputed derivation: either *the swiftly appearing*, or *the slayer of Argos*.

ἀργεννός, 3, (ἀργός): *shining, white*.

ἀργής, -ήτος: *white-gleaming*.

ἀργινεύς, -εσσα, -εν: *chalky*.

Ἄργισσα: *Argissa*, a town in Thessaly.

Ἄργος, -εος: *Argos*; (1) the chief city of Argolis, on the Inachus, at the time of the Trojan war the capital of the kingdom of Diomedes, B 559; (2) the kingdom ruled over by Agamemnon, who had his capital at Mykenai, A 30; (3) the Pelasgic Argos, probably the Thessalian plain on the Peneios, B 681.

ἀργός, 3: *fleet, swift*.

Ἄργος-δε: *to Argos*, B 348.

ἀργύρεος, 3: *made of silver, silver*.

ἀργυρο-δίνης, -ου, (δίνη): *silver-eddy*.

ἀργυρό-ηλος, (ήλος): *silver-studded*.

ἀργυρό-πεζα: *silver-footed*, epithet of Thetis.

ἄργυρος: *silver*.

ἀργυρό-τοφος: *with silver bow*, epithet of Apollo; also a noun,

as A 37, *god of the silver bow*.

ἄρειον, Δ 407, may be either another form of ἀρήιον: *martial, warlike*, — or the neut. of ἀρείων: *better, stronger*.

ἀρείων, ἄρειον, compar. of ἀγαθός: *better, stronger, braver*.

ἀρίσκομαι, fut. ἀρессόμεθα: *to settle, to arrange, to make good*.

Ἀρετῶν: *Aretāon*, a Trojan, slain by Teukros, Z 31.

ἀρήγω, fut. inf. ἀρήξειν, aor. opt. ἀρήξαι: *to aid, to give help*.

ἀρηγών, -όνος: *helper*.

ἀρήιος, 2, (Ἄρης): pertaining to the god Ares, or to war; *martial, warlike, valiant*.

ἀρηι-φίλος, 2: *dear to Ares, warlike*.

(ἀρήν), m. and f., (nom. not found) acc. sing. ἄρνα; dual ἄρνε; plur. ἄρνες, ἀρνῶν, ἀρνεσσι, ἀρνας; Γ 103, ἄρν' for ἄρνε: *ram, ewe, sheep, lamb*.

Ἀρήνη: *Arēne*, a city in Elis, E 591.

ἀρήξειν, ἀρήξαι; see ἀρήγω.

ἀρήρει, ἀρηρότος, -ι; see ἀραρίσκω.

Ἄρης, Ἄρεος Ἄρρος, Ἄρει Ἄρεϊ Ἄρηι, Ἄρην Ἄρρα, Ἄρες Ἄρες: *Ares*, son of Zeus and Here, the god of carnage and wild battle-turmoil, fond of strife and war, E 889. Insatiable in war (ἄρος πολέμοιο) and stained with slaughter (μυαιφόνος, βροτο-λοιγός), the swiftly moving god (θοός, θοῦρος) storms without purpose from one side to the

other (ἀλλοπρόσαλλος), accompanied by his sister Eris and his sons Deimos and Phobos. He is hated by his father Zeus, and is ever at strife with his sister Athene, the goddess of deliberate and high-souled valor, to whom he always has to yield. By personification the name ἄρης often stands for war, strife, carnage, slaughter.

ἀρήσασθαι, see ἀράομαι.

ἀρητήρ, -ήρος, (ἀράομαι): a priest.

ἀρι-, an inseparable particle, serving to strengthen the meaning of the word to which it is prefixed: very.

ἀρι-ζήλος, 3: very clear, very significant.

ἀριθμῶ, aor. pass. inf. ἀριθμηθῆμεναι: to count.

Ἄριμοις, B 783, a dat. plur. after εἰν, may come either from nom. Ἄριμοι, so that εἰν Ἄριμοις will mean *among the Arimi*, a people of Kilikia; or from Ἄριμα, neut. plur., when the phrase will mean *in Arima*, a district, or *in the Arima*, a mountain-chain, of Kilikia.

ἀρι-πρεπής, -ές, (πρέπω): very eminent.

Ἄρισβη: Arisbe, a city in Troas, B 836.

Ἄρισβηθεν: from Arisbe.

ἀριστερός, 3: left; ἐπ' ἀριστερά (neut. plur.) on the left (μάχης, of the battle).

ἀριστεύς, -ής, (ἀριστος): prince, chief.

ἀριστεύω, iterative imperf. ἀριστεύεσκε: to be the foremost, to be the chief.

ἄριστος, 3, superl. of ἀγαθός: best, mightiest, most valiant, highest in rank; as noun, chief.

Ἄρκαδιη: Arcadia, a district in Peloponnēsos, B 603.

Ἀρκάς, -άδος: an Arcadian.

Ἄρκεσιλαος: Arkesilāos, leader of the Boeotians, B 495.

ἀρκέω, aor. ἤρκεσε: to ward off.

ἄρκιος, 3: sure, safe; οὐ οἱ ἄρκιον ἐσσεῖται φυγέειν, B 393, to him fleeing shall not be safe, i. e. he surely shall not escape.

ἄρμα, -τος: chariot. The chariot is an important feature in the Homeric contests. It is a light, two-wheeled vehicle, usually drawn by two horses, and carrying, besides the warrior himself (παραιβάτης), a charioteer or driver (ἡνίοχος). In their chariots the leaders ranged over the battle-field, seeking personal encounters with the chiefs of the enemy, and they fought, sometimes from the chariot itself, and sometimes after dismounting from it, while the driver awaited the issue of the combat. — The plur. is often used with sing. meaning, as E 192.

Ἄρμα, -ατος: Harma, a place in Boeotia, where Amphiarāus with his chariot was swallowed up by the earth, B 499.

άρματο-πηγός, (πήγνυμι): *chariot-building*; with ἀνήρ, a *chariot-builder*.

ἀρμόζω, aor. ἤρμοσε: *to fit upon*, with dat.

Ἄρμονίδης: son of Harmon, a Trojan artificer, E 60.

ἄρν', ἄρνας, ἄρνε, ἄρνων; see ἄρην.

ἄρνεός, (ἄρην): *a ram*.

Ἄρνη: *Arne*, a town in Boeotia, B 507.

ἄρνημαι, pres. part. ἀρνύμενος, aor. 1 ἤρατο, aor. 2 opt. ἄροιο ἄροιτο ἀροίμεθα: *to win, to earn, to get*. The forms of the present often have the meaning of *striving to win*.

ἄρξειαν, ἄρξωσι, see ἄρχω.

ἀροίμεθα, ἄροιο, ἄροιτο, see ἄρνημαι.

ἄρουρα, (ἀρόω); *plough-land, tilth, land in general, earth*.

ἀρπάζω, aor. part. ἀρπάξας: *to snatch, to rob, to carry off*.

ἄ-ρρηκτος, 2, (ῥήγνυμι): *unbroken, unwearied*.

ἄρσας, -ντος, see ἀραρίσκω.

ἀρτεμής, -ής: *sound, uninjured*.

Ἄρτεμις, -ιδος: *Artēmis* (Diana), daughter of Zeus and Leto, sister of Apollo. As Apollo is the god, so she is goddess, of light. With her arrows she sends a natural death to women, Z 205, 428, as Apollo does to men (ιοχέαιρα). She is goddess of the chase, and roams the forests and fields as a virgin huntress of youthful grace and beauty.

ἄρτιος, 3: *fitting, suiting, agree-*

ing; οἱ ἄρτια ἦδη, E 326, *things agreeing with him*, i. e. *was like-minded with him*.

ἀρτύνω: imperf. mid. ἡρτύνετο: *to plan, to devise*; ἡρτύνετο βούλην, *framed counsel*.

ἀρχέ-κακος, 2: *originating evil*.

Ἀρχέλοχος: *Archelōchos*, a Trojan, slain by Aias, B 823.

ἀρχεύω, imperat. ἀρχεῦ': *to lead, to command*.

ἀρχή: *a beginning*; Γ 100, *the first crime*.

ἀρχός: *leader*.

ἄρχω, imperf. ἤρχον ἤρχε ἄρχε: *to lead the way, to begin, to be the first to*. ἐγὼ ἤρχον χαλεπαίνων, B 378, *I was the first to be angry*.

ἀρωγή: *help, protection*.

ἀρωγός: *helper*; — ἐπὶ ψευδέσσι, a *helper of liars*.

ἄσαι, see δῶ.

ἄ-σβεστος, 2, (σβέννυμι); *inextinguishable*.

ἀτθμάλνω: *to gasp*.

Ἀσίγη: *Asīne*, a city in Argōlis, under the rule of Diomedes, B 650.

(1) Ἄσιος: *Asios*, son of Dymas and brother of Hekābe, B 837.

(2) Ἄσιος, adj.: *Asian*.

Ἀσκάλαφος: *Askalāphos*, son of Ares, an Argonaut, and a hero on the side of the Greeks at Troy, B 512.

Ἀσκανίη: *Askania*, a district in Phrygia, B 863.

Ἀσκάnios: *Askanius*, an ally of the Trojans, B 862.

ἀσκήω, imperf. sing. 3 ἤσκειν (for ἥσκειν), aor. part. ἀσκήσας: *to work skilfully, to elaborate; ἤσκειν εἶρα*, Γ 388, *used to work wool*. Δ 100, ἀσκήσας, — having worked skilfully, — may be translated, *with great skill*.

Ἀσκληπιάδης: *son of Asklepios, Machaon*.

Ἀσκληπιός: *Aesculapius*, an excellent physician, father of Podaleirios and Machaon, ruler of Trikke and Ithōme in Thessaly, B 731.

ἀσκός: *a leather bottle*.

ἀσπαρῶ: *to gasp*.

ἀσπερχής, adv.: *vehemently, furiously*.

ἀσπετος, 2: *unspeakable, infinite*.

ἀσπιδιώτης: *shield-bearing*.

ἀσπίς, -ίδος: *a shield*; (1) the great oval shield which protected the man from chin to ankles, — called ἀμφιβρότη, B 389; (2) the smaller, circular shield, — described as εὐκυκλος. E 797, and as παντό' εἴση, Γ 347.

ἀσπιστής, gen. plur. ἀσπιστάων: *shield-bearing*.

Ἀσπληδών, -όνος: *Asplēdon*, a city in Boeotia, B 511.

ἄσφα, epic for ἄτινα, neut. plur. of ὅστις: *whatever*.

ἄσσον, comp. of ἄγχι: *nearer*.

ἄσταχυς, -υος, dat. plur. ἄσταχύσιν: *ear of grain*.

ἄστυ, see ἄστυ.

ἄστεμφής, -ές: *steadfast*; neut. as adv.: *immovably*.

Ἀστέριον: *Asterion*, a city in Magnesia, B 735.

ἀστερόεις, -εντος: *starry*.

ἀστερο-πηγής: *hurler of lightning*, epithet of Zeus.

ἀστήρ, -ίρος, dat. plur. ἀστράσι: *a star*.

ἀστράπτω: *to lighten*.

ἄστυ, -εος, -εῖ, plur. ἄστυα: *a city*, regarded as a fortified place; sometimes with the name of the city in the gen. as in Δ 103.

Ἀστυάλος: *Astyalos*, a Trojan, slain by Polypoites, Z 29.

Ἀστυνάξ, -ακτος: *Astyānax*, another name of Skamandrios, son of Hektor, given him by the Trojans, Z 103.

Ἀστύνοος: *Astynooos*, a leader of the Trojans, slain by Diomedes, E 144.

Ἀστυόχεια: *Astyoechia*, mother of Tlepolēmos by Herākles, B 658.

Ἀστυόχη: *Astyōche*, mother of Askalāphos by Ares, B 513.

ἀσχαλάω, pres. sing. 3 ἀσχαλάει, inf. ἀσχαλάειν: *to fret, to be impatient*.

Ἀσωπός: *the Asōpos*, a river in Boeotia, Δ 383.

ἄ-τάλαντος, 2: *equal to, a peer of, like*.

ἀταλάφρων, -ονος: *tender*.

ἀτάρ, a conjunc., always the first word in its clause, serving sometimes to mark a contrast more or less emphatic, as in A 506, Γ 268, 270, and some-

times to connect ideas not contrasted, but having the same general purport, as in B 214: *but, yet, however, and.*

ἀτάρβητος, 2, (ταρβέω): *undaunted.*

ἀταρτηρός, 3: *bitter, harsh.*

ἀπασθαλίη, found only in plur.: *iniquities.*

ἀ-τειρής, -ής: *hard, stern.*

ἀ-τέλειστος, 2, (τελέω): *unfulfilled, void.*

ἀ-τελεύτητος, 2, (τελευτάω): *unfinished, unfulfilled.*

ἄτερ, prep. with gen.: *without, apart from.*

ἄ-τερπος, 2: *joyless, sad.*

ἄτη, (ἄω): *calamity; folly, infatuation; wickedness, sin.*

ἀ-τιμάζω, aor. ἡτίμασε, and ἀτιμάω, aor. ἡτίμησε; opt. ἀτιμήσειε: *to dishonor, to wrong; Z 522, to make light of.*

ἄ-τιμος, 2, (τιμή); superl. ἀτιμότατος, 3: *unhonored, dishonored.*

ἀπιτάλλω: *to feed, to raise, said of animals.*

ἄτος, 2, (ἄατος): *insatiate, with gen.*

Ἄτρεϊδης and Ἀτρεΐδης, -ας and -εω: *son of Atreus*, applied to both Agamemnon and Menelaos. A 16 in dual, Ἀτρεΐδα, and often in the plur., Ἀτρεΐδαι.

Ἄτρεϊων, -ωνος = Ἀτρεΐδης: *son of Atreus.*

ἀ-τρεκέως, adv.: *exactly, truly.*

ἀ-τρεκής, -ές; neut. as adv.: *surely, truly.*

ἀ-τρέμας, adv.: *motionless, still.*

Ἄτρεψ, -έος: *Atreus, son of Pelops and Hippodameia, king*

in Mykenai, father of Agamemnon and Menelaus, B 106.

ἄ-τρομος, 2, (τρέμω): *undaunted, unterrified.*

ἀ-τρώγετος, 2: *restless, ever tossing; according to others, unharvested, barren.*

Ἀτρυνώνη: *the unwearied one, epithet of Athene, B 157.*

ἀτύχομαι, aor. pass. part. ἀτυχθεῖς: *to flee in terror; in pass. to be dismayed at, with acc.*

Ἀτυμνιάδης, *son of Atymnios, Mydon, E 581.*

αὔ, adv.: *again, anew, A 540; on the other hand, but, now, to indicate an antithesis, Δ 417.*

Often used with δέ, and sometimes alone apparently with the force of δέ, B 493.

Αὔγεια: *Augeiai; (1) a town in Lakonia, B 583; (2) a town in Lokris, B 532.*

αὐγή: *light, gleam.*

Αὔγημάδης: *son of Augeias, Agasthēnes, B 624.*

αὐδάω, imperf. ἤδα, iterative αὐδήσασχ' for αὐδήσασκε: *to cry, to shout, E 786; to speak, — ἀντίον, in reply. In E 170 used with two accusatives, spoke a word to him.*

αὔδῃ, (αῦω): *speech, voice.*

ἀ-έρω, aor. αὐέρυσαν: *to draw back the heads, of the victims, in sacrificing.*

αὔθ' = αὐτε, with elision before a rough breathing, B 540.

αὔθι, adv.: *there, here, in this or that very place.*

αὐλή: *the fence* enclosing the courtyard of a dwelling or a fold for animals, E 138; *the fold, yard* or corral itself, Δ 433; *the courtyard* before a dwelling, Z 316.

Αὐλῆς, -ῖδος: *Aulis*, a village in Boeotia, opposite Chalkis, where the united fleet of the Greeks assembled to set sail for Troy, B 303, 496.

αὐλόωπις, -ῖδος: *having a tube to hold the crest, crested*; epithet of the helmet.

αὔσε(ν), αὔσας, αὔσαντων, see αὔω.

αὐτάρ, (αὐτ' ἄρ), a conjunc., always, like *ἀνάρ*, the first word in its clause, serving either to mark a contrast more emphatically than *δέ*, as A 118, or to indicate a transition or progress to something new, as in A 488: *but, on the other hand, however*.

αὐτε, αὐτ', αὐθ', (αὐ, τέ), adv. and conjunc.: *again, anew*, A 578; *but, on the other hand*, Z 234.

αὐτή: *shout, battle-cry*.

αὐτ-ἡμαρ, adv.: *on the same day, for the day*.

αὐτίκα, αὐτίκ', αὐτίχ', (αὐτός), adv.: *forthwith, at once, instantly*.

αὐτις, adv.: *again, once more, anew; at another time, in the future, hereafter*.

αὐτό-θι, αὐτόθ', adv.: *there, right there*.

αὐτο-κασίγνητος: *own brother*.

αὐτό-ματος, 3: *self-moved; of one's own accord, unbidden*.

αὐτός, -ή, -ό: (1) *self*; used with all three persons, A 137, Γ 51, A 356; in B 263 the pron. of the 2d pers. has to be inferred from the context, — *thyself*. Αὐτός often serves to mark a contrast or distinction, as in A 4, *the men themselves*, i. e. their bodies, as distinguished from their souls; similarly in B 317, 762, and elsewhere frequently. Z 451, αὐτῆς Ἑκάβης, *even Hekābe's*. B 433, ἦντ' αὐτὸς κατίσχεαι: *whom thou mayst keep all to thyself*. Αὐτός in the gen. strengthens a possessive, and may be translated *own*, as in Z 490, τὰ σ' αὐτῆς ἔργα (where σ' stands for possessive σά): *thine own tasks*.

(2) *ὁ αὐτός*, (by crasis *ὠτός*): *the same*, Z 391, E 396.

(3) In the oblique cases αὐτός serves as a personal pronoun, and is equivalent to the same cases of *ὁ, ἡ, τό* and *οὗ, οἷ, ἐ* and, in acc., to *μίν*, as in A 461, Γ 362, E 92.

αὐτοῦ, adv.: *there, here, in the same place*.

Αὐτοφῶνος: *Autophῥōnos*, a Theban, Δ 395.

αὐτως, adv.: *so, even so, even thus*, A 133, B 138; A 520, *even as it is*; Γ 220, ἄφρονά τ' αὐτως: *a blockhead, even so, or, a blockhead downright*; Γ 339, *ὁς δ' αὐτως, and so likewise*; E 255, καὶ αὐτως: *even as I am*; Z 400, νήπιον αὐτως, *a mere child*. In

B 342 αὐτως may be translated *vainly*.

αὐχὴν, -ένος: *the neck*, of men and animals.

αὖω, aor. ἤνυσε and ἄνυσε(ν), part. ἄνυσας, ἄνυσάντων: *to shout, to cry aloud*.

ἀφ' = ἀπό with elision before a rough vowel.

ἀφαιρέω, mid. pres. inf. ἀποαιρεῖσθαι, imperat. ἀποαίρεο; fut. inf. ἀφαιρήσεσθαι; aor. 2 ind. ἀφέλεσθε, ἀφέλονται, inf. ἀφελέσθαι: *to take away, to strip from, to seize*.

ἀφαιμαρτάνω, aor. 2 part. ἀφαιμαρτούση: *to miss, to lose, to be bereft of*.

ἀφαιμαρτό-επής, -ής: *random in speech*.

ἀφαντος, (φαίνω): *unseen, forgotten*.

ἀφαι, adv.: *at once, forthwith*.

ἀφάνω, pres. part. acc. masc. ἀφώνοντα: *to handle, to feel*.

ἀφείη, see ἀφίημι.

ἀφέλεσθε, ἀφέλονται, ἀφελίσθαι; see ἀφαιρέω.

ἀφενος: *riches, abundance*.

ἀφέστατε, see ἀφίστημι.

ἀφήσω, see ἀφίημι.

ἀφίει, ἀφίεις; see ἀφίημι.

ἀφθιτος, 2: *imperishable*.

ἀφίημι, pres. part. ἀφίεις, fut. ἀφήσω, imperf. ἀφίει, aor. 2 opt. ἀφείη: *to send away; to hurl, to cast* (as a missile weapon).

ἀφικάνω: *to have come, to have arrived*.

ἀφίστημι, aor. 2, sing. 3 ἀπίστη; perf. 2, plur. 2 ἀφέστατε: *to start back, to stand apart*.

ἀφνειός, 2: *wealthy*.

ἀφορμάομαι, aor. pass. opt. plur. 3 ἀφορμηθεῖεν: *to sally forth*.

ἀφώνοντα, see ἀφάνω.

ἀφραδέως, (φράζομαι), adv.: *recklessly*.

ἀφραδία: *lack of skill in* (with gen.); *folly, imprudence*.

ἀφραίνω: *to be foolish, to rave*.

Ἀφροδίτη: *Aphrodite*, daughter of Zeus and Diōne, and wife of Hephaistos. She is the goddess of beauty and grace, and is the giver of these gifts to mortals. She presides over love and marriage. Unwarlike and timid, she is scorned by Athene and Hera, and even Helen upbraids her, Γ 100. In trying to rescue her son Aineias, she is wounded by Diomedes, E 330. She takes the part of the Trojans in the struggle, for it was she who was the prime cause of the war, E 349. Common epithets of Aphrodite are χρυσεῖη, *golden*, and φιλομυειδής, *laughter-loving*.

ἄφρονα, see ἄφρων.

ἄφρός: *foam*.

ἄφρων, -ονος, (φρήν): *foolish, a blockhead; mad, reckless, raging*.

ἀφυλλος, 2, (φύλλον): *leafless*.

ἀφύσσω, fut. inf. ἀφύξειν: *to draw, to dip*, as a liquid from a larger vessel to a smaller, A 598, Γ 295;

metaphorically, A 171, *to heap up*, as riches, for another.

Ἀχαιῆς, -άδος: *an Achaian woman*.

Ἀχαιῆς, -ίδος, with γαῖα, A 254, and alone, Γ 75: *the Achaian land, Achaia*. Also, as a noun, *an Achaian woman*, used contemptuously, B 235, Ἀχαιίδες, οὐκέτ' Ἀχαιοί.

Ἀχαιοί, -ῶν, (nom. sing. Ἀχαιός): *the Achaians*, at the time of the Trojan war the most powerful people of Greece, dwelling in Thessaly, but also in Argos, Lakonia, and Messenia. In Homer this name, like Ἀργεῖοι and Δαναοί, is often applied to all the Greeks.

ἄχε', ἄχεϊ, see ἄχος.

ἄχέω and ἄχέω: *to grieve, to be sad, to sorrow*.

ἄχθομαι: *to be tormented, to feel painfully*, (as a wound).

Ἀχιλλεύς and Ἀχιλλεύς, -ῆος, -ῆι and -εῖ, -ῆα, -εῦ: *Achilles*, son of Peleus and Thetis, king of the Myrmidons and Hellēnes in Thessaly, the hero of the Iliad. Achilles is the most valiant and the most beautiful of the Greeks before Troy. He is distinguished for bodily strength and violent passions, but also for his feeling heart and high-minded courtesy. The long enmity and the final reconciliation of Achilles and Agamemnon, the friendship of Achilles and Patroklos, the rivalry be-

tween Achilles and Hektor, are the chief motives of the Iliad.

ἄχλϋς, -ύος: *mist, darkness*.

ἄχνη: (1) in plur., *chaff*; (2) *foam*.

ἄχθυμαι, (ἄχος): *to be displeased, to be grieved, to sorrow*.

ἄχος, -εος: *grief, sorrow*; ἐμοὶ ἄχος σέθεν ἔσσεται, Δ 169, *I shall have sorrow for thee*.

ἀχρεῖον, (χρεῖος), adv.; ἀχρεῖον ἰδὼν, B 269: *helplessly, or foolishly, looking*.

ἄχρ(ε)s: *utterly*.

ἄχυρμή: *a chaff-heap*.

ἄψ, adv.: (1) *back, backward*; (2) *again*.

ἀψίς, -ίδος: *a mesh*.

ἄψ ὀππος, 2: *going back*, usually to be translated by the adv. *back*, with the predicate; neut. as adv.: *again*.

ἄω, aor. inf. ἄσαι: *to glut, to sate*.

ἄωτρο, see ἄλωτρο.

B

βαίω: *to speak, to talk*.

βαθύς, -εία -έη, -ύ: *deep*; in E 142 the sheep-fold is *deep* with respect to its high fence; in B 560 the gulf, and in B 92 the beach, are *deep* in the sense of extending far.

βαθύ-σχοινος, 2: *deeply grown over with rushes*, epithet of the Asōpos, Δ 383.

βαίνω, imperf. ἔβαινε(ν), -ον, βαίνει(ν), -ον; fut. βήσεται; aor. 1 sing. 3 βῆσε, subj. plur. 1 βήσομεν (A

144); aor. 2 ἔβη βῆ, ἐβήτην βάτην, ἔβαν βάν, subj. βείω, part. βάς βάντες; mixed aor. (ἐ)βήσето; perf. 2 plur. 3 βεβάασι; plup. βεβήκει: *to go, to come, to mount, to descend, to alight*, the direction of the motion being usually determined by phrases with prepositions; with ἀμφί, E 299, *to stride*, in order to protect (compare A 37); often in aor. 2 with inf. of another verb of motion, B 183, Δ 199, E 167, *to start to run, to go one's way*; with part. B 665, *went fleeing, or as a fugitive*, and B 302, *went carrying, or carried off*. B 134, βεβάασι, *have passed away*; the pluperf. A 221, Z 313, 495, marks the suddenness of departure, — *was gone*.

Used transitively Γ 262, *mounted* the chariot; and causatively, in aor. 1 act., A 144, 310, *to cause to go, to place*, and E 164, *to force, to thrust*.

βάλλω, imperf. A 52 βάλλ'; imperat. mid. βάλλεο; aor. 2 act. βάλον ἔβαλον, βάλ' βάλε(ν), ἔβαλ' ἔβαλε(ν), βαλέτην, βάλον ἔβαλον, subj. βάλωμεν, part. βαλών; aor. 2 mid. βάλετο βάλετ'; syncope aor. 2 mid. with pass. meaning, βλήτο, inf. βλήσθαι, part. βλήμενος; perf. mid. βέβληται βέβληται; plup. act. βεβλήκει: *to throw, to hurl; to put, to place, to put on* (as wheels on a chariot); *to hit,*

to strike, to wound. In mid., *to put on one's self* (as armor); *to weigh, to consider*; σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι, *do thou lay to thy heart*.

βάν, βάντες; see βαίνω.

βαρβαρό-φωνος, 2: *harsh in speech, or uncouth in speech*. Except as an element of this compound, and in this one instance, the word βάρβαρος nowhere occurs in Homer. Nor does it here have its later meaning of non-Greek. The national consciousness of the Greek-speaking race as distinct from all other peoples had not yet developed.

βαρύνω, imperf. βάρυνε: *to burden*.

βαρὺς, εἰα, -ύ: *heavy, powerful, grievous, bitter*.

βαρυ-στενάχων: *heavily-moaning*.

βás, see βαίνω.

βασιλεύς, -ης: *king, ruler*, whether as sovereign prince, like Agamemnon, Menelaos, and Odysseus, or as army-commander of inferior rank. Joined, like an adj., with ἀνὴρ in the phrase, ἀνὴρ βασιλεύς.

βασιλεύω: *to be king or queen, to reign, to rule*.

βασιλῆς, -ιδος, fem. adj. to βασιλεύς: *royal*.

βάσκε, imperat. of an iterative form of βαίνω: *go*; used only in the combination βάσκ' ἴσσι: *go now, go quickly*.

βάτην, see βαίνω.

Batiua: Batiua, an isolated hill

near Troy, before the Skaian gates, B 813.

βεβάσι, βεβήκειν; see βαίνω.

βέβληαι, βέβληται, βεβλήκει; see βάλλω.

βεβρώθεις, epic opt. with perf. form but pres. meaning, from stem βρωθ: *to devour, to eat*.

βείω, see βαίνω.

Βελλεροφόντης: *Bellerōphōn*, a famous Corinthian and Lykian hero; see Z 153-197.

βέλος, -eos, -εῖ; βέλεα βέλη, βελέων, βελέεσσι βέλεσσι, (βάλλω): *a missile weapon, a javelin, an arrow*; ἔλκε δ' ὑπ' ἐκ βελέων, Δ 465, *dragged him from beneath the darts, or out of the range of the darts*.

βένθος, -eos, (βαθύς): *depth*.

βῆ, see βαίνω.

βῆλος, (βαίνω): *threshold*.

βῆσε, βῆσето, βῆσεται; see βαίνω.

Βῆσσα: *Bessa*, a city of the Lokrians, B 532.

βῆσσα, (βαθύς): *a glen, a glade*.

Βίας, -αντος: *Bias*, a commander under Nestor, Δ 296.

βιβάω, (βαίνω): *to stride, to stalk*; μακρά βιβῶντα, Γ 22, *with long strides*.

βίη, epic dat. βιηφιν: *force, strength, might, valor*; with gen. of a proper name, Γ 105, E 781, or with proper adj. agreeing with it, Δ 386, B 666, it may be translated by an adj., *mighty or valiant*; thus *the Heraklean might = the mighty Herakles*. In A 430, τὴν ῥά βίην ἀέκοντος

ἀπηύρων, connect ἀέκοντος with βίην, — *whom they took away in spite of him (unwilling)*. In E 521 βίη is used in plur. in a more concrete sense, — *violent deeds*.

βίος: *a bow*.

βίος, (βίος): *life*; the means of living, *wealth, substance*, — ἀφνειὸς βιώσιοι, *abounding in wealth*.

βλάπτω, aor. pass. part. dual βλαφθέντε: *to obstruct, impede, entangle*.

βλήμενος, βλήσθαι, βλήτο; see βάλλω.

βλάσκω, (for μλώσκω, stem μολ), aor. 2 part. fem. μολούσα: *to go*.

Βοάγριος: *the Boagrios*, a river in Lokris, B 533.

βοάω, part. pres. βοῶν βοῶντα βοῶντες: *to shout, to cry*; μακρὰ βοῶν, *shouting loud*.

βόειος, 3, (βοῦς): relating to cattle, *made of ox-hide or ox-sinew*; as a noun, βοεὴ: *shield*, E 452, because the shield was made of ox-hide.

βοή: *a cry, a shout, a battle-cry*; frequent in the phrase βοὴν ἀγαθὸς, *good in the battle-cry*, or *valiant in battle*, used as an epithet of many heroes, especially of Diomedes and Menelaos. In Z 465: *cry of woe, wailing, lamentation*.

Βοίβη: *Boibe*, a city in Thessaly, B 712.

Βοιβῆς, -ῶος, adj. fem. with λίμνη: *the Boibeian Lake*, B 711.

Βουωτός: *a Boeotian, an inhabitant of Boeotia, B 494.*

βοώοντα, βοώοντες; see **βοάω.**

βορέης, -αο and -ίω: *the north-wind.*

βοσκω, pres. mid. part. gen. plur.

βοσκομενάων: to feed, to graze.

βοτρυδόν, adv. (βότρυς): *swarming, clustering.*

βουβών, -άνος: *the groin.*

βουκολίω, (βουκόλος), pres. part. dat. βουκολέοντι: *to tend cattle.*

Βουκολίων, -ωνος: *Boukolion, eldest son of Laomedon, Z 22.*

βουλευτής: *a counsellor.*

βουλεύω: *to take counsel, to deliberate; to devise, to plan; εἰ ἐς μίαν βουλευόμεν, B 379, if we are ever at one in counsel.*

βουλή, Ionic gen. plur. βουλῶν: *counsel, advice, A 273, B 55, 273, 282; decision, resolution, will, A 5, B 340, 344; the council, the deliberative body, comprising the elders and chiefs of highest rank, in which public matters were debated,—B 53, 194.*

βουλη-φόρος, (φέρω): *counsel-giving; as a noun: counsellor; βουληφόρος ἀνὴρ, a man who is a counsellor.*

βούλομαι, subj. pres. sing. 3, A 67, βούλεται: *to wish, to be willing, to prefer; πολὺ βούλομαι: I much prefer.*

βου-πλήξ, -ηγος, (βοῦς, πλήσσω): *ox-goad, whip.*

Βουπράσιον: *Bouprasion, a city in Elis, B 615.*

βοῦς, βοός, βοῦν: plur. dat. *βουσι*, acc. *βόας*; m. and f.: *an animal of the bovine genus, a neat, a bull, ox, or cow; in plur. cattle.*

βοῶν, see βοάω.

βο-ᾶπις, -ιδος, fem., (βοῦς, ᾧψ): *ox-eyed, frequent epithet of Hera, and, Γ 144, of Klymène.*

βράχω, found only in aor. 2, ἔβραχε: *to ring, to clang, of armor on a warrior; to creak, of a chariot-axle; to roar, to bellow, of wounded Ares.*

βρέμω, act. and mid.: *to roar, to resound.*

βρεχμός: *the front part of the head.*

Βριάριος: *Briarēos, the gods' name for Αἰγαίων, A 403.*

βριζω: *to sleep, to be inactive.*

βριθοσύνη: *weight, burden.*

βριθύς, -εια, ὕ: *heavy.*

Βρισεύς, -ης: *Briseus, a priest in Lyrnessos, A 392.*

Βρισηίς, -ιδος: *Briseïs, daughter of Briseus, slave of Achilles. Agamemnon took her from him, A 184, but sent her back to him, T 246.*

βροτάις, -εσσα, -εν, (βρότος): *blood-stained.*

βροτο-λοιγός, 2: *man-destroying, epithet of Ares.*

βροτός, 3, (μορ-τος, mortalis): *mortal; often as a noun: a mortal, a man.*

Βρυσηιαί: *Bryseiai, an ancient city in Lakonia, B 583.*

βαμός, (βαίνω): *altar.*

Bāpos: *Boros*, a Maonian, father of Phaistos, E 44.

βρε-άνειρα, (βόσκει, ἀνήρ): *man-nourishing, nurse of heroes*, epithet of Phthia, A 155.

Γ

γαῖα, γαῖης. γαίη, γαῖαν, poetical for γῆ, which also appears in Homer: *the earth*; a part of the earth, — *country, land*, A 254, B 140; *earth, soil, ground*, B 699, Z 464. Πατρίς γαῖα: *fatherland*. As proper name, Γ 104: *Gaia, Earth*.

γαίω, (γαίω, gaudeo): *to glory, to rejoice*; only in expression κῦδεῖ γαίω, applied to Briareos, Ares, Zeus.

γάλα, -ακτος: *milk*.

γαλῶς, dat -όφ, gen. plur. -όων: *a husband's sister, a sister-in-law*.

γαμβρός: any male relative by marriage; hence (1) *a son-in-law*, Z 249; (2) *a sister's husband, a brother-in-law*, E 474.

γάμος: *marriage, wedlock*.

Γανυμήδης, -εος: *Ganymēdes*, son of Tros, king of Troy, great-grandson of Dardānos, the most beautiful youth of his time, was carried off by the gods to Olympus, to serve Zeus as cup-bearer, E 266.

γάρ, (γέ, ἄρα), a postpositive particle, whose main use is to introduce a proof or an explanation

of some proposition either expressed or implied. It may generally be translated: *for, since*.

It often marks an idea as true beyond dispute, — as a matter of course; σφῶι μὲν — οὐ γὰρ ἔοικ' ὀτρυνέμεν — οὐ τι κελεύω, Δ 286, *to you two, — of course it is unseemly to urge you, — I give no charge at all*; πῶς γάρ τοι δώσουσι γέρας Ἀχαιοί; A 123, *how shall the Achaeans give thee a reward? — of course they cannot*.

Γάρ is combined with other particles, — ἀλλὰ — γάρ, γὰρ δὲ, γάρ ῥα, καὶ γάρ: *for surely, for really*.

The vowel of γάρ, naturally short, is sometimes lengthened in the arsis, as in B 39.

γαστήρ, -έρος, and -τρος, f.: *the belly, the womb*, Z 58.

γέ, an enclitic particle, giving emphasis to the word or clause after which it stands. Sometimes its force is so marked that it may be translated *even* or *at least*, according as it amplifies or limits the meaning of the word which it follows; καὶ οὐποτέ μ' οἱ γ' ἀθήριζον, A 261, *and never did even they make light of me*; εἴπερ γὰρ τε χόλον γε καταπέψῃ, A 81, *for even if he digest his anger at least for the day*. Usually, however, it cannot be translated by an Eng. word, though its force may some-

times be expressed by emphasis of the voice. It is often attached to personal and demonstrative pronouns, apparently, sometimes, for only metric reasons.

γεγάσι, γεγάστας; see γίγνομαι.

γείνομαι, aor. ἐγείναο, γείνατο: to bear, as a child; to beget.

γέλω, aor. ἐγέλασσε, γέλασσαν, part. γελάσασα: to laugh, to smile; ἐπ' αὐτῷ, at him; δακρύνειν, tearfully.

γελοῖ-ιος, 3: laughable, a subject of laughter.

γέλως, m.: laughter.

γενεή, (γένος): a generation, — φύλλον of leaves, ἀνθρώπων of men; age, B 707, Z 24; lineage, race, Z 151, 211; race, breed (of horses), E 265, 268.

γένεθ', see γίγνομαι.

γενέθλι: birthplace, source, B 857; race, stock, E 270.

γίνει, see γένος.

γενέσθαι, γενέσθην, γένετ', γίνετο, γένευ, γένησθε, γένηται; see γίγνομαι.

γενναῖος, 3: inborn, natural; οὐ μοι γενναῖον, it is not in my nature.

γενοῖατο, γένοιτο, γένοντο: see γίγνομαι.

γένος, -εος: lineage, Δ 58, E 544, Z 209; descendant, offspring, E 896, Z 180; age, Γ 215; breed, B 852.

γέωνται, see γίγνομαι.

γέρα, see γέρας.

γεραιός, 3, (γέρας = γῆρας): old,

aged; in Homer always used as a noun, — aged man, aged woman.

γέρανος, f.: a crane.

γεραρός, 3, comp. γεραρότερος: stately, majestic.

γέρας, -ας, plur. γέρα: reward of honor, prize; gift, offering, — to the gods, Δ 49; office, prerogative, Δ 323.

Γερήνιος: the Gerenian, epithet of Nestor, from the city or district of Gerenia in Lakonia, where Nestor was born, or to which he fled when Heracles destroyed Pylos, B 336.

γερούσιος, 3: relating to the elders (γέροντες); οἶνος γερούσιος, wine of the elders, i. e. the specially large portion of wine by which, at the king's table, the elders were honored, Δ 259.

γέρον, -οντος, voc. γέρον: an old man, as in A 26, 358; in plur. οἱ γέροντες, the elders of the people, the counsellors of the king, who formed the βουλή, B 53, Δ 344.

γέφυρα: causeway, dike, E 88, 89; πολέμοιο γεφύρας, Δ 371, the lanes, or highways of battle, i. e. the space between the two armies where the fighting took place.

γῆ, Γ 104, = γαῖα: the earth.

γηθίω, aor. γῆθησεν, opt. γηθήσαι: to rejoice; γῆθησεν ἰδὼν, rejoiced to see.

γηθόσυνος, 3, (γηθίω): glad; γηθόσυνος κῆρ, glad at heart

γῆρας, -ας, -αί: *old age*.

γηράσκω: *to grow old*.

γῆρυς, f.: *a voice, a call*.

γίγνομαι, (γεν), aor. 2 γένευ (for ἐγένου), γέμετο (γένεθ'), γενέσθην, ἐγένεσθε, (ε)γένοντο, subj. γένηται, γένησθε, γίνονται, opt. γένοιτο, plur. 3 γενοίαιτο, inf. γενέσθαι; perf. plur. 3 γεγάασι, part. acc. plur. masc. γεγαῶτας: *to come into existence, to be born, hence, in perf., to be; — ὁπλότεροι γεγάασι, are younger; to come into being, to happen, to take place, to result, — of things and events, as A 49, B 468, Γ 176; to become, B 453, Z 82; ἐν πυρὶ βούλαι γενοίαιτο, B 340, let counsels be cast into the fire; πρὸ ὁδοῦ ἐγένοντο, Δ 382, had got well on their way.*

γιγνώσκω, imperf. γίγνωσκε; fut. sing. 2 γνώσεαι and γνώση; aor. 2, ind. 1st pers. ἔγνων, 3d pers. ἔγνω and γνώ, subj. sing. 3 γνώῃ, plur. 3 γνώωσι and γνώσιν, opt. γνώην, γνώης, inf. γνῶμεναι: *to become acquainted with, to perceive, to see; to know, to understand; to recognize. Construed, like αἰσθάνομαι, with gen., Δ 357, γνώ χωμόμενιο, perceived that he was angry.*

γλάγος, -ος: *milk*.

Γλαῦκος: *Glaukos*; (1) son of Sisypheos and father of Bellerophon, Z 154; (2) son of Hippolochos and grandson of Bellerophon; leader of the Lykians, B 876.

γλαυκ-ᾶπις, -ιδος, (γλαυκός, ᾧψ): *bright-eyed*, epithet of Athene.

Γλαφύραι: *Glaphýrai*, a city in Thessaly, B 712.

γλαφυρός, 3: *hollow*, usually an epithet of ships; of a rock, B 88.

Γλίσας, -αντος: *Glisas*, a city in Boeotia, near Thebes, B 504.

γλουτός: *buttock*.

γλυκύς, -εία, -ύ, comp. γλυκίων: *sweet*.

γλυφίς, -ιδος, f. (γλύφω): in plur. *the notches on the end of the arrow to fit it to the bowstring*.

γλώσσα: *the tongue*, B 489, E 74, 292; *language, speech, tongue*, B 804, Δ 438.

γνολήν, -ς; see γιγνώσκω.

γνέξ, (γόνυ), adv.: *with knees bent; always with verb ἐπιπείν, to fall on one's knees*.

γνώ, γνώ, γνώσεαι, γνώση, γνώσιν, γνῶμεναι; see γιγνώσκω.

γνωτός, 3, (γιγνώσκω): *known*; plur. Γ 174, *kinsfolk, relatives*.

γνώωσι, see γιγνώσκω.

γοάω, (γός), part. pres. fem. γοῶσα; aor. 2, plur. 3, γόον, Z 500: *to wail, to bewail, to lament*.

Γονέσσα: *Gonoessa*, a fortified town on the Sikyonian border in Achaia, B 573.

γόνος, (γεν): *offspring, progeny, a descendant*.

γόνυ, γούνατος, plur. γούνατα and γούνα, γούνων, γούνασι: *the knee*. The ancients regarded the knee as the chief seat of the vital

energy: hence γούνατά τινος λύειν, *to loosen one's knees*, means, *to slay him*, as in E 176. In humble supplication it was customary to embrace the knees of the one to whom the prayer was addressed, as in A 407, 500, 512.

γόνον, see γούνα.

γόςος, -οιο: *lamentation, wailing*.

Γόργειος, 3, (Γοργώ): *belonging to Gorgo*; Γοργεῖν κεφαλή, *the Gorgon's head*, E 741.

Γόρτυς, -υος: *Gortys or Gortyna*, an important city of Crete, B 646.

γούνα, see γόνυ.

γουνάσσομαι, (γόνυ), fut. γουνάσομαι: *to implore on one's knees*.

γούνατα, γούνασι; see γόνυ.

Γουνεύς: *Gouneus*, leader of the Eniēnes and the Peraibians at Troy, B 748.

γούνων, see γόνυ.

Γραία: *Graia*, an ancient city in Boeotia, B 498.

γράφω, aor. part. γράψας: *to scratch, to engrave*; γράψας ἐν πίνακι θυμοφθόρα πολλά, Z 169, *having engraved on a tablet many death-bringing signs*.

γρηῖς, dat. γρηί: *an old woman*.

γύαλον: a curved or hollow plate, — two such plates forming the front of the cuirass (θώραξ).

Γυγαίη: *Gygaia*, the nymph of the Gygaian lake, B 865.

γύιον: only in plur. *the limbs; the knees*, Δ 469.

γυναι-μανής, voc. -ές, (μαίνομαι): *woman-mad*.

γυνή, γυναικός, -ί, γυνάικα, γύναι, plur. γυνάικες, -κῶν, -ξί, γυνάικας: *woman, wife*.

Γυρτώνη: *Gyrtonē*, a city in Pelasgiotis, B 738.

γύψ, γυπός, m.: *a vulture*.

Δ

δαήμεναι, aor. 2 pass. inf. from stem δα; indic. sing. 1 ἐδάην, subj. plur. 1 δαῶμεν: *to learn*.

δαήρ, -έρος, voc. δάερ: *husband's brother, brother-in-law*.

δαιδάλεος, 3: *skilfully made, beautifully wrought*.

δαίδαλον: *artistic work*.

δαίε(v), see δαίω.

δαίξω, aor. inf. δαίξαι: *to tear, to rend*.

δαίθ', Δ 259, dat. sing. of δαίς with elision before an aspirate.

δαιμόνιος, 3, (δαίμων); influenced or possessed by a deity. Used by Homer only in voc., sometimes as a term of endearment or respect, as Z 486, and sometimes as a term of reproach, as B 200: *dear one, poor wife; strange one, good sir*.

δαίμων, -ονος: (1) *god, goddess*, A 222, Γ 420, Z 115; (2) *a deity*, conceived generally as possessing divine attributes, without reference to any particular divine person, E 438.

δαίνυμι, imperf. mid. plur. 3 δαίνυντ'; inf. δαίνυσθαι: in act. *to divide, to give to each his portion* (said of the host); in mid. *to eat, to feast* (said of the guests).

δαίωμα, aor. plur. 3 δάσσατο; perf. sing. 3 δέδασται: *to divide, to distribute*.

δαῖς, -τός, f.: *feast*.

δαῖτρόν, (δαίωμα): *an allotted portion*.

δαίφρων, -ονος: *wise, experienced*.

δαίω, imperf. δαίε(ν); pluperf.

δεδήκει: with trans. meaning, as in imperf., *to kindle*; with intrans. meaning, as in plup.: *to be ablaze*, as in B 93.

δάκνω, aor. 2 sing. 3 δάκε: *to bite, to sting, to wound*; δάκε φρένας Ἑκτορι μῦθος, E 493, *the words stung Hector to the heart*.

δάκρυ and δάκρυον, plur. δάκρυα, dat. δάκρυσι: *a tear*.

δακρύνεις, -ουσα, -εν: *shedding tears, weeping; causing tears, dire*.

δακρυ-χέων, -ουσα, (χέω): *shedding tears*.

δακρύω, aor. part. δακρύσας: *to weep*.

δαμῆ, see δάμνημι.

δάμαρ, -αῖρος: *wife*.

δάμασσον, -εν, -ατο, -η, δαμείη, δαμείς, -έντι, -έντα, -έντε, -έντες; see δάμνημι.

δάμνημι and δαμνάω, pres. sing. 3 δάμνησι; imperf. sing. 3 ἐδάμνα; fut. sing. 3 δαμῆ, plur. 3 δαμόωσιν; aor. 1 ind. sing. 3 δάμασεν, subj. sing. 3 δαμάσῃ, im-

perat. δάμασσον; aor. 1 mid. sing. 3 δαμάσσατο; aor. 1 pass. part. acc. masc. δμηθέντα; aor. 2 pass. ind. sing. 3 ἐδάμη, subj. sing. 2 δαμήης, opt. sing. 3 δαμείη, part. δαμείς, -έντι, -έντα, -έντε, -έντες; perf. mid. or pass. plur. 1 δεδμήμεσθα; plup. plur. 3 δεδμήατο: *to subdue, to conquer, to overpower, to make subject*; in perf. and plup. mid. or pass., Γ 183, E 878, *to be subject*.

δαμόσιν, see δάμνημι.

Δαναοί: *the Danaans*, in Homer the inhabitants of the kingdom of Argos, and hence, usually, like Ἀργεῖοι and Ἀχαιοί, Greeks in general, A 42.

δαπέδον: *floor*.

δάπτω, aor. ἔδαψε: *to tear, to rend*.

Δαρδανίδης, -αο: *son or descendant of Dardanos*, as Priam.

Δαρδάνιος: *Dardanian*, pertaining to Dardanos, or named from him, E 789.

Δάρδανος: (1) *Dardānos*, son of Zeus and Elektra, ancestor of the Trojans; (2) *a Dardanian*, an inhabitant of the city Dardanie, ruled over by Aineias; usually in plur., *Dardanians*, B 701, Γ 456.

Δάρης, -ητος: *Dares*, a priest of Hephaistos in Troy, E 9.

δασμός, (δαίωμα): *a division, an apportioning*.

δάσσατο, see δαίωμα.

δατέομαι, imperf. δατέοντο: *to divide*.

Δαυλῖς, -ῖος: *Daulis*, a city in Phokis, near Delphi, B 520.

δαφινός, adj.: *blood-red*.

δαῶμεν, see δαήμεναι.

δέ, a conj. having both adversative and conjunctive force. In the former case it corresponds usually, but not always, with a preceding μέν, and may be translated: *but, on the other hand*. In the latter case it may be rendered *and*, or, more frequently, need not be translated at all. Δέ is always the second or third word of its clause.

-δε, an enclitic particle, usually inseparable, appended to the acc. case of nouns to indicate motion or direction whither: *to, towards*; ἀλαδε, *to or into the sea*.

δέγμενος, see δέχομαι.

διδασται, see δαλομαι.

δεδεγμένος, δέδεξο, δεδέξομαι; see δέχομαι.

δέδετο, see δέω.

δεδήει, see δαίω.

δεδηήατο, δεδηήμεσθα; see δάμνημι.

δ.δ.ημένοι, see δέμω.

δέδοται, see δίδωμι.

δέδουκεν, see δύω.

δειδέχατ', see δεικνυμι.

δειδήμων, -ονος: *cowardly*.

δειδιθι, δειδύοτα; see δειδω.

δειδίσσομαι, (δειδω), imperat. δειδίσεο, inf. δειδίσεσθαι: *to frighten*, Δ 184; *to be frightened*, B 190.

δειδουκα, see δειδω.

δειδω, aor. 1 sing. 3 ἔδεισεν ἑείσε,

part. δείσας, -αντε, -αντας; perf. 1 δείδουκα; perf. 2 imperat. δείδιθι, part. δειδύοτα, -ότες; plup. plur. 1 ἔδειδιμεν, 3 ἔδειδισαν, (root δFi): *to be afraid*, as A 33, E 233, 863, Z 137; *to fear lest*, — with μή and the subj. or opt., as A 555; *to fear, to stand in awe of*, with obj. acc., as Γ 37, E 623, 790, 827, Z 99.

The perf. forms have intensive present meaning. In augmented forms of aor. 1 the ε is made long in quantity by the two consonants, δ and the original digamma, of the root.

δεικνυμι, aor. sing. 3 δείξεν, inf. δείξαι; plup. mid. plur. 3, with intensive imperf. meaning, δειδέχατο: *to show, to point out; to pledge one another*, Δ 4.

δειλός, 3, (δειδω): *cowardly*, A 293; *poor, pitiful, hapless*, E 574.

δειμα, -ατος, (δειδω): *terror*.

Δεῖμος: *Deimos*, the *Terror*, in the Iliad a personified mythical being, an attendant and charioteer of Ares, like Phobos, Δ 440.

δαινός, 3, (δFi): *fearful, terrible, dreadful; reverend, awe-inspiring*. In neut. as adv.: *terribly*.

δείξαι, δείξεν; see δεικνυμι.

δειπνον: *dinner*, the chief meal of the day, taken usually at noon, or shortly after. The other meals were the ἄριστον, breakfast, and the δόρπον, supper.

δειρή: *neck*.

δεῖσι, δεῖσις; see δεῖδω.

δέκα: *ten*. In B 489 and Δ 347 used for an indefinitely large number.

δεκάς, -άδος, f.: *a ten, a decade*.

δέκατος, 3: *the tenth*. In A 54 supply the dat. of ἡμέρη to account for the gender of τῇ δεκάτῃ. But Homer's usual word for *day* is ἡμαρ, neut.

δεκα-χθιοι: *ten thousand*.

δέκτο, see δέχομαι.

δέμας, n., (δέμω), found only in acc.; *stature, figure, form*.

δέμω, perf. pass. part. δεδμημένος: *to build*.

δένδρεον: *a tree*.

δέξαι, δέξατο, δέξασθαι; see δέχομαι.

δεξιή, fem. of δεξιός, used as a noun: *the right hand*, as a token of greeting or of a promise, B 341, Δ 159.

δεξιός, 3: *right*, as opposed to left; *propitious, favorable*, because to the Greek augurs, who looked towards the north, the signs of good omen came from the east.

δεξιτερός, 3: *right*; δεξιτερή: *the right hand*.

δέος, n.: *fear, cause of fear*; οὗ τοι ἐπι δέος, A 515, *thou hast no cause for fear*.

δέπας, n., dat. plur. δεπάεσσι: *a cup*.

δέρκομαι: *to look, to gaze*; δεινὸν δερκόμενοι, *with fierce looks*.

δέρμα, -ατος, (δέρω): *hide, leather*.

δέρω, aor. plur. 3 ἔδριπαν: *to take off the skin, to flay*.

δεσμός, (δέω): *a fetter, fetters, confinement*, E 386, 391; *a tether, a halter*, Z 507.

δευοῖατο, δευόμενος, δευόνθ'; see (2) δέω.

δεῦρο, δεῦρω, adv.: *hither*; δεῦρ' ἴθι, *come hither*.

δεύτερος, 3: *second, next*; as adv. δεύτερον: *next, in the second place, a second time*.

(1) δέω: *to wet, to moisten*; ὅτε γάλας ἄγγεα δέυει, B 471, *when milk overflows the pails*.

(2) δέω, usually in mid.; imperf. plur. 3 δεύονθ' (for δεύοντο); opt. pres. plur. 3 δευοῖατο: *to lack, to be destitute of, to be deprived or bereft of*; δευόμενος, A 134, *destitute*.

δέχθαι, see δέχομαι.

δέχομαι, aor. 1 ind. sing. 3 (ἐ)δέξατο, imperat. δέξαι, inf. δέξασθαι, aor. 2 sing. 3 δέκτο, inf. δέχθαι, part. δέγμενος; perf. imperat. δέδεξο, part. δεδεγμένος; fut. perf. sing. 1 δεδέξομαι; *to take, to receive; to receive one on his return, to welcome*, E 158; *to receive the assault of, to withstand*, E 228, 238; *to await, to expect*, B 794, Δ 107.

δέω, aor. 1 act. sing. 3 δήσε, plur. 3 ἔδησαν δήσαν, part. δήσας; aor. mid. sing. 3 ἐδήσατο; plup. pass. sing. 3 δέδετο: *to bind, to fetter*; in mid. *to bind on one's self, to put on*, B 44; δέδετο, E 387, *lay bound*.

δή, a particle, sometimes distinctly used with a temporal meaning,

but oftener serving to define or emphasize the idea expressed by the word which it follows: *already, now, only, just*. Its force is frequently too slight for translation by any Eng. word, and may often be sufficiently rendered by an emphasis of the voice. *ἐξ οὗ δή*, A 6, *from just the time when*, (but the word "just" exaggerates the value of *δή* in this instance); *νῦν δή*, B 284, *now finally*; *κάρτιστοι δή*, A 266, *the very mightiest*.

Δή is never the first word of its clause, except sometimes before *τότε* and *γάρ*, as in A 476. Synizesis takes place between *δή* and *αὐτε* or *αὖ*, A 340, 540, B 225.

δηθά, adv. : *long, for a long time*.

δηθύνω : *to linger*.

Δηϊκόων, -ωντος : *Deikōon*, a Trojan, E 534.

δήϊος, 3, (δαίω) : *consuming, burning*, B 415, Z 331; *destructive*, Δ 281, E 117; *hostile*, Z 481; often as a noun : *an enemy*, B 544, Δ 373.

δηϊοτής, -ητος, f. : *battle, combat, fighting*.

δηϊώω and **δηῶω**, (δήϊος), imperf. plur. 3 *δήουν*; aor. act. subj. plur. 3 *δηώσωσιν*; aor. pass. part. gen. plur. *δηωθέντων* : *to destroy, to hew to pieces, to slay*.

Δηϊπύλος : *Deipylos*, a Greek, E 325.

δηλέομαι, aor. ind. plur. 3 (ἐ)δηλή-

σαντο, subj. sing. 3 *δηλήσεται*, inf. *δηλήσασθαι* : *to lay waste, to destroy; to do violence, to transgress*.

Δημήτηρ, gen. *Δήμητρος* : *Demēter*, (Ceres), daughter of Kronos and Gaia, mother of Persephōne by Zeus, female symbol of the fertility of nature, B 496, E 500.

δημο-βόρος : *people-devouring*, A 231.

δημο-γέρων, -οντος : *an elder of the people*.

Δημοκόων, -ωντος : *Demokōon*, a son of Priam, Δ 499.

δήμος : *a land, a country; the people, the commonalty*, as distinguished from the rulers and nobles; *δήμου ἀνὴρ*, B 198, *a man of the people, a common man*.

δῆν, adv. : *long, for a long time*; οὐδὲ δῆν ἦν, Z 131, *he lived not long*. A short vowel before *δῆν* is always lengthened by reason of an original digamma, as in A 416.

δηναιός : *long-lived*.

δῆνος, -eos, found only in plur. *δῆνεα* : *purposes, designs*; *ἦπια δῆνεα*, Δ 361, *gentle thoughts*.

δηῶω, see **δηϊώω**.

δηρόν, adv. : *long, a long time*.

δήσε, **δήσαν**, **δήσας**, see **δέω**.

δηωθέντων, **δηώσωσιν**, see **δηῶω**.

Δια, see **Ζεύς**.

διὰ, see **διος**.

διά, (ι) adv. : *through, into and out again, in parts*, E 99, 858; *διὰ*

κτήσιν δατέοντο, E 158, *they divided his possessions among themselves*; διὰ τρία κοσμηθέντες, B 655, *ordered in three divisions*. (2) prep. with gen. and acc.; with gen.: *through, along through, among*; with acc.: *through, during, by means of, in consequence of*.

Διά is compounded with πρό, — διαπρό, — as in E 66, 538. In composition it adds to other words the meanings *through, very, quite, apart, asunder, from one another, with each other, in rivalry*.

δια-θρύπτω, aor. pass. part. neut. διατρυφέν: *to break*.

δια-κλάω, aor. part. διακλάσας: *to break*.

δια-κοσμέω, imperf. plur. 3 διεκόσμεον; aor. pass. opt. plur. 1 διακοσμηθήμεν; *to arrange in divisions, to divide*.

δια-κρίνω, fut. sing. 3 διακρινέει; aor. pass. ind. plur. 3 διέκριθεν, opt. plur. 2 διακρινθεῖτε, inf. διακρινθήμεναι: *to separate, to part, to divide*; of combatants, *to part, to cease fighting, to become reconciled*.

διάκτορος, (διάγω): *a guide, a messenger*, epithet of Hermes.

δια μῶ, aor. διάμῃσε: *to cut through, to rend*.

δια-μετρέω, imperf. διεμέτρεον: *to measure off*.

δια-μετρητός: *measured off*.

δι-αμπερές, adv.: *through and through, quite through*.

δι-άνδιχα, adv.: *in two ways, hither and thither*; διάνδιχα μερμήριξεν, *was divided in mind*.

δια-πέρθω, aor. 1 inf. διαπέρσαι; aor. 2 ind. plur. 1 διεπράθομεν: *to destroy utterly, to sack, to lay waste*. The inf., Δ 53, has the force of the imperat.

δια-πορθείω, aor. part. διαπορθήσας: *to lay waste*.

δια-πρήσσω: *to accomplish*, A 483; with gen. local or partitive: *to go, to advance*; διέπρησσον πεδίου, *they advanced over the plain*.

δια-πρό, (in some texts printed as separate words): *quite through*; with gen., Δ 138, E 281.

δια-ρραῖω, aor. inf. διαρραῖσαι: *to tear to pieces*.

δια-σείνμαι, found only in aor. 2 sing. 3 διέσσυτο: *to pass quickly through, to rush through*.

δια-σκιδνῆμι, pres. plur. 3 διασκιδνᾶσιν: *to scatter, to disperse*.

διαστήτην, see διίστημι.

δια-τμήγω, aor. 2 pass. plur. 3 διέτμαγεν: *to separate from each other, to part*.

δια-τρίβω: *to hinder, to thwart*.

διά-τριχα, adv.: *in three divisions*.

διατρυφέν, see διαθρύπτω.

διδάσκω, aor. ἐδίδαξε: *to teach*.

δίδωμεν, δίδου, δίδουσιν; see δίδωμι.

διδυμῶν, -ονος: *twin*.

δίδωμι, pres. ind. plur. 1 δίδομεν, 3 δίδουσι; imperf. sing. 3 δίδου; fut. δώσει, δώσουσι, inf. δώσειν;

aor. 1 sing. δῶκα, ἔδωκας, ἔδωκεν
 δῶκε(ν) δῶκ' δῶχ'; aor. 2 ind.
 plur. 3 δόσαν, subj. sing. 3
 δώσῃν δῶσι δῶή, plur. 3 δώσωιν,
 opt. plur. 3 δόειν, imperat. δός,
 δότε, δότω, inf. δόμεναι δόμεν, part.
 δόντες; perf. pass. ind. sing. 3
 δέδοται: *to give, to offer, to*
grant, to give over, to consign,
to give in marriage; τὸν δὸς
 δύναι δόμεν "Αἰδὸς εἰσω, Γ 322,
grant that he may enter the
house of Hades; ἀλγ' ἔδωκεν
 Ἑκηβόλος, Α 96, *the Far-darter*
has brought woes upon us;
 δδύνησι ἔδωκεν, Ε 397, *gave him*
over to woes.

δῖε, see δῖω.

δι-είρομαι, imperat. sing. 2 διείρεο:
to ask about.

διακόσμεον, see διακοσμέω.

διέκριθεν, see διακρίνω.

διαμέτρεον, see διαμετρέω.

δι-έξιμι, inf. διεξιμέναι: *to go out*
through.

διεπράδομεν, see διαπέρθω.

διέπρησον, see διαπρήσσω.

δι-έπω, imperf. sing. 3 διέει: *to*
achieve, to effect, Α 116; *to*
range through, to marshal, Β
 207.

δι-έρχομαι: *to go through, to pass*
through, Ζ 393; *to stalk through,*
to range, Γ 198.

διάσσωτο, see διαστέω.

διεσχε, see διέχω.

διέτμαγεν, see διατμήγω.

δι-έχω, aor. 2 sing. 3 διεσχε: *to*
pass on, to pass through.

διζημαι: *to seek for.*

δι-ζυξ, -υγος, (ζεύγνυμι): *in pairs,*
paired; παρ' ἐκάστῳ (δίφρῳ)
 ἐστᾶσι δίζυγες ἵπποι, Ε 195, *by*
each chariot stands its pair of
horses.

Δί, see Ζεύς.

δι-ίστημι, aor. 2 dual 3 διαστήτην:
to part, to go asunder; διαστή-
 την ἐρίσαντε, Α 6, *quarrelled and*
parted.

δι-φίλος: *dear to Zeus, beloved of*
Zeus.

δικάζω, inf. δικασέμεν: *to give judg-*
ment, to pronounce sentence.

δικασ-πόλος: *a judge.*

δινεύω: *to wander about, to roam.*

δινήεις, -εσσα, -εν: *eddying.*

δινωτός, 3: *well-turned (on the*
lathe), beautifully made.

διο-γενής, -έος: *sprung from Zeus,*
Zeus-descended: a common epi-
 thet of kings and heroes, as
 being under the special care of
 Zeus.

Διοκλῆς, -ῆος: *Diokles, king at*
Phere in Messenia, Ε 542.

Διομήδης, -έος: *Diomedes, son of*
Tydeus (Τυδείδης). After the
 death of his father-in-law, the
 Argive king Adrastus, Dio-
 medes became king of Argos.
 He took part in the second
 expedition against Thebes, Δ
 406, and sailed with eighty
 ships to Troy, Β 567. He was
 among the bravest of the host.
 His prowess (Διομήδους ἀριστεία)
 is the main subject of the 5th
 book of the Iliad. He ex-
 changes armor with the Ly-

kian Glaukos, his guest-friend,
Z 230.

Διον: *Dion*, a city in Euboea, B 538.

διος, δια, διον: *noble, glorious, great, fair*; a frequent epithet of gods, human beings, and things; *δια θεῶν*, Z 305, *fair among goddesses*.

Διός, see **Ζεύς**.

διο-τρέφης, -ης, gen. **-τος**, (τρέφω) : *fostered by Zeus, Zeus-protected*.

δι-πλαξ, -ακος, f.: *a double garment*, — double in 'being of double texture, or because so large as to be put on double, — in two folds.

δι-πλόος, 3 : *double*.

δι-πτυξ, -υχος: *twofold*, in the formula, *διπτυχα ποιεῖν κρίσιν*, as in A 461, B 424, *to lay on the fat in two folds*.

δίσκος: *a quoit*.

δίφρος: *the body of a chariot*, fitted to hold two men; *a war-chariot*; *a seat, a bench, a chair*, Γ 424, Z 354.

δῖω, imperf. sing. 3 *δῖε*: *to fear*; *περὶ δῖε ποιμένι λαῶν*, E 566, *he feared very much for the shepherd of the people*.

διώκω, inf. *διωκέμεν*: *to follow, to pursue*; *πεδίοιο διωκέμεν*, *to flee across the plain*.

Διώνη: *Diōne*, mother of Aphrodite by Zeus, E 370, 381.

Διώνυσος and **Διόνυσος**: *Dionysos*, son of Zeus and Semēle, reared by the nymphs of mount Nysa. According to Homer, the Thra-

cian king Lykurgos chased the nurses of the frenzied Dionysos through the sacred land of Nysa, so that the god fled into the sea to Thetis, Z 132. He is the symbol of productiveness in vegetation, especially as this shows itself in the growth of succulent fruits. Hence he is the god of wine-making, and is the giver of wine and of the joy and exhilaration which it produces. In Homer he holds, like Demēter, a subordinate place among the upper divinities.

Διῶρης, -εος: *Diōres*, leader of the Epeians, B 622.

δηθέντα, see **δάμνημι**.

δμωή, (δάμνημι): *a female slave, a serving-woman*.

δνοταλιζω: *to thrust violently this way and that, to push to and fro*.

δοῖεν, see **δίδωμι**.

δοιοί, -αί, -ά plur., and **δοιῶ** dual: *two, a pair*.

δοκέω: *to seem*.

δολιχός, 3; *long*; in Δ 533 with elision of final vowel and retraction of accent.

δολιχό-σκιος, 2, (σκή) : *long-shadowed, casting a long shadow*; epithet of ἔγχεος.

δολο-μήτης, voc. **δολομήτα**: *crafty-minded, intriguing, an intriguer*.

Δολοπίων, -ονος: *Dolopion*, a Trojan, priest of the Skamandros, E 77.

δόλος: *wile, trick, device*.

δολο-φρονέων, -ουσα: *plotting intrigue, planning wiles.*

δόμεναι, δόμεν; see δίδωμι.

δόμος, (δέμω): *a house, a dwelling; a dwelling of a god, a temple*, Z 89; often in plur. to denote one dwelling, since a house usually consisted of several buildings. "Αἶδος δόμος: *the realm of Hades, the lower world.*

δόντες, see δίδωμι.

δόρυ, δούρατος δουρός, δούρατι δουρί; δοῦρε; δούρατα δοῦρα, δούρων, δούρασι δούρεσσι: *a beam, a timber. δοῦρα νεῶν: ship-timber; a spear shaft; a spear, a lance.*

δός, δότε, δότω, δόσαν; see δίδωμι.

δούλη: *a slave.*

δούλιος, 3: *relating to slavery; δούλιον ἡμαρ, the day of slavery, i. e. slavery.*

Δουλίχιον, -ου -οιο: *Dulichion, an island S.W. from Ithaca*, B 625.

Δουλιχίον-δε, adv.: *to Dulichion*, B 629.

δουλιχό-δειρος, (δολιχός, δειρή): *long-necked.*

δουπέω, aor. I δούπησεν: *to make a loud crashing noise; δούπησεν δὲ πεσών, he fell with a crash.*

δοῦπος: *noise, roaring.*

δούρατ', δοῦρε, δουρί; see δόρυ.

δουρι-κλειτός and δουρι-κλυτός, 2: *famous with the spear, spear-famous.*

δουρός, see δόρυ.

δράκων, -οντος: *a serpent.*

Δρῆσος: *Dresos, a Trojan*, Z 20.

Δρύας, -αντος: *Dryas*; (1) a Lappithe, A 263; (2) father of King Lyncurgos, Z 130.

δύ' = δύο with elision.

δύμεναι, see (1) δύω.

δύν', see δύνω.

δύναι, see (1) δύω.

δύναμαι, -σαι, -ται, -μεσθα; subj. pres. sing. 2 δύνῃαι; imperf. δύναιο; fut. δυνήσομαι δυνήσεται; aor. I mid. δυνήσατο: *to be able, to have power, (can, could).* In δύναι', E 475, the diphthong is elided.

δύνω, (= δύο), imperf. sing. 3 ἔδυνε δύνει: *to put on, to don, armor and garments.*

δύο and δύω, indeclinable numeral: *two.*

δυσ-καί-δεκα: *twelve.*

δυσ-, an inseparable particle denoting evil and defect, and giving to a compound the meaning expressed by the Eng. prefixes *un-, in-, mis-*.

δυσ-αής, -ές, (ἄημι); *ill-blowing, stormy.*

δύσαι, aor. I inf. act. of (1) δύω.

δυσ-ηχής, -ές, (ἦχος): *noisy, harsh-sounding.*

δυσ-κλέης, -ές, (κλέος): *inglorious, dishonored.*

δυσ-μενής, -ές, (μένος), dat. plur. δυσμενέεσσι, -έσι: *evil-minded, hostile*; as a noun in plur.: *enemies.*

Δύσ-παρις, voc. -ι: *disastrous Paris, evil Paris.*

δύστηνος, 2: *luckless, wretched.*

δυσ-χέλμος, 2, (χέλμα): *very wintry, stormy*.

δύσω, fut. of (1) δύω.

δυσ-ώνυμος, 2: *evil-named*.

(1) δύω, aor. 2 ind. sing. 3 ἔδυν, dual 3 ἐδύτην, plur. 3 ἔδυν, subj. δύω, inf. δύμεναι and δύναι; mixed aor. mid. ἐδύσετο and δύσεθ: (1) *to go into, to enter, to go under, to plunge*, Γ 322, Z 136, 185; — τῷ γαίαν ἐδύτην, Z 19, *they twain had gone beneath the earth*. (2) *to put on, to don*, garments and armor, E 845, Γ 328; — with ἀπό: *to take off*, E 435; (3) *to set*, said of the heavenly bodies, B 413. — ὕ in pres. and imperf.; elsewhere ὕ. Hence δύω, Z 340, is known to be aor. 2 subj.

(2) δύω, (= δύο): *two*.

δυώ-δεκα: *twelve*.

δυω-δέκατος, 3: *the twelfth*.

δῶ, epic form of δῶμα, nom. and acc.: *a house*.

δώδεκα: *twelve*.

δωδέκατος, 3; as fem. noun δωδεκάτη: *the twelfth day*.

Δωδώνη: *Dodōne*, an ancient city in Epeiros, and seat of the oracle of Pelasgic Zeus, B 750.

δῶη, δῶησιν, δῶκ', δῶκα, δῶκεν; see δίδωμι.

δῶμα, -ατος, (δέμω): *house, dwelling, palace*, whether of men or of gods. Often in plur. with singular meaning. In Z 316 δῶμα is equivalent to μέγαρον, the main room, or *the hall*, of a palace.

Δώριον: *Dorion*, a town in the realm of Nestor, B 594.

δῶρον, (δίδωμι): *a gift, an offering*.

δώσει, δώσειν, δῶσι δώσιν, δώσουσι, δῶχ', δώωσιν; see δίδωμι.

Ε

ἐ, pron., acc. sing.; (1) the reflexive pron., 3d pers., for all genders: *himself, herself, itself*, as in Δ 497; ἐ αὐτόν, ἐ αὐτήν, for Att. ἐαυτόν, ἐαυτήν. (2) A demonstrative pron., enclitic, for μιν or αὐτόν, αὐτήν, αὐτό: *him, her, it*, — A 236, 510.

(1) ἔα, epic for ἦν, imperf. sing. 1 of εἰμί, Δ 321, E 887.

(2) ἔα, imperat. pres., (A 276), and imperf. sing. 3, (E 517), of ἔσω.

ἐᾷ, pres. sing. 3 of ἔσω, E 256.

ἐάγη, see ἄγνυμι.

ἐᾶνός, (ἔννυμι): *flexible, soft, light*, E 734.

ἐᾶνός, (ἔννυμι): *a robe, a garment*, of goddesses and women of high rank, Γ 385, 419.

ἔαρ, ἔαρος, neut.: *the spring*; ἔαρος ἐπιγίγνεται ὥρη, Z 148, *the season of spring is at hand*.

ἔασ', ἔασε, ἔασαι, ἔασαιμεν, ἔασετε, ἔασης, ἔασκε, ἔασομεν; see ἔσω.

ἔασι, epic for εἰσί, from εἰμι.

ἔαται, see ἦμαι.

ἔσω and εἶσω, pres.ind. sing. εἶω, ἐᾷ, plur. 3 εἶωσ', subj. plur. 1 εἶωμεν, imperat. sing. ἔα; imperf. εἶας,

ἔα, iterative sing. εἶασκον, ἔασκε; fut. ἔασομεν, ἔασετε; aor. ind. ἔασ', ἔασε, subj. ἔασης, opt. ἔασαιμεν, inf. ἔασαι: *to allow, to suffer, to permit, to let, to let one have one's own way*; ἀλλά μ' ἔασαι, *let me have my own way*; ἵππους ἔασε, *he let his horses stand*; οὐκ ἔαν: *not to permit, to forbid*, as in Δ 55.

ἔβαλ', ἔβαλε(ν), -ον; see βαλλω.

ἔβαν, ἔβεβήκει, ἔβη, ἔβήτην; see βαίνω.

ἐγγεγάσσι, perf. plur. 3 of ἐγγίγνομαι: *live in*.

ἐγγυαλίξω, (γύαλον), aor. inf. ἐγγυαλίξαι: *to give, to grant, to put into one's hands*.

ἐγγύθεν, ἐγγύθι, ἐγγύς, adv.: *near*.

ἐγείναο, see γείνομαι.

ἐγείρω, aor. 1 ind. ἤγειρα, ἔγειρε(ν), subj. ἐγείρῃ, ἐγείρομεν, inf. ἐγείραι; syncopated aor. 2, sing. 3 ἔγρετο: *to wake* (trans.) E 413; *to rouse, to spur on, to incite, to stir up*; in mid. *to wake, to awake*, (intrans.); ἔγρετο ἐξ ὕπνου, *he awoke from sleep*.

ἐγένεσθε, ἐγένοντο; see γίνομαι.

ἐγκέκλιται, see ἐγκλίνω.

ἐγκέφαλος, *brain*.

ἐγκλίνω, perf. mid. sing. 3 ἐγκέκλιται: *to lean upon, to rest upon*; πόνος ὅμμι ἐγκέκλιται, *the task lies on you*.

ἐγνώ, see γινώσκω.

ἔγρετο, see ἐγείρω.

ἐγχείη, (ἔγχος): *spear, lance*; Ἐγχείη δ' ἐκέαστο, *he excelled with the spear*.

ἐγχεσί-μωρος, 2: *strong with the spear, spear-famous*.

ἐγχεύς-παλος, 2, (πάλλω): *spear-wielding*.

ἔγχος, -εος: *spear, lance, dart*, consisting of a shaft (δόρυ), usually of ash (μείλιον), to which was fastened a point (αἰχμή) of bronze: the other end of the shaft was also pointed and shod with metal for thrusting into the ground. The spear was used as a missile weapon, — *a dart*.

ἐγχρίπτω, aor. pass. part. fem. ἐγχριμφθεῖσα: *to force in*; E 662, *the point being driven to the bone*.

ἐγώ and, before vowels, ἐγών, gen. ἐμεῦ, μεῦ enclit., ἐμείο, ἐμέθεν, dat. ἐμοί, μοί enclit., (with elision μ'), acc. ἐμέ, μέ enclit. (with elision, μ'); the pron. of the first person: *I, me*. For dual see νῶι, and for plur., ἡμεῖς.

ἐδάην, see δαήμεναι.

ἐδάμασσα, -ε, ἐδάμη, ἐδάμνα; see δάμνημι.

ἔδδειςεν, ἐδεδίμεν, ἐδεδισαν: see δαῖδω.

ἔδειραν, see δέρω.

ἐδέξατο, see δέχομαι.

ἐδηγύς, -ύος, f., (ἔδω): *food, meat*.

ἔδμεναι, ἔδονται; see ἔδω.

ἔδος, -εος, (ἔζομαι): *a seat, an abode, a habitation*.

ἔδραμ', see τρέχω.

ἔδρη: *a bench, a seat*.

ἔδω, ἔδυν, ἐδύσατο, ἐδύσετο, ἐδύτην: see (1) δύω.

ἔδυνε, δύνε; see δύνω.

ἔδω, inf. ἔδμεναι, fut. plur. 3 ἔδονται: *to eat, to devour*.

ἔδωκας, -εν; see δίδωμι.

ἑικοσι(ν) = εἰκοσι: *twenty*.

εἰπε(ν), -ες; see εἶπον.

εἰσάμενος, -η; see εἶδω.

εἶλδω: *a wish, a desire*.

ἐργαθεν, see ἔργαθε.

ἐργει, ἔργεν, ἐργῇ; see ἔργω.

ἐρμέναι, see εἶρω.

ἔχομαι, imperf. with aor. meaning, ἔζετο, -οντο; imperat. ἔζεο: *to sit down, to sit*.

ἐηκε, see ἔημι.

ἐην, epic for ἦν; see εἰμι.

ἐήος, gen. of εὖς: *valiant*.

ἐῆς, gen. fem. of εὖς: E 371, *her*, (poss.).

ἔησι, epic for ἦ, subj. pres. sing. 3 of εἰμι.

ἔθεε, see θέω.

ἐθέλω, imperf. with and without aug., — ἤθ- and ἔθ-; subj. sing. 2 ἐθέλῃσθα, 3 ἐθέλῃσι: *to wish, to desire*; μηδ' ἔθελε, *venture not, presume not*, as in A 277, B 247, E 441; οὐκ εἰώσω ἐθέλοντα ἐκπέρσαι, *they suffer me not to destroy, though I desire it*.

ἔθεν, epic for οὖ.

ἔθεντο, ἔθεσαν, ἔθηκαν, -κε; see τίθημι.

ἔθνος, -εος: *host, multitude, tribe, swarm, flock*.

ἔθορ', see θρώσκω.

ἔθω, perf. 2 part. εἰωθώς, -ότος, -ότι: *to be accustomed*; ὅφ' ἡνίοχῳ εἰωθότι, E 231, *under the accustomed charioteer*.

εἰ: *if*; in conditional sentences with ind., subj., and opt., both with and without ἄν or κέ(ν); καὶ εἰ, *even though*; οὐδ' εἰ, *not even though*; in indirect questions, — *whether, whether not*. Used to express a wish, without apodosis (usually εἴθε or αἰθε), as Δ 178, *would that*. εἰ τότε κούρος ἔα, Δ 321, *as I was then a youth*; εἰ δ' ἄγε, *come now*. εἰαμένη: *a lowland*.

εἰαρινός, 3: *relating to spring*; ὥρῃ ἐν εἰαρινῇ, *in spring-time*.

εἶας, εἶασκον; see εἶω.

εἶατ' (for εἶαται), εἶατο; see ἤμαι.

εἶδαρ, -ατος, (ἔδω): *fodder, forage*.

εἶδε, εἶδεται, εἶδῃς, εἶδήσκειν, εἶδομεν, εἶδόμενος, -η, εἶδον; see εἶδω.

εἶδος -εος: *form, shape, aspect*.

εἶδότε, εἶδότες, dual and plur. of εἶδώς; see εἶδω.

(εἶδω), (pres. found only in mid. The forms and corresponding meanings are given in three divisions). (1) act. aor. 2 ind. sing. 1 ἴδον, 3 ἴδεν εἶδε ἴδεσκε, plur. 3 ἴδον εἶδον, subj. ἴδητε, opt. ἴδοιμι, ἴδοις, ἴδοι, inf. ἰδέειν, part. ἰδών, -ούσα, -όντες; mid. aor. 2 ind. plur. 3 ἴδοντο, subj. ἴδωμαι, ἴδη ἴδῃαι, ἴδῃται, opt. ἴδοιτο, inf. ἰδέσθαι: *to see, to perceive, to look at*.

(2) Pass. and mid. pres. ind. εἶδεται, part. εἰδόμενος, -η, aor. 1 sing. 3 εἶσατο, B 791, opt. εἴ-σαιο, part. εἰσάμενος, -η: *to come into view, to appear, to seem, to be like, to resemble*.

(3) Perf. ind. οἶδα, οἶσθα, οἶδε, ἴδμεν, ἴστε, ἴσασι(ν), subj. εἰδῶ, εἰδῆς, plur. 1 εἶδομεν, part. masc. εἰδώς, -ότος, fem. ἰδυία, plur. dat. ἰδυίῃσι; plup. sing. 3 ἥδεε ἥδη; fut. ind. εἴσεται, inf. εἰδήσειν: *to know, to understand, to be acquainted with*; sometimes with gen., as in B 718.

εἶδωλον: *an image, a phantom.*

εἰδώς, ἰδυία; see εἶδω.

εἶν, εἶη, εἶην, opt. forms of εἶμι.

εἶθαρ, adv.: *straightway.*

εἴθε = αἴθε: *would that, O that.*

εἵκελος, 3: *like, similar.*

εἴκοσι(ν) and ἑκοσι: *twenty.*

εἵκτην, εἵκνυα; see ἵουκα.

εἴω: *to yield, to retire, to withdraw from*, with gen.

εἶλε, εἶπετο; see αἶρέω.

Εἰλεσίον: *Eilesion*, a city in Boeotia, B 499.

εἰλώσιν, subj. plur. 3 of εἰλέω.

εἰλήλουθα, -α, εἰληλοῦθα; see ἔρχομαι.

εἰλίπος, -οδος, (εἶλω-πούς), dat. plur. εἰλιπόδεσσι: *trailing-footed*, epithet of oxen.

εἰλομεν, see αἶρέω.

εἰλῶ, perf. pass. part. εἰλυμένος: *to wrap, to envelop.*

εἶω and εἰλέω, subj. plur. 3 εἰλέωσι; aor. 1 act. inf. ἔλσαι; aor. pass. inf. ἀλῆμεναι: *to confine, to imprison, to gather, to crowd, to throng.*

εἶμα, -ατος, (ἔννυμι): *a garment.*

εἶμέν = ἱσμέν, see εἶμι.

εἶμένοι, see ἔννυμι.

εἶμι; besides many Attic forms,

are found the following; — ind. pres. sing. 2 ἔσσι, plur. 1 εἶμέν, 3 ἔασι(ν), subj. sing. 1 ἔω, 3 ἔησι, inf. ἔμεν ἔμεναι ἔμμεναι, part. ἑών, ἑούσα, etc.; imperf. sing. 1 ἦα ἔα, 3 ἦεν ἔην ἔσκε, plur. 3 ἔσαν; fut. ἔσσομαι, etc., with sing. 2 ἔσσαι, 3 ἔσεται and ἔσσεῖται, part. ἔσσόμενος, inf. ἔσσεσθαι: *to be*, both as substantive verb, as in A 70, and as copula; *to live*, Z 131, A 290; as copula, often omitted, especially in ind. pres. sing. and plur. 3, as in B 138; ἔσσόμενα, *the future*, A 70; ἔσσόμενοι, (ἄνθρωποι), *posterity*, B 119, Γ 287.

εἶμι, besides Attic forms, are found, — subj. plur. 1 ἴομεν, inf. ἴμεν; imperf. sing. 3 ἦε ἴε, dual 3 ἴτην, plur. 3 ἴσαν; aor. 1 εἶσατο, Δ 138, E 538: *to go, to come*, the direction being determined by the context. The pres. has sometimes in Homer a fut. meaning, as in A 169, 420, 426; but also, sometimes, a pres. meaning, as in B 87.

εἶν, epic for εἶν.

εἰνάτερες, -ων, f. pl.: *brothers' wives, sisters-in-law.*

εἰνατος = ἔννατος: *ninth.*

εἵνεκα = ἕνεκα: *for the sake of.*

εἰνοσι-φυλλος, 2: *with quivering foliage.*

εἶο, epic gen. for οἶ.

εἶπας, εἶπ', εἶπέ, εἶπε, εἶπείν, εἶπσκεν; see εἶπον.

εἶπετο, εἶποντο; see ἔπω.

εἶπον and λείπον, (stem ἐπ- for Fern-), an aor. 2 without pres; aor. 1 sing. 2 εἶπας; aor. 2 ind. ζειπες, ζειπε(ν) εἶπε(ν) εἶπεσκεν, subj. sing. εἶπω, εἶπης, εἶπη εἶπησι, opt. εἶποι, imperat. εἶπ' εἰπέ, inf. εἰπεῖν, part. εἰπών, -ούσα, -όντος etc.: *to say, to tell, to speak, to utter, to name*; εἰπέ μοι τόνδε ὅστις ὃδ' ἐστί, Γ 192, *tell me who this is* (an instance of prolepsis).

ἄπρο, εἰρόμεναι; see εἰρομαι.

Εἰρήτρια: *Eiretria*, a city in Euboea, B 537.

εἰρήνη: *peace*; ἐπ' εἰρήνης, *in time of peace*.

εἰρηται, Δ 363, see εἶρω.

εἶρον, plur. εἶρια: *wool*.

εἶρο-κόμος, 2, (κομέω): *wool-working, spinning*.

εἰρομαι, imperf. εἶπετο; part. fem. εἰρόμεναι, (to cause to be said to one's self): *to ask, to question, to ask about* (Z 239), *to pray* (A 513).

εἶρο-πόκος, 2: *woolly, fleecy*.

εἶρύατ', (for εἶρυνται, Δ 248), εἶρυσεν; see εἶρω.

εἶρύαται, (A 239), εἶρύσασθαι, (A 216), εἶρύσατο, (Δ 186); see εἶρομαι.

(1) εἶρω, perf. part. ἐεργμένος: *to join together in a row, to connect*; γέφυραι ἐεργμέναι, *long lines of causeways*.

(2) εἶρω, fut. ἐρέω, ἐ, εἶ, inf. ἐρέειν, part. ἐρέων, -ουσα etc.; perf. pass. εἶρηται, Δ 363: *to speak, to say, to tell, to announce*;

στεύται ἔπος ἐρέειν, Γ 83, *makes as if he would speak*.

εἰς and ἐς; (1) adv., as in A 142, 309: *therein, thereon*; (2) prep. with acc.: (space) *into, in, to, towards*; (time) *until*; (purpose) *for*, E 337; in εἰς Ἀἶδαο there is an ellipsis of δόμον or δῶμα, as also in Z 378, 379; in A 222 ἐς follows its noun.

εἰς, μία, ἓν, gen. ἐνός, μιᾶς, ἐνός: *one*; in τῷ μοι μία γέλιντο μήτηρ, Γ 238, connect μοι with μία, — *one mother with me*; ἐς μίαν βουλευεῖν, B 379, *to be of the same mind in council*.

εἰς', A 566, for εἰσί, from εἰμί.

εἰσαίτο, εἰσαμένη; see εἶδω.

εἶσα, a defective aor. 1 act., — sing. 3 εἶσε, plur. 3 εἶσαν: *to cause to sit, to set, to bring and place*.

εἰσ-ανα-βαίνω, aor. 2 εἰσανέβησαν, part. fem. εἰσαναβάσα: *to go up into*.

εἰσατο, (1) B 791, see εἶδω; (2) Δ 138, E 538, εἶμι.

εἰσελθε, εἰσελθοῦσα; see εἰσερχομαι.

εἰσ-έρχομαι, aor. 2 sing. εἰσῆλυθον, εἰσῆλθε, imperat. εἰσελθε, part. fem. εἰσελθοῦσα: *to go into, to enter into*.

εἰσεται, see εἶδω.

ἔιση, adj. found only in fem., (as if from ἔισος): *equal*; as an epithet of ships, — *symmetrical, well-balanced*; of shields, — *well-rounded*; of feasts, — *fair, just*, — where each guest gets his due portion; of horses, —

well-matched; ἵπποι σταφύλῃ ἐπὶ νῶτον εἶσαι, B 765, mares with backs level to the line.

εισῆλθε, εἰσῆλθον; see εἰσέρχομαι.

εἰσ(ύ), pres. plur. 3 of εἰμι.

εἰσι, ind. pres. sing. 3 of εἰμι.

εἰσκω: to consider like, to compare with.

εἰσόκε, (usually separated, — εἰς ὃ κε): until.

εἰσ-οράω, part. pres. εἰσορώων, -ωντος, -ουσαι; fut. εἰσόψομαι: to gaze at, to behold.

εἰσω, adv.: in, into; often following an acc. that depends on a verb, as A 71, Δ 460, Z 10; in Z 422, — Ἄιδος εἰσω, — there is ellipsis of this acc., — δόμον.

εἶχε, εἶχον; imperf. of εἶχω.

εἰώ, εἰώσω; see εἰώ.

εἰωθε, εἰωθός, -ότε, -ότες; see εἶθω.

εἰως, see εἶως.

ἐκ, before vowels, ἐξ; (1) adv.: out, away, off; often limited by a gen., as in A 346; (2) prep. with gen.: (space) from, out of, away from; (time) from, since; (cause, agent) from, by, in consequence of. ἐκ πάντων μάλιστα, Δ 96, most of all; δαίε ἐκ κόρυθος πῦρ, E 4, she kindled flame on his helmet, i. e., that shone from his helmet; ἐξ ἄντυγος ἥνια τείνας, E 462, fastening the reins to the rim, i. e., so that they extended from the rim; ἐφιληθεν ἐκ Διός, B 669, were loved by (of) Zeus.

ἐκ is often separated from its noun by a few short words, and

sometimes follows it, as in E 865, in which case it is accented. ἐκ in composition denotes separation, origin, completion.

Ἑκάβη: Hekābe, Hecuba, wife of Priam, Z 251.

ἐκά-εργος: the far-worker, far-shooter, epithet of Apollo.

ἐκάη, see καίω.

ἐκαθεν: from afar.

ἐκαλίσσατο, see καλέω.

ἐκαμον, see κάμνω.

ἐκάς, adv.: far from, with gen.

ἐκαστος, 3: each, each one; in plur. ἐκαστοι, Γ 1, each company; sing., in collective sense, used with plur., as οἱ μὲν ἕβαν ἕκαστος ἥχι ἐκάστῳ δῶμα, etc. ταῦτα ἕκαστα, these things in detail.

ἐκότερθεν, adv.: on both sides of, with gen. Γ 340.

ἐκατη-βελέτης, -ας, and ἐκατη-βόλος: far-shooting, hitting from afar, epithets of Apollo.

ἐκατόν-χειρος: hundred-handed, epithet of Briareos, A 402.

ἐκατόμβη, (βοῦς): a hecatomb, a sacrificial offering, not necessarily of a hundred oxen, as the name implies, but of any number of animals and of animals of different kinds, as in A 315.

ἐκατόμ-βοιος, 2: worth a hundred oxen.

ἐκατόμ-πολις: having a hundred cities, epithet of Crete, B 649.

ἐκατόν, indeclinable numeral: a hundred; used to denote any indefinite large number, B 448.

ἑκατος, (ἐκάς) : as a noun, — *the far-darter*, epithet of Apollo, A 385.

ἐκβαίνω, part. ἐκβαίνων, -οντος : *to go forth from*.

ἐκβάλλω, aor. 2 ἔκβαλε : *to thrust out from*, E 39.

ἐκγεγάμεν, ἐκγεγαυῖα ; see ἐκγίγνομαι.

ἐκ-γίγνομαι, aor. 2 ἐξέγοντο ; perf. 2 inf. ἐκγεγάμεν, part. fem. ἐκγεγαυῖα : *to be born of, to spring from*.

ἐκ-γονος : *offspring, descended from*.

ἐκ-δῆλος : *pre-eminent ; μετὰ πᾶσιν, among all*, E 2.

ἐκδοτε, aor. 2 imperat. plur. of ἐκδίδωμι : *to give back, to give up*.

ἐκ-δύω, imperf. mid. ἐξεδύοντο : *to take off (armor)*.

ἐκδασσε, see κεδάννυμι.

ἔκειτο, see κείμαι.

ἐκέαστο, see καίνυμι.

ἐκέλετο, see κέλομαι.

ἐκέκλιτο, see κλίνω.

ἔκηα, see καίω.

ἐκη-βολή, (ἐκάς, βάλλω) : *a hitting from a distance, in plur., seats of marksmanship*.

ἐκη-βόλος : *far-shooting ; as noun, the far-darter*, epithet of Apollo.

ἐκῆλος and εὐκῆλος, 2 : *peaceful, tranquil, at ease, undisturbed*.

ἐκ-καθαίρω, imperf. plur. 3 ἐξεκάθαιρον : *to clean out*.

ἐκκαίδεκά-δωπος, 2 : *of sixteen palms, i. e. sixteen handbreadths long, or stretching*

sixteen handbreadths from tip to tip, Δ 109.

ἐκατιδάν, part. of ἐκκατείδον, aor. 2 of ἐκ-καθ-οράω : *to look down from*.

ἐκ-κλέπτω, aor. ἐξέκλεψεν : *to take away by stealth*.

ἐκ-κυλίω, aor. pass. ἐξεκυλίσθη : (pass.) *to roll out from*, Z 42.

ἐκλαγαν, see κλάω.

ἐκ-λανθάνω, aor. 2 act. plur. 3 ἐκ-λέλαθον, mid. inf. ἐκλελαθέσθαι : act., *to cause to forget utterly*, with two acc., B 600 ; mid., *to forget utterly*, Z 285.

ἐκλαψεν, see κλέπτω.

ἐκλιναν, ἐκλίνθη ; see κλίνω.

ἐκλυνον, -ες, -(ν) ; see κλύω.

ἐκ-μυζάω, aor. part. ἐκμυζήσας : *to suck out*.

ἐκ-νοστήω, aor. part. dual ἐκνοστήσαντε : *to return home from*.

ἐκολψα, see κολψάω.

ἐκόμισσε, see κομίζω.

ἐκ-παγλος, 2, superl. ἐκπαγλότατος : *fearful, redoubtable*, A 146 ; neut. plur. ἔκπαγλα, and ἐκπάγλως, adverbs : *utterly, sorely, overmuch, marvellously*.

ἐκ-παιφάσσειν : *to make display*.

ἐκ-πέρθω, fut. ἐκπέρσουσ' ; aor. subj. ἐκπέρσωσ', inf. ἐκπέρσαι, part. ἐκπέρσαν' ; aor. 2 ἐξεπράθομεν : *to destroy utterly, to lay waste*.

ἔκπεσε, see ἐκπίπτω.

ἐκ-πίπτω, aor. 2 sing. 3 ἔκπεσε : *to fall from*.

ἐκ-πρεπής, -ος : *pre-eminent*.

ἐκραλαινεν, imperf. of κραιαίνω.

ἐκρίνατ', ἐκρινεν ; see κρίνω.

ἐκ-σάω, aor. ἐξέσάωσε : *to save*.

ἐκ-σεύω, aor. 1 pass. ἐξεσύθη : *to issue forth*.

ἐκ-σπάω, aor. 1 ἐξέσπασε : *to draw forth, to pull out*.

ἐκτα, ἐκτανε : see κτείνω.

ἐκ-τάμνω, subj. sing. 3 ἐκτάμνησιν ;
aor. 2 ἐξέταμε, -ον : *to cut out, to hew, to fell*.

ἐκ-τελέω : *to fulfil*.

Ἑκτόρεος, 3 : *Hektor's*, B 416.

Ἑκτορίδης : *son of Hektor*, Astyanax, Z 401.

ἐκτός, adv., (ἐκ) : *without, outside*.

ἕκτος, (ἕξ) : *sixth*.

Ἑκτωρ, -ορος : *Hektor*, son of Priam and Hecuba, husband of Andromache and father of Astyanax ; the foremost hero of the Trojans and their commander-in-chief ; distinguished for his valor, wisdom, and noble character, though not specially endowed with calculating shrewdness and power of eloquence. He is slain by Achilles, B 816, Z 369.

ἐκυρός : *husband's father, father-in-law*.

ἐκ-φαίνω, aor. pass. ἐξεφάνθη : *to become visible, to be left exposed*.

ἐκ-φέρω, imperf. ἐξέφερον ; inf. ἐκφέρειμεν : *to bear away*.

ἐκ-φεύγω, aor. 2 ἐκφυγε : *to flee away from, to fly from*.

ἐκ-χέω, imperf. plur. 3 ἔκχεον : *to pour forth*.

ἐκών, ἐκούσα : *voluntary, willing*, usually to be translated by adverbial expressions ; ὅσα κεν αὐτοὶ δώσιν, ἐκὼν δ' οὐκ ἂν τις ἔλοιτο, Γ 66, *which they give of their own accord, and one could not get of his own will* ; δῶκα ἐκὼν ἀέκοντί γε θυμῷ, Δ 43, *I gave voluntarily, but with reluctant mind* ; ἐκὼν μεθιείς, Z 523, *thou art wilfully remiss*.

ἐλάαν, see ἐλαύνω.

ἐλαβε, see λαμβάνω.

ἐλάζετο, see λάζομαι.

ἐλαιον : *oil*.

ἐλασ', ἐλάσαι, ἐλάσαντας, ἐλάσασκεν, ἐλάσσε, ἐλάσση ; see ἐλαύνω.

ἐλάτη : *a pine tree*.

ἐλατήρ, -ήρος, (ἐλάω) : *a driver, charioteer*.

Ἐλατος *Eldatos*, an ally of the Trojans, Z 33.

ἐλαύνω and ἐλάω, pres. du. ἐλαύνετον, inf. ἐλαύνειν, ἐλαυνέμεν and ἐλάαν, imperat. ἔλαννε, part. du. ἐλαύνοντ' ; imperf. ἔλαννε ; aor. ind. ἔλασε ἐλάσσε(ν) ἤλασε ἐλάσασκεν, ἤλασαν, subj. ἐλάσση, inf. ἐλάσαι, part. masc. plur. acc. ἐλάσαντας ; pass. plup. ἐλήλατο and ἤλήλατο : *to drive, to drive away as booty, to strike, to wound* ; κολῶν ἐλαύνετον, A 575, *ye stir up wrangling* ; διὰ ζωστήρος ἐλήλατο οἰστός, Δ 135, *the arrow was driven through, or passed through, the belt*.

ἐλαφος : *a deer, a stag*.

ἐλαφρός, 3 : *light, fleet*.

ἔλδομαι: *to desire, to long for.*

ἐλε(ν), see αἰρέω.

ἐλαίρω, imperat. ἐλαίρε: *to have pity on, to pity.*

ἐλαγχής, -ίος, (ἐλέγχω), superl.

ἐλέγχιστος: *infamous, dishonored.*

ἔλγος, -εος: *a shame, a disgrace, an ignominy; κάκ' ἐλέγχεα, base cowards!*

ἐλαυνός, 3; neut. pl. as adv.: *pitiifully.*

ἐλεῖω, (ἐλεος), aor. ind. ἐλέησε, subj. sing. ἐλεήσης, η: *to have mercy on, to take pity on.*

ἐλαῖν, see αἰρέω.

ἐλείπτο, see λείπω.

ἐλαλῶ, aor. 1 act. ἐλελιξεν, mid.

part. ἐλελιζάμενος: aor. pass.

plur. 3 ἐλελιχθησαν and ἐλέ-

λιχθεν: act. *to cause to tremble,*

to shake; mid. to coil up, as a

snake; pass. to face about.

Ἑλένη: *Helène*, Helen, daughter of Zeus and Leda, sister of Kastor, Polydeukes and Klytaimnestra, wife of Menelaos. Famous for her beauty, she was carried off by Paris, son of Priam, to Troy, and so became the cause of the Trojan war, B 161, Γ 91, 121. After the destruction of Troy she returned with Menelaos to Sparta.

Ἑλένος: *Helénos*; (1) son of Priam and Hecuba, a renowned augur, Z 76. (2) a Greek, E 707.

ἐλεό-θρεπτος, 2, (ἐλος, τρέφω): *marsh-fed, growing in a marsh.*

ἐλίσθαι, ἐλίσθε, ἐλετ', ἐλίτην; see αἰρέω.

ἐλεύθερος, 3: *free; ἐλεύθερον ἡμαρ, Z 455, day of freedom, i. e. freedom; (compare δοῦλιον ἡμαρ); ἐλεύθερος κρητήρ, Z 528, the cup of deliverance.*

ἐλεύσομαι, ἐλεύσεται; see ἔρχομαι.

ἐλέφας, -αντος: *ivory.*

Ἑλεφήνωρ, -ορος: *Elephēnor*, leader of the Abantes, B 540.

ἐλχθην, see λέγω.

ἐλεψε, see λείπω.

Ἑλεών, -ώνος: *Elēon*, a town in Boeotia, B 500.

ἐλήθετο, see λανθάνω.

ἐλήλατο, see ἐλαύνω.

ἐλθέ, ἰλθεῖν, ἐλθέμεν, ἐλθέμεναι, ἐλθῆσ',

ἐλθοι, ἐλθών, -όντε, -όντες, ἐλθοῦσα;

see ἔρχομαι.

Ἑλικάων, -ονος: *Helikāon*, a son-in-law of Priam, Γ 123.

Ἑλική: *Helike*, a maritime city in Achaia, the site of an ancient temple of Poseidon, B 575.

ἐλικῶψ, -ωπος, m., and ἐλικῶπις, -ιδος, f.: *bright-eyed, glancing-eyed.*

ἐλιπε, -ον; see λείπω.

ἐλίσσεται, see λίσσομαι.

ἐλίσσω, part. mid. fem. ἐλίσσομένη: *to whirl, to eddy, to curl.*

ἐλκε, ἐκίμεν, ἐλκεν, ἐλκειο, ἐλκετο, ἐλκόμενον; see ἔλκω.

ἐλκεσί-πεπλος: *with trailing robes.*

ἐλκηθμός: *a dragging away.*

ἔλκος, -εος: *a wound; used with another acc., as in ἔλκος ὃ με οὐτάσεν ἀνήρ, E 361, the wound that a man inflicted on me.*

ἔλκω, act. imperf. ἔλκε(ν), inf. ἐλκέμεν; mid. imperf. ἔλκετο, imperat. ἔλκεο, part. ἐλκόμενον: *to drag*, as a prisoner; *to draw*, as a sword, a bow-string, a ship down into the sea; *to draw forth*, as a weapon from a wound; mid., *to drag*, intrans.

ἔλαβε, see λαμβάνω.

Ἑλλάς, -άδος: *Hellas*, in Homer, a district in Thessaly, together with Phthia under the rule of Peleus, B 683.

Ἕλληνες: *Hellēnes*, properly, the inhabitants of *Hellas* in Thessaly, warriors of Achilles at Troy, B 684; see Μυρμιδόνες and Πανέλληνες.

Ἑλλησπόντος: *Hellespont*, now the strait of Dardanelles, B 845.

ἐλλίσσεται, see λίσσομαι.

ἐλ-οις, -οι, οἰμέθα, -οιτο, -ον, -όμεν, -οντο, -όντε, -όντες, -ούσα; see αἰρέω.

ἔλος, -εος: *a marsh, a swamp*.

Ἑλος, -εος: *Helos*; (1) a maritime city in Lakonia, B 584; (2) a town or district in Elis, B 594.

ἐλπομαι: *to hope*.

ἔλσαι, see εἶλω.

ἐλ-ωμαι, -ωμεν, -ωσι, -όν: see αἰρέω.

ἔλωρ and ἐλάριον: *a prey*.

ἐμ-βαίνω, imperf. plur. 3 ἔμβαυον; perf. part. acc. masc. ἐμβεβαῶτα; plup. ἐμβέβασαν: *to go aboard, to mount*.

ἐμ-βάλλω, aor. 2 ἔμβαλε: *to throw in, to infuse, to stir up*.

ἐμ-βασιλεύω: *to be king in*.

ἐμβέβασαν, ἐμβεβαῶτα; see ἐμ-βαίνω.

ἐμέ, ἐμέθεν, ἐμείο, ἐμεῦ; see ἐγώ.

ἐμεινας, see μένω.

ἐμέμικτο, see μίγνυμι.

ἐμεν, ἐμεναι; see εἰμι.

ἐμίγην, ἐμίχθην, ἐμίχθη; see μίγνυμι.

ἐμ-μαπίως: *instantly*.

ἐμ-μεμᾶως, acc. -ῶτα, fem. -υῖα: *eager, ardent, impetuous*.

ἐμμεναι, see εἰμι.

ἐμμορε, see μέρομαι.

ἐμνώοντο, see μιμνήσκω.

ἐμοί, see ἐγώ.

ἐμός, 3, poss. pron.: *my, mine*;

οὐ γὰρ ἐμὸν παλινάγρετον, A 526, *no word of mine is revocable*.

ἐμ-πάσσω, imperf. ἐνέπασσε: *to weave in*.

ἐμ-πεδος, 2: *firm, immovable, steadfast, constant*; neut. as adv.

ἐμπεσε, see ἐμπίπτω.

ἐμπεφυῖα, see ἐμφύω.

ἐμπης: *yet, nevertheless*.

ἐμ-πίπτω, aor. 2 ἔμπεσε: *to fall on, to strike*. [next to.

ἐμ-πλην, adv., (πελάω): *close to*,

ἐμ-πνύνθη, aor. pass. of ἐμ-πνέω: *came to himself, got his breath*.

ἐμ-φύω; trans.: *to plant in*; intrans. in perf.: *to have grown to, to cling to*; ὥς ἔχετ' ἐμπεφυῖα, A 513, *so she held to him clinging*.

ἐν, ἐνί, ἐν; (1) adv.: *therein, thereon, therewith, among (them)*, E 740, B 588; ἐν τ' ἄρα οἱ φῶ χειρί, Z 253, *χειρί* is a dat. of place and οἱ a dat. of inter-

est, — *she clung to his hand*;
(2) prep. with dat.: *in* (of place, condition, and time), *on*, *among*; ἐν ὀφθαλμοῖς, *before my eyes*. Often ἐν seems to be used with verbs of motion, as in E 370, but then has reference to the state of rest that is the result of the motion. In Z 47, — ἐν ἀφνειοῦ πατρὸς, — a noun in the dat., (οἴκῳ), must be supplied. Sometimes ἐν follows its noun, as in E 40. In Z 243 a verb compounded with ἐν is followed by another ἐν with its case.

ἐν, ἐνα; see εἰς.

ἐν-αἶρω, (ἐναρα), inf. ἐναίρεμεν:
mid. aor. 1 ἐνήρατο: *to slay*.

ἐν-αἰσιμος, 2, (αἴσα): *of good omen; reasonable, just*, Z 521;
neut. sing. as adv.: *seasonably*.

ἐν-αλίγκιος, 2: *like*.

ἐν-αντίος, 3: *opposite, face to face with, confronting*; ἐναντίη ἦλυθε, Z 251, *came to meet him*; θεοὶ ἀνίσταν σφοῦ πατρὸς ἐναντίον, A 534, *the gods rose up before their father*; neut. sing. as adv., A 534, Γ 433.

ἐναρα, neut. pl.: *spoils*.

ἐναρῖζω, opt. -οι, imperf. ἐνάριζε:
to strip of armor, to slay.

ἐν-αριθμος, (ἀριθμός): *reckoned with, made account of*.

ἐνατος, (ἐννέα) = εἵνατος: *ninth*.

ἐν-δεκα: *eleven*.

ἐνδεκά-πηχυς, -υ: *eleven cubits long*.

ἐν-δέξια, adv.: *towards the right*.

ἐν-δέω, aor. 1 ἐνέδησε: *to involve, to entangle*.

ἐνδο-θεν, adv.: *within, with gen.*, Z 247.

ἐνδο-θι, adv.: *within, within thee*.

ἐνδον, adv.: *within, in the house*.

ἐν-δύνω, imperf. ἐνδυνε: *to put on*.

ἐν-δύω, aor. 2 part. fem. ἐνδύσα: *to put on*.

ἐνέδησε, see ἐνδέω.

ἐνέη, see ἐνειμι.

ἐνέικεσας, see νεκίω.

ἐνέικω, see φέρω.

ἐν-εμι, plur. 1 ἐνειμεν, opt. ἐνέη; imperf. sing. 3 ἐνῆεν, plur. 3 ἐνεσαν: *to be in, to be among*; εἰ μοι ἐνέη, *if I had*.

ἐνεκα and ἐνεκα, prep. with gen.: *for the sake of, on account of, for, because of*.

ἐνενήκοντα: *ninety*.

ἐνέπασσεν, see ἐμπάσσω.

ἐνέπω and ἐννέπω, imperat. ἐνεπε; aor. 2 ἐνισπε: *to tell, to relate, to announce*.

ἐνέρπετος: *lower*.

ἐνεσαν, see ἐνειμι.

Ἐνετοί: *the Enēti, a people in Paphlagonia*, B 852.

ἐνεχ' = ἐνεκα with elision before an aspirate.

ἐνῆεν, see ἐνειμι.

ἐνήρατο, see ἐναἶρω.

ἐν-θα, adv.: *there, here*; ἐνθα καὶ ἐνθα, *here and there*, B 476, — *hither and thither*, B 462; *then*, B 155, 308, E 155; as relat., *where*, A 610, Z 379, B 594.

ἐν-θά-δε, adv.: *hither, here*.

ἐν-θεν, adv.: *thence, from that place or source; ἐνθεν ὁθεν, from the same source as —.*

ἐνθεο, see ἐντίθημι.

ἐνί, see ἐν.

ἐνί, see ἐς.

ἐνιαυτός: *year.*

Ἐνίηες: *the Eniēnes, a Thes-salian people, B 749.*

ἐνιπή, (ἐνίπτω): *reproach, rebuke.*

ἐνίπτω, imperat. ἐνιπτε; aor. 2 ἠνίπαπε: *to chide, to rebuke, to upbraid.*

Ἐνίσπη: *Enispe, a town in Ar-kadia, B 606.*

ἐνισπε, see ἐνέπω.

ἐννέα: *nine.*

ἐννέα-βοῖος, 2, (βοῦς): *worth nine oxen.*

ἐννέα-χίλοι: *nine-thousand.*

ἐννέπω, see ἐνέπω.

ἐννεσίη, plur. dat. ἐννεσίησιν: *sug-gestion, prompting.*

ἐνν-ἡμαρ, (ἐννέα, ἡμαρ), adv.: *for nine days.*

Ἐννομος: *Ennōmos, a Mysian augur and ally of the Trojans, B 858.*

ἐννυμι, (ἐς, *Fes*), aor. 1 ἔσσε; perf. mid. part. εἰμένοι; plup. mid. sing. 2 ἔσσο: *to put on, to don, to clothe; τὰ εἰμένοι, clad in which; ἦ τέ κε νεν ἦδη λάινον ἔσσο χιτῶνα, Γ 57, else ere this thou hadst donned a robe of stone.*

ἐνόησε, see νοῖω.

ἐνοπή, (ὄψ, -*Fen*): *shouting, crying.*

ἐν-όρνυμι, act. aor. 1 ἐνώρσεν; mid. aor. 2 ἐνώρτο: act. *to cause, to*

stir up among; mid. to arise among.

ἐν-στρέφομαι: *to turn, — ἰσχύῳ, in the socket.*

ἔντεα neut. plur., dat. ἔντεσι: *arms, armor.*

ἐν-τείνω, perf. pass. ἐντέταται: *to stretch upon, to plait; ἱμάσιν ἐντέ-ταται, is plaited with thongs.*

ἐν-τίθημι, aor. 2 mid. ind. and imperat. sing. 2 ἔνθεο: *to place, — πατέρας ὁμοῖη τιμῇ, the fathers in equal honor; to conceive, — χόλον θυμῷ, anger in thy soul.*

ἐντο, see ἱημι.

ἐντός and ἐντοσθε, (ἐν), adv. and prep. with gen.: *within.*

ἐν-τροπαλίζομαι, (ἐντρέπομαι): *to turn back often.*

ἐντύνω, imperf. ἔντυεν: *to harness.*

Ἐνυάλιος, (Ἐνώ): *Enyalios, the War-god, epithet of Ares, B 651.*

ἐν-ύπνιον, (ἐν, ὕπνος), adv.: *in sleep.*

Ἐνυό: *Enyō, the war-goddess, Bellona, companion of Ares, E 333, 592.*

ἐνώμα, see νομάω.

ἐν-ωπή, (ὥψ): *the sight, the view; ἐνωπῇ, in the sight of all, openly.*

ἐνώρσε, ἐνώρτο; see ἐνόρνυμι.

ἐξ = ἐκ before vowels.

ἐξ: *six; in compounds the ξ is changed to κ before κ and π.*

ἐξ-αγγέλλω, aor. 1 ἐξήγγειλε: *to tell news, to bear tidings.*

ἐξ-άγω, imperf. sing. 3 and imperat. sing. 2 ἔξαγε; aor. 2 ἐξήγαγε:

- to lead forth, to lead away from
or out of.
- Ἐξάδιος: *Exadios*, a Lapithe, A
264.
- ἐξ-αἰνῆναι, imperf. ἐξ-αἰνῶ: to take
away, with double accus.
- ἐξ-αἵρετος, 2: *chosen, choice*.
- ἐξ-αἰρέω, aor. 2 mid. ἐξείλετο and
ἐξέλετο: to carry off from, to
take away from.
- ἐξ-ακείμαι, aor. opt. ἐξακείσαιο: to
assuage, to allay.
- ἐξ-αλαπάζω, aor. ἐξαλάπαξε, inf.
ἐξαλαπάσαι: to sack, to plunder,
to lay waste.
- ἐξ-άλλομαι: to leap out.
- ἐξ-απίνης: suddenly.
- ἐξ-απο-δίομαι: to chase from; [ἀ].
- ἐξ-απ-όλλυμι, aor. 2 mid. opt. plur.
3 ἐξαπολοῖο: to perish out of.
- ἐξ-αρπάζω, aor. 1 ἐξήρπαξε: to
snatch up, to bear away.
- ἐξ-άρχω: to begin, to be foremost
in, with acc. B 273.
- ἐξ-αυδάω, imperat. ἐξαύδα: to speak
forth.
- ἐξ-αὐτις: again.
- ἐξείης, (ἐχ, — σεχ): in order, in
turn.
- ἐξεἰλετο, see ἐξαιρέω.
- ἐξ-εἰμι, inf. ἐξέμμεναι: to be born
of, to be sprung from.
- ἐξείνισσα, see ξεινίζω.
- ἐξ-είρομαι, imperf. sing. 3 ἐξείπερο: to
question.
- ἐξεκάβαρον, see ἐκκαθαίρω.
- ἐξέκλεψεν, see ἐκκλέπτω.
- ἐξεκυλίσθη, see ἐκκυλλώ.
- ἐξ-ελάω, aor. ἐξέλασε, part. ἐξελάσας:
to drive away.
- ἐξέλετο, see ἐξαιρέω.
- ἐξ-έλκω, part. pres. pass. gen.
ἐξελκομένοιο: to draw forth.
- ἐξέμμεναι, see ἐξεἰμι.
- ἐξ-εναρῖζω, (ἐναρ), imperf. ἐξενά-
ριζεν; aor. ἐξενάριξε, -αν: to strip
a fallen man of his armor, to
despoil; to slay.
- ἐξεπράδομεν, see ἐκπέρδω.
- ἐξ-ερέω, fut. to [ἐξείρω]: I will
declare, I will speak out.
- ἐξ-ερύω, aor. ind. ἐξέρυσ', inf.
ἐξέρύσαι; to draw out (a weapon
from a wound).
- ἐξ-εσώωσέ, see ἐκσωάω.
- ἔξεσε, see ξέω.
- ἐξ-εσπασε, see ἐκσπάω.
- ἐξ-εσύθη, see ἐκσεύω.
- ἐξ-έταμε, -ον; see ἐκτάμνω.
- ἐξεφαάνθη, see ἐκφαίνω.
- ἐξήγαγε, see ἐξάγω.
- ἐξήγγειλεν, see ἐξαγγέλλω.
- ἐξ-ηγείομαι, imperat. 3 ἐξηγείσθω:
to lead forth, with gen.
- ἐξ-ήκοντα, (ἑξ): sixty.
- ἐξήρπαξ', see ἐξαρπάζω.
- ἐξήρχε, imperf. of ἐξάρχω.
- ἐξ-οίχομαι: in pres., to have gone out.
- ἐξ-ονομαίνω, aor. 1 subj. sing. 2 ἐξ-
ονομήνης: to tell the name of, to
name.
- ἐξ-όπιθε: in the rear, behind.
- ἐξ-οχος, 2, (ἐξέχω): prominent,
pre-eminent; with gen., as in
B 480, Γ 227, and with dat., as
in B 483, — pre-eminent among.
The neuter forms ἔξοχον and
ἔξοχα, as adv.: prominently,
especially, before all.

ἔξ-υπ-αν-ίστημι, aor. 2 **ἔξυπανέστη** : only in B 267, — a weal *rose up* from his back *beneath* the sceptre.

ἔο, see **οἶ**.

ἔοικα, a perf. with pres. meaning, (**ἔικε**) ; perf. **ἔοικε** ; plup. **ἐφῴκει**, dual **ἐίκτην** ; perf. part. **ἐοικώς**, -όντα, -όντες, -όντα, **εἰκυῖα** : *to be like, to resemble* ; (impersonal), *to be becoming, seemly, proper*. The part., like an adj., has the meanings, *like, resembling ; seemly, proper*.

εἶοτο, **εἶοσι**, gen. sing. and dat. plur. of **εἶός**.

εἶόν, **εἶόντα**, -ας, -ε, -ες ; see **εἰμί**.

ἔοργας, -ε ; see **ἔρδω**.

εἶός, **εἶή**, **εἶόν**, (Epic for **ὅς**, **ἦ**, **ὄν**), poss. pron. : *his, her*.

εἶοῦσα, -ης, -η, -αν ; see **εἰμί**.

ἐπ-αγείρω : *to assemble*.

ἐπ-αιγίζω, (**αἰγίς**) : *to blow upon, to rush upon*.

ἐπ-αινέω, (**αἶνος**), imperf. plur. 3, **ἐπῆνεον** ; aor. part. plur. -ήσαντες : *to praise, to approve*.

ἐπ-αἰσσω, aor. inf. **ἐπαῖξαι**, part. **ἐπαῖξας** : *to rush upon, to leap upon, to assail*, sometimes with gen., as in E 263.

ἐπ-αἰτιος : *blameworthy* ; οὐ τί μοι ὕμμες ἐπαῖτιοι, A 335, *I do not consider you to blame*.

ἐπ-ακούω, aor. **ἐπάκουσαν** : *to hear*.

ἐπ-αμείβω, aor. subj. plur. 1 **ἐπαμείβομεν** : *to exchange* ; in mid., *to shift from . . . to* ; **νίκη ἐπαμείβεται ἄνδρας**, Z 339, *victory shifts from man to man*.

ἐπ-αμύνω, aor. 1 imperat. **ἐπάμυνον** : *to bring succor, to aid*.

ἐπ-ανίστημι, aor. 2 **ἐπανέστησαν** : *to rise also* ; B 85, *rose with him*.

ἐπ-απειλέω, aor. **ἐπηπειλησε** : *to threaten*.

ἐπ-αρκέω, aor. **ἐπήρκεσε** : *to ward off from*, with dat. of pers., B 873.

ἐπ-άρχομαι, aor. **ἐπαρξάμενοι** ; a ritual term : *to begin* a religious ceremony by pouring a few drops of wine into the cups, to be at once poured out again as a libation ; **ἐπαρξάμενοι δεπάεσσιν**, A 471, *having poured the drink-offering into the cups*.

ἐπ-ασσίντερος, 3, (**ἄσσον**) : *in quick succession, in close array*.

ἐπ-αυρίσκω, fut. inf. **ἐπαυρήσεσθαι** ; aor. 2 subj. **ἐπαύρωνται** : *in mid., to reap the fruit of, to enjoy*.

ἐπένναμψεν, see **ἐπιγνάμπτω**.

ἐπ-έγραψε, see **ἐπιγράφω**.

ἐπέδραμε, see **πεδάω**.

ἐπέδραμε(ν), see **ἐπιτρέχω**.

ἐπέεσσι, dat. plur. of **ἔπος**.

ἐπέθηκε, see **ἐπιτίθημι**.

ἐπεί, conj. : (1) temporal, — *when, after* ; with ind., to denote an actual fact in the past, as in A 57, 458 ; with subj., usually with **κί** or **άν**, to denote fut. condition, — (Z 83, 412), or a general supposition, (*whenever*), — (A 168) ; (2) causal, — *since, because, for*, — (A 119, 153, 231, etc.). In Γ 59 a conclusion to the **ἐπεί** clause may be supplied,

— *I will tell thee.* Combined with *ἄν*, *ἐπεί* takes the form *ἐπὶν*.
ἐπείγω, mid. imperat. 3 *ἐπειγέσθω*, pass. imperf. *ἐπείγετο*: *to crowd, to press, to overwhelm*; mid., *to haste, to rush*; the part. *ἐπειγόμενος*, like an adj.: *in haste, swift*.

ἐπειδή, (*ἐπεί*, *δή*), conj. temporal and causal: *when, after, since*.

ἐπειή, epic for *ἐπεί ἦ*, A 156, 169: *since, seeing that*.

ἐπείη, see *ἐπειμι*.

ἐπειθ' = *ἔπειτα* with elision before an aspirate.

(1) *ἐπείμι*, (*εἰμί*), opt. *ἐπείη*; imperf. sing. 3 *ἐπῆεν*: *to be upon*.

(2) *ἐπείμι*, (*εἰμι*), pres. ind. sing. 3 *ἔπεισιν*; part. acc. *ἐπώντα*: *to come upon, to approach, to attack*.

Ἐπείοι: *the Epeians*, the most ancient inhabitants of northern Elis, B 619.

ἔπειραν, see *πείρω*.

ἐπειράω, *ἐπειρήσανθ'*; see *πειράω*.

ἔπεισιν, see *ἐπειμι*.

ἔπειτα, (*ἐπί*, *εἶτα*), adv.: *then, thereafter, thereupon, therefore*; καὶ τότε *ἔπειτα*, A 426, and *then at once*.

ἐπεκράαινε, see *ἐπικραίνω*.

ἐπελθών, see *ἐπέρχομαι*.

ἐπεμαίετ', see *ἐπιμαίομαι*.

ἐπειμήνατο, see *ἐπιμαίνομαι*.

ἐπέμυζαν, see *ἐπιμύζω*.

ἐπ-εν-ήνοθε, sing. 3 of an old perf.: *was upon, grew upon*.

ἐπ-όκει, impers.: *it beseems, it is seemly*.

ἐπεπεθεθ', imperf. sing. 3 of *ἐπι-πείθομαι*.

ἐπέπιθμεν, plur. plur. 1 of *πείθω*: *we trusted*.

ἐπέπλεον, see *ἐπιπλέω*.

ἐπέπληγον, see *πλήσσω*.

ἐπεπωλείτο, see *ἐπιπωλείομαι*.

ἐπ-ερίδω, aor. *ἐπέρισε*: *to add force to a thrust, to drive it home*.

ἐπέρησεν, see *περάω*.

ἐπερρώσαντο, see *ἐπιρρώομαι*.

ἐπ-έρχομαι, aor. 2 part. *ἐπελθών*: *to come on, to approach, to attack*.

ἐπ-εσ-βολος, (*ἔπος*, *βάλλω*): *prating*.
ἔπесе, aor. 2 sing. 3 of *πίπτω*: *fell*.

ἐπέσθη, imperf. dual of *ἔπομαι*.

ἔπσιν, dat. plur. of *ἔπος*.

ἐπεσσεύοντο, *ἐπέσσυνται*, -το; see *ἐπισσεύω*.

ἐπιστενάχοντο, see *ἐπιστενάχομαι*.

ἐπιστέψαντο, see *ἐπιστέψω*.

ἐπίτειλας, *ἐπέτελλε*, -ετο; see *ἐπι-τέλλω*.

ἐπ-ευφημέω, aor. *ἐπευφήμησαν*: *to shout approval, to vote by acclamation in favor of*.

ἐπ-εύχομαι, aor. *ἐπευξάμενος*: *to pray, to exult over*.

ἔπεφνε, aor. 2 sing. 3 from stem *φεν*: *slew*.

ἐπεφράσατ', see *ἐπιφράζομαι*.

ἐπήεν, see *ἐπειμι*.

ἐπήν, (*ἐπεί*, *ἄν*): *when, after*; (see *ἐπεί*).

ἐπήνεον, see *ἐπαινέω*.

ἐπηξε, see *πήγνυμι*.

ἐπηπειλησε, see *ἐπαπειλώ*.

ἐπήκεισε, see ἐπαρκέω.

ἐπί, ἐπ', ἐφ'; (1) adv.: *on, thereon, thereupon, moreover, then*, (A 25, 233, E 705, etc.). (2) prep. with gen., dat., and acc. — With gen.: *on, upon, in, at, near*, after verbs both of rest, (A 46, E 550) and of motion, (A 485); *in the time of*, (B 797, E 637). With dat.: *on, upon, near, at, against, for, about*, after verbs of rest, (A 88) and of motion, (A 382); *υἷον ἐπὶ κτεάτεσσι λιπέσθαι*, E 154, *to leave a son for his possessions*; *ποιμαίνων ἐπ' ὄρεσσι*, Z 25, *serving as shepherd among the sheep*; *ἐπὶ ψευδέσσι ἄρωγός*, Δ 235, *a helper unto liars*; *ὃ ἐπὶ ἐμόγησα*, A 162, *for which I toiled*; *ἐπ' αὐτῷ γέλασαν*, B 270, *laughed at him*. With acc.: *on, to, towards, against, for, during*; *ἐπὶ χρόνον*, B 299, *for a time*; *ὅσον τ' ἐπὶ*, Γ 12, *for so great (a distance) as*.

In composition ἐπί has the local meanings of the prep., and denotes succession in time, or adds emphasis to the meaning of a verb.

ἐπι, (with accent drawn back) is; (1) the form taken by ἐπί when following its case, — as ὃ ἐπι, A 162, though not when elision takes place, — as νῆας ἐπ', B 150, or when other words intervene between noun and prep., — as ὅσον τ' ἐπὶ, Γ 12; (2) the equivalent of ἔπεισι, as in A 515, οὐ

τοι ἐπὶ δέος, *there is no fear upon thee*, as also in Γ 45.

ἐπι-ιδάω, aor. plur. 3 ἐπίαχον: *to shout, to cheer on*.

ἐπι-βαίνω, inf. ἐπιβαινέμεν; part. fut. ἐπιβησόμενον; aor. 2 opt. ἐπιβαίην, part. ἐπιβάς, -άντ'; mixed aor. imper. ἐπιβήσεο: *to walk, to stand upright, to go up on, to mount*.

ἐπι-βάλλω: in mid., *to lay one's hands eagerly upon, to strive to get*.

ἐπι-βασκέμεν, inf., (ἐπιβαίνω): *to involve in, to bring into*, with gen., — κακῶν, B 234, *to bring into evils*.

ἐπιβήσεο, ἐπιβησόμενον: see ἐπι-βαίνω.

ἐπι-βρίθω, aor. subj. ἐπιβρίση: *to fall heavily (upon)*.

ἐπι-γίγνομαι: *to be close at hand, to arrive*.

ἐπι-γνάμπτω, aor. ἐπέγραμψε, ἐπιγνάμψας, -ασα: *to curb, to bend, to win over*.

ἐπι-γράφω, aor. ἐπέγραψε: *to graze, to scratch*.

Ἐπίδαυρος: *Epidauros*, a city in Argolis, on the Saronic Gulf, B 561.

ἐπι-δέξια, adv., neut. plur. of ἐπιδέξις: *on the right*.

ἐπι-δουής, -ές, (ἐπιδέομαι): *poor, needy*.

ἐπι-δέομαι, -ται, (ἐπιδέομαι): *to lack, to be destitute of, to be inferior to*.

ἐπι-δινέω, aor. part. ἐπιδινήσας: *to swing about in order to hurl*.

ἐπί-δρομος, -ον, (ἐπιδραμεῖν): *assailable*.

ἐπι-εἰκελος, -ον, (εἰκός): *like*.

ἐπι-εικής, -ές, (εἰκός): *seemly, suitable*.

ἐπι-εικτός, 3, (εἴκω): *yielding*.

ἐπι-ειμένος, -μένη; see ἐπίννυμι.

ἐπι-έλπομαι, imperat. ἐπιέλπεο: *to hope*.

ἐπίννυμι, perf. pass. part. ἐπιειμένος: *to clothe*; ἐπιειμένε ἀναιδείην, A 149, *thou clothed in shamelessness*.

ἐπίηρα, see ἦρα.

ἐπι-θαρσύνω: *to encourage*.

ἐπιθεῖναι, ἐπιθήσει; see ἐπιτίθημι.

ἐπίθοντο, see πείθω.

ἐπι-θρόσκω: *to leap, to leap upon, to trample upon*.

ἐπί-κειμαι, fut. ἐπικίσεται: *to lie upon, to be laid upon*.

ἐπι-κεύθω, fut. ἐπικεύσω: *to hide*.

ἐπι-κλιδναίμαι: *to spread over*.

ἐπι-κουρέω, (ἐπίκουρος), fut. part. ἐπικουρήσων, -οντος: *to help*.

ἐπι-κουρος: *helper, ally*; usually with reference to the allies of the Trojans.

ἐπι-κρααίνω, imperf. ἐπεκρααίνε; aor. 2 imperat. ἐπικρήνην: *to fulfil, to grant a prayer*.

ἐπικρήνην, see ἐπικρααίνω.

ἐπι-λεύσσω: *to see ahead, to look forward*.

ἐπι-μαίνομαι, aor. ἐπεμήνατο: *to desire madly*.

ἐπι-μαίομαι, imperf. ἐπεμαίετο; fut. ἐπιμάσσειται: *to feel, to probe, (a wound), to touch up, to strike (horses with the lash)*.

ἐπι-μειδᾶω, aor. part. ἐπιμειδήσας: *to smile at*.

ἐπίμεινον, see ἐπιμένω.

ἐπι-μέμφομαι, -εαι, -εται: *to be displeased, to be angry, (with gen. of cause)*.

ἐπι-μένω, aor. imperat. ἐπίμεινον: *to wait, to tarry*.

ἐπι-μίσγω: mid., *to mingle together, (with the enemy in battle)*.

ἐπι-μύζω, aor. ἐπέμυζαν: *to murmur at*.

ἐπιόντα, see (2) ἔπειμι.

ἐπί-ορκον: *a false oath*.

ἐπι-πειθομαι, imperat. ἐπιπείθεο; imperf. ἐπεπείθεθ', (-ετο): *to give obedience, to hearken, to obey*.

ἐπι-πέτομαι, aor. 2 inf. ἐπιπτέσθαι: *to fly onward (of an arrow)*.

ἐπι-πλέω and ἐπι-πλώω, imperf. plur. 3 ἐπέπλεον; aor. 1 part. ἐπιπλώσας; aor. 2 part. ἐπιπλώς: *to sail over*.

ἐπι-πνέω: *to blow upon*.

ἐπι-προ-λήμι, aor. 2 inf. ἐπιπροέμεν: *to discharge at, to shoot forth at*.

ἐπιπτέσθαι, see ἐπιπέτομαι.

ἐπι-πυλίομαι: *to pass through, to range through, (applied to a commander ranging through the ranks to inspect them)*.

ἐπι-ρρέω, -έει: *to flow over*.

ἐπί-ροθος, fem.: *a helper*.

ἐπι-ρρώομαι, aor. ἐπερρώσαντο: *to wave, to fall waving thereat* (A 529).

ἐπίσπη, -η; see ἐφίπυ.

ἐπι-στειώ, subj. sing. 3 ἐπιστείησιν: *to brandish over, to shake at.*

ἐπι-σσεύω, mid. imperf. ἐπεσσεύοντο, perf. ἐπέσσυται, plup. ἐπέσσυτο: *to rush, to hasten; to rush upon, to assail; εἰ τοι θυμὸς ἐπέσσυται, A 173, if thy soul urges thee.*

ἐπι-σσωτρον: *tire (of a wheel).*

ἐπίσταμαι, imperf. ἐπίστατο; part. ἐπιστάμενος, -οι: *to know, to know how, to be skilled in.*

ἐπι-στενάχομαι, imperf. ἐπεστενάχοντο: *to groan also.*

ἐπι-στέφω, aor. mid. ἐπεστέψαντο: *to fill full, (ποτόιο, with wine).*

ἐπι-στρέφω, aor. part. ἐπιστρέψας: *to turn round towards.*

Ἐπίστροφος: *Epistrōphos*; (1) leader of the Phokians at Troy, B 517; (2) leader of the Alizōnes, an ally of the Trojans, B 856; (3) son of Euēnos, slain by Achilles at the sack of Lyrnessos, B 692.

ἐπι-σφύριον, (σφυρόν): *ankle-clasp.*

ἐπι-τάρροθος = ἐπίτροθος: *helper.*

ἐπι-τέλλω, act. imperf. ἐπέτελλε(ν); aor. ind. ἐπέτειλας, inf. ἐπιτεῖλαι; mid. imperf. ἐπετέλλετο, imperat. pres. ἐπιτέλλεο: *to charge, to enjoin, to lay commands upon.*

ἐπιτέτραπται, ἐπιτετράφαται; see ἐπιτρέπω.

ἐπι-τηδές, adv. of uncertain meaning: *in sufficient number, or carefully, zealously.*

ἐπι-τίθημι, fut. ἐπιθήσει, aor. I ind. ἐπέθηκε, aor. 2 inf. ἐπιθεῖναι: *to lay upon, to set upon, to close.*

ἐπι-τοξάζομαι, imperf. ἐπετοξάζοντο: *to shoot at.*

ἐπιτρέπω, perf. pass. ἐπιτέτραπται, plur. 3 ἐπιτετράφαται: *to commit, to entrust; ᾧ ἐπιτετράφαται λαοί, B 25, 62, to whom the people are entrusted.*

ἐπι-τρέχω, aor. 2 ἐπέδραμε(ν): *to run up at, to spring upon.*

ἐπι-τροχά-δην, (ἐπιτρέχω): *fluently.*

ἐπι-φέρω, fut. ἐποίσει: *to lay upon; βαρείας χεῖρας ἐποίσει, A 89, shall lay violent hands upon.*

ἐπι-φλέγω: *to burn up.*

ἐπι-φράζομαι, aor. ind. ἐπεφράσατο, opt. plur. 3 ἐπιφρασάιαιτο: *to give heed to, to notice.*

ἐπι-χθόνιος, 2, (χθών): *living on the earth, earthly; epithet of ἀνὴρ, βροτός, ἄνθρωπος.*

ἐπλεῖ, ἐπλεο, ἐπλετο; see πείλω.

ἐπλεον, imperf. of πλείω.

ἐπληντο, see πελάζω.

ἐποίσει, see ἐπιφέρει.

ἐπ-οίχομαι, imperf. ἐπώχετο: *to go to, to go to and fro, to assail, to ply. κῆλα ἐπώχετο πάντη, A 383, the shafts went everywhere; ἐποίχεσθαι ἱστόν, ἔργον, to ply the loom, — their task; ἐποιχομένη ἔντυεν ἵππους, E 720, went and harnessed the horses.*

ἐπομαι: *to go with, to follow. See ἐπω.*

ἐπ-ορέγω, aor. part. ἐπορεξάμενος: *to reach out for, to thrust at.*

ἐπ-όρνυμι, aor. I imperat. ἔπορσον: *to incite against.*

ἐπ-ορεύω, aor. ἐπόρουσε, -σαν: *to spring upon, to leap at; ἀψ*

ἐπόρουσε, Γ 379, *sprang back again*.

ἵπορσον, see ἱπόρνυμι.

ἵπος, -τος, dat. plur. ἑπеси and ἐπέεσι, (root *Feπ*): *word, speech, command*.

ἐπ-οτρύνω, subj. dual 2 ἐποτρύνητον: *to arouse, to urge on*.

ἐπ-ουράνιος, (οὐράνιος): *dwelling in heaven, heavenly*.

ἑπτά, indeclinable: *seven*.

ἑπτά-πυλος, 2, (πύλη): *seven-gated*, epithet of Thebes in Boeotia, Δ 406.

ἑπτατο, see πέτομαι.

ἐπύθοντο, see πυνθάνομαι.

ἔπω, act. part. pres. ἔποντα; mid. opt. ἔποιτο, inf. ἔπεσθαι, imperf. εἶπετο, ἐπέσθην, ἔποντο and εἵποντο; fut. ἔψεται, ἔψονται; aor. 2 ind. ἔσπετο, ἐσπόμεθ', inf. σπέσθαι: act., *to be busy about, to attend to*; mid., *to follow, to accompany, to attend*; ὧς τοι γούναθ' ἔποιτο, Δ 314, *would that thy limbs might obey thee*.

ἐπφίχετο, see ἐπφίχομαι.

ἔραμαι, (ἔρως); *to love, to long for*.

ἐρατεινός, 3, (ἔραμαι): *lovely, charming*.

ἐρατός, 3, (ἔραμαι): *beloved, lovely*.

ἐργ-άθω, imperf. ἐέργαθεν: *to sever*.

ἔργον, (root *Feργ*): *word, deed, act, business; fields, tilled land*, — B 751; *the work of battle, fighting*, — Δ 470, 539; *the products of labor, work*, — Z 289; *matter, thing*, — A 294, B 252, Δ 14: μέγα ἔργον, E 303, *a mighty deed*.

ἔργω and ἐέργω, (root *Feργ*), imperf. ἔεργεν; perf. pass. part. fem. plur. ἐεργμέναι: *to enclose, to surround; to turn aside, to drive away*; ἐεργμέναι, E 89, (another reading for ἐερμέναι, from εἶρω), *firmly bound together*.

ἔρδω, (root *Feργ*), pres. imperat. ἔρδ'; imperf. plur. ἔρδομεν, ἔρδον; aor. subj. ἔρξης, imperat. ἔρξον, part. acc. masc. ἔρξαντα; perf. ἔοργας, -ε: *to do, to sacrifice*; ἔρδ', Δ 29, and ἔρξον, Δ 37, *do as thou wilt*; with εὖ, ἐσθλά, κακά, *to do good deeds, evil deeds*; often with two accusatives, as in Γ 351.

ἐρεβεννός, 3, (ἔρεβος): *dark, gloomy*.

ἐρείε, ἐρείειν: see (2) εἶρω.

ἐρείνω, (εἶρωμαι), imperf. ἐρέεινε: *to ask, to question, to inquire*.

ἐρεθίζω, inf. ἐρεθιζέμεν, imperf. plur. 3 ἐρέθιζον: *to provoke*.

ἐρέθω, subj. sing. 3 ἐρέθησιν: *to provoke*.

ἐρείδω, aor. mid. ἐρείσατο, ἐρεισάμενος: plup. ἠρήρειστο: *to lean upon*, (with dat. B 109, and gen. E 309); *to be forced through, to press through*, Γ 358.

ἐρείλομεν, subj. plur. 1 of ἐρέω.

ἐρείπω, aor. 2 ἤριπε, ἔριπε, ἐριπών, -ούσα: *to fall*.

ἐρεμνός, 3, (ἔρεβος): *gloomy, terrible*.

ἔρεξε(ν), see ῥέζω.

ἐρέοντο, A 332, see ἐρέω.

ἐρέουσα, see (2) ἔρω.

ἐρέπτομαι: *to eat, to champ* (of horses).

ἐρέτης: *oarsman, rower.*

ἐρετμόν: *oar.*

Ἐρευθαλίω, -ωνος: *Ereuthallon*, an Arkadian slain by Nestor in the war between the Pylians and the Arkadians, Δ 319.

ἐρέφω, aor. ἔρεψα: *to cover with a roof, to build*; εἰ ποτέ τοι ἐπὶ νηὸν ἔρεψα, A 39, *if I ever roofed over a temple for thee.*

Ἐρεχθεύς, -ης: *Erechtheus*, a son of Earth, reared by Athene in her temple, and, as the primitive hero of Athens, worshipped together with the tutelary goddess of the city, B 547.

ἐρέω = ἐρῶ, fut. of (2) ἔρω, A 76 etc.

ἐρέω, subj. plur. 1 ἐρείομεν, A 62; mid. imperf. ἐρέοντο, A 332: *to ask, to consult, to question.*

ἐρήμος, 3: *forsaken.*

ἐρητύω, (ἐρύω), imperf. plur. 3 ἐρήτουν; aor. 1 iterative ἐρητύσασκε, opt. ἐρητύσειε; aor. pass. plur. 3 ἐρήτυθεν: *to hold back, to restrain, to check, to curb*; ἐρήτυθεν καθ' ἑδρας, B 99, 211, *were kept in their seats.*

ἐρι-, an inseparable particle, used, like ἀρι-, to strengthen the idea of a word: *very.*

ἐρι-βάλαξ, -ακος, (βῶλος): *large-clodded, deep-soiled.*

ἐρι-γδοντος, 2, (γδοῦπος): *loudly thundering*, epithet of Zeus.

ἐριδαίνω, (ἐρίζω): *to strive, to contend.*

ἐρίζω, (ἐρις): inf. ἐρίζεσθαι, imperf. ἐρίζεν; aor. opt. ἐρίσσειε, part. dual ἐρίσαντε: *to strive with, to contend against, to quarrel; to rival*, B 555; ᾧ οὐ τίς τοι ἐρίζεται, E 172, *in which no one rivals thee.*

ἐρί-ηρος, plur. ἐρίηρες, (ἀραρίσκω): *trusty, dear.*

ἐρι-θηλής, -ές, (θάλλω): *very blooming, luxuriant.*

ἐρι-κυδής, -ές, (κῦδος): *very glorious, excellent.*

ἐρινεός: *the wild fig-tree.*

ἐριπε, ἐριπών, -οῦσα; see ἐρείπω.

ἐρις, -ιδος: *strife, contention, battle, quarrel, wrangling.*

Ἐρις, -ιδος: *Eris, Strife*, the goddess who caused discord and fighting, Δ 440.

ἐρίσαντε, ἐρίσσειε; see ἐρίζω.

ἐρισμα, (ἐρίζω): *an occasion of strife, an apple of discord.*

ἐρί-τιμος, (τιμή): *greatly honored, holy*,—epithet of the aegis, B 447.

ἔρκος, -εος: *fence* (of an orchard, E 90); *a barrier against, a covering from, a bulwark*; ἔρκος ἀκόντων, βέλων, *a barrier against darts*; ἔρκος Ἀχαιῶν, *a bulwark of the Achaeans*; ἔρκος Ἀχαιοῖσιν πολέμοιο, *a bulwark to the Achaeans against war*; ἔρκος ὀδόντων, Δ 350, *the barrier of the teeth*, i. e. the barrier which the teeth are to the tongue, or the barrier which the lips are to the teeth.

ἔρμα, -ατος: *a prop, a shore*, — A 486, B 154; as occurring Δ 117, the word is of disputed etymology, and is variously rendered, — *a chain, a magazine or reservoir, a source*.

Ἑρμείας and Ἑρμῆς, dat. Ἑρμέα: *Hermes*, son of Zeus and Maia, messenger of the gods, (διάκτορος), B 104, E 390.

Ἑρμιόνη: *Hermiōne*, a maritime town in Argolis, B 560.

ἐρέης, ἔρεον, ἔρεαντα; see ἔρδω.

ἔρος, acc. ἔρον, = ἔρως: *desire*.

ἔρρεν, imperf. of ῥέω.

ἔρρηξεν, see ῥήγνυμι.

ἐρρίγησι, see ῥιγίω.

*Ἐρυθῖνοι, -ων: *Erythīni*, a town in Paphlagonia, B 855.

Ἐρύθραι, -ων: *Erythrai*, an ancient Boeotian city on the Asōpos, B 499.

ἐρύκω, (ἐρύω), aor. 1 ἔρυξαν, part. ἐρύξας; aor. 2 ind. ἤρυκακε, imperat. plur. ἐρυκάκετε, inf. ἐρυκακείν: *to hold, to hold back, to keep away, to detain*; λαὸν ἐρυκάκετε, Z 80, *hold back the people from flight*.

ἔρμα, -ατος, (ἐρύομαι): *a protection*.

ἐρύομαι, εἰρύομαι, ἔρυμαι, ἔρμαι; pres. ind. plur. 3 εἰρύαται (A 239), imperf. ἐρύετο, ἔρυτο; aor. 1 ind. ἐρύσατο, ἐρύσσατο, εἰρύσατο, inf. εἰρύσασθαι: *to shield, to protect, to guard; to observe, to give heed to, to watch over; to ward off*.

ἐρυσί-πολις, (ἐρύομαι): *city-pro-*

tecting, epithet of Athene, Z 305.

ἐρύω, aor. ind. act. εἶρυσσεν, ἔρυσσαν, subj. sing. 2 ἐρύσσης, plur. 1 ἐρύσσομεν, part. fem. ἐρύσας; aor. mid. ind. ἐρύσαντο, opt. sing. 2 ἐρύσαιο plur. 3 ἐρυσάιτο, part. ἐρυσσάμενος; perf. pass. plur. 3 εἰρύαται, Δ 248: *to draw, to draw off, to drag away, to draw up, to launch*; νῆες εἰρύατ', *the ships are drawn up*.

ἐρχομαι, imperat. sing. 2 ἔρχεο, ἔρχευ; fut. ἐλεύσομαι, -εται; aor. 2 ind. ἦλθον, -ες, -ε and ἦλθον, -ε, subj. sing. 3 ἔλθῃσι, opt. ἔλθοι, imperat. ἐλθέ, inf. ἐλθεῖν ἐλθέμεν ἐλθέμεναι, part. ἐλθών, -ούσα, -όντος; perf. εἰλήλουθα, -ας; plup. εἰληλούθει: *to go, to come*, the direction of the motion being usually determined by prepositions or adverbs.

ἐρώω, fut. ἐρώσει; imperat. ἐρώει: *to flow; to yield, to relax*.

ἐρώή: *violence, impetus, force, strength*.

ἔρως, -ωτος, and ἔρος, -ου: *love, desire*.

ἐς = εἰς, prep.

ἐς-άγω: *to lead in*.

ἐς-αθρέω, aor. opt. sing. 3 ἐσαθρήσειεν: *to get sight of, to discern*.

ἔσαν, imperf., ἔσται, ἔσεται, ἔσθε, ἔσεται, fut. forms of εἰμι. ἐσέρχομαι, fut. ἐσελεύσομαι: *to go into*.

ἐσθίω, aor. 2 ἔφαγε: *to eat, to devour*.

ἐσθλός, 3: *good, brave, noble, excellent.*

ἔσκει, iterative imperf. of εἰμί.

ἐσκιδναντο, imperf. of σκιδναμαι.

ἔσομαι, -ναι; fut. forms of εἰμί.

ἐσ-όφoμαι, see εἰσοράω.

ἐσπάσατο, see σπάω.

ἔσπετε, epic imperat. of α. re-duplicated aor. 2, (root σπ): *tell.*

ἔσπετο, ἐσπέσθην, ἐσπόμεθα; see ἔπω.

ἔσσει, ἔσσο; see ἔννυμι.

ἔσσεναι aor., ἐσσεύοντο imperf., ἐσ-όμενον perf. part., ἔσσοντο plup., of σέω.

ἔσσι pres. sing. 2, ἔσσομαι and ἐσ-σείται fut., of εἰμί.

ἐσσυμένως: *speedily.*

ἔσταν aor. 2 plur. 3, ἐστᾶσιν perf. 2 plur. 3, ἐστάμεν perf. inf., ἐσταῶτα, -ες perf. part., ἔστασαν plup. plur. 3, of ἔστημι.

ἔστέ, pres. plur. 2 of εἰμί.

ἐστεφάνωνται, see στεφανώνω.

ἐστεῶτα, see ἔστημι.

ἔστη ἔστητε aor. 2, ἔστησε -σαν aor. 1, ἔστηκας -κε -κασιν perf., of ἔστημι.

ἐστήριξε, see στήριζω.

ἐστί(ν), pres. sing. 3 of εἰμί.

ἐστιχώνοντο, see σπιχάομαι.

ἐστόν, pres. dual 2 of εἰμί.

ἐστρατώνοντο, see στρατεύομαι.

ἔστρεφον, see στρέφω.

ἐστυφέλιξε, see στυφέλλω.

ἔστω, ἔστων; imperat. of εἰμί.

ἐσύλα, see συλάω.

ἐσύλευον, see συλεύω.

ἐσφαξαν, see σφάζω.

ἐσχατών, -όωσα; *furthest away, on the borders.*

ἔσχε, aor. 2 act. of ἔχω: *held, withheld, checked.*

ἔσχοντο, aor. 2 mid. of ἔχω: *refrained.*

ἐταῖρος and ἑταρος: *comrade, companion, attendant.*

ἐτάρη, fem.: *companion, attendant.*

ἔτεινε, aor of τείνω.

ἔτεκες, -ε, see τίκτω.

ἐτελείετο, ἐτέλειστας, -εν; see τελείω, τελείω.

Ἑτεοκλήιος, adj.: *of Eteokles; βίη Ἑτεοκλήϊη; the mighty Eteokles.*

ἐτέον, adv.: *verily, in truth.*

ἕτερος, 3: *other, the one, the other, (of two); ἄρνε, ἕτερον λευκόν, ἐτέρην δὲ μέλαιναν, Γ 103, lambs, — one white ram, and one black ewe; χῶλος ἕτερον πόδα, B 21', lame in one foot.*

ἐτέρωθεν, adv.: *on the other side.*

ἐτέρωθι, adv.: *elsewhere, from another, from afar.*

ἐτέρωσε, adv.: *to the other side.*

ἔτεμνον, -ε, τέτμε, defective aor. 2: *to find, to meet.*

ἐτέτυκτο, see τεύχω.

Ἑτεινός: *Eteōnos*, a town in Boeotia, B 497.

ἑτης, plur. ἑται, ἑτησι, ἑτας: *friend, acquaintance.*

ἐπήτυμον, adv.: *truly.*

ἔτι, adv.: *yet, still, besides; with negatives, no longer.*

ἔτικτε, see τίκτω.

εἰναιφε, see τινάσσω.

ἐτίομεν imperf., ἔτισας ἔτισε aor.,
of τίω.

ἐτίσατο, aor. of τίνω.

ἐπιταίνοτο, see τιταίνω.

ἐτλη, aor.; see τλῆναι: *ventured, dared.*

ἐτοιμάζω, aor. imperat. ἐτοιμάσατ':
to make ready.

ἔτος, -εος: *year.*

ἐτραπεν, -ετο, aor. 2 of τρέπω.

ἐτραφέτην, aor. pass. dual of τρέ-
φω.

ἔτρεψε, aor. 1 of τρέπω.

ἔτυχες, aor. 2 of τυγχάνω.

ἐτύχθη, aor. pass. of τεύχω.

ἐτώσιος: *useless, in vain.*

εὖ and εὔ: *well, skilfully, hap-
pily*; εὖ ἔρξαται, E 650, *though
he had done a good deed.*

Εὐαιμονίδης: *son of Euaimon, —
Euryphylus, E 76.*

Εὐαίμων, -ονος: *Euaimon, B 736,
E 79.*

Εὐβοία: *Euboea, B 536.*

εὖ-δητος, 2, (δέμω): *well-built.*

εὕδω, imperf. εὔδον, subj. 3 εὕδῃσι:
to sleep.

εὖ-ειδής, (εἶδος): *well-shaped,
comely.*

εὖ-εργής, (ἔργον): *well-wrought.*

εὖ-ζωνος, 2, (ζωνή): *fair-girdled.*

Εὐήνός: *Euēnos, B 693.*

εὖκλος, 2: *undisturbed, in peace.*

εὖ-κνημής, -ίδος: *well-greaved, epi-
thet of the Achaeans.*

εὖ-κτίμενος, 3, (root κτι): *well-
built.*

εὖ-κτιτος, 2, (κτίζω): *well-built.*

εὖ-κυκλος, 2: *well-rimmed or well-
rounded.*

Εὐμηλος: *Eumēlos, son of Admē-
tos and Alkestis, B 714.*

ἐν-μελής, gen. -ίω, (μελή): *hav-
ing a good (ashen) spear, fa-
mous with the spear:*

ἐννάω, (ἐννή); aor. pass. part. ἐνή-
θιντε, -θείσα: *to lie down*; the
pass. part.: *lying.*

ἐνή: *bed, couch, nuptial couch.*

εὐναί: *mooring-stones, A 436.*

εὐξάμενος, εὔξαντο; see εὐχομαι.

εὖ-ξοος, 2, (ξέω): *well-polished.*

εὖ-πατέρεια, (πατήρ): *daughter of a
noble father, high born, Z 292.*

εὖ-πεπλος, 2: *fair-robed.*

εὖ-πηκτος, 2, (πίγνυμι): *well-built.*

εὖ-πλεκής, -ές, (πλέκω): *well-wo-
ven, well-plaited.*

εὖ-πλόκαμος, 2, (πλέκω): *fair-
tressed, fair-haired.*

εὖ-ποίητος: 2 and 3, (ποιέω): *well-
made.*

εὖ-πρυμνος, 2, (πρύμνη): *with stern
well built, or well-adorned,
epithet of ships.*

εὖ-πῶλος, 2: *rich in horses.*

εὐρίσκω, aor. 2 εὔρε εὔρον, inf.
εὐρέμεναι, part. εὐρών: *to find.*

Εὐρος: *Euros, the east-wind, B
145.*

εὖ-ρρεής, gen. εὐρρείος, and εὖ-ρρε-
της, gen. -αο, (ρέω): *fair-
flowing.*

εὐρυ-άγυια, adj. fem.: *with broad
streets.*

Εὐρύαλος. *Euryālos, a valiant
Argive, B 565, Z 20.*

Εὐρυβάτης: *Eurybātes*; (1) herald
of Agamemnon, A 320; (2) herald
of Odysseus, B 184.

Εὐρυδάμας, -αντος: *Eurydāmas*, a Trojan interpreter of dreams, E 149.

εὐρυ-κρείων, -οντος: *wide-ruling*, epithet of Agamemnon, A 102 etc.

Εὐρυμέδων, -οντος: *Eurymēdon*, the squire (θεράπων) of Agamemnon, Δ 228.

εὐρύ-οπα, both nom. and acc.; variously derived from ὤψ, *the eye*, and from ὀψ, *the voice*: *far-seeing* or *far-sounding, far-thundering*; epithet of Zeus.

Εὐρύπυλος: *Eurypylōs*; (1) ruler of Ormenios in Thessaly, who led forty ships to Troy, B 736; (2) son of Poseidon, and king of the island of Kos, B 677.

εὐρυ-ρέων: *broad-flowing*.

εὐρύς, -εία, -ύ, gen. -έος, -είης, acc. εὐρύν and εὐρέα; comp. εὐρύτερος: *broad, wide, roomy*.

Εὐρύτος: *Eurýtos*; (1) brother of Kteatos, B 621; (2) an Oichalian, B 596.

εὐρύ-χορος, 2 (χορός): *with broad dancing-places, with wide lawns*.

εὐς, εὐ; ἥς, ἥ, gen. ἧος, acc. εὖν, ἥν: *good, excellent, noble, valiant*.

εὖ-σελμος, 2 (σέλμα): *well-decked*.

Εὐσσωρος: *Eussōros*, father of Akamas, from Thrace, Z 8.

εὔτε, conj. of time: *when*; adv. of comparison; *as*, Γ 10.

εὖ-τείχεος, 2 (τείχος): *well-walled*.

Εὐτρήσις, -ιος: *Eutrēsis*, a village in Boeotia, B 502.

εὖ-τυκτος, 2, (τεύχω): *well-made*.

Εὐφήμος: *Euphēmos*, an ally of the Trojans, B 846.

εὐφραίνω, fut. inf. εὐφρανέειν: *to make glad, to cheer*.

εὐ-φρονέων, (φρονέω): *with kindly purpose, with good intent*.

εὐφρων, -ονος, (φρήν): *heart-cheering, warming*.

εὖ-φυής, -ές, (φύω): *well-shaped*.

εὐχετάομαι, inf. εὐχετάασθαι, (εὐχομαι): *to pray*.

εὐχομαι, ind. pres. sing. 2 εὔχαι, imperat. εὔχεο; imperf. εὔχοντο; aor. εὔξαντο, εὐξάμενος: *to avow, to declare, to profess, to boast; to vow, to promise; to pray, to implore*.

εὐχος, -εος: *glory, honor, renown*.

εὐχολή, (εὔχομαι): *a shout of triumph, a boast, a vow*.

εὐ-ώδης, -εος, (ὄζω, ὀδῶδα): *sweet-smelling, fragrant*.

ἐφ' = ἐπί with elision before an aspirate.

ἐφαγε, see ἐσθίω.

ἐφαθ' = ἐφατο with elision before an aspirate; see φημί.

ἐφ-αλος, (ἄλς): *by the sea*, epithet of maritime towns.

ἐφάμην imperf. sing. 1, ἐφην, plur. 3, ἐφατο, -αντο imperf. mid., of φημί.

ἐφάνη, see φαίω.

ἐφ-άπτω, perf. pass. ἐφῆπται, plup. ἐφῆπτο: *to fasten upon; in pass., to be destined to, to hang over*.

ἐφ-έζομαι, imperf. ἐφέζετο: *to sit upon*.

ἐφείω, subj. aor. 2 of ἐφίημι.

ἐφίπω, aor. 2 subj. ἐπίσπης, -η: *to meet, to encounter.*

ἔφες, imperat. aor. 2 of ἐφίημι.

ἐφέστηκα, ἐφέστασαν; plup. sing. 3 and plup. 3 of ἐφίστημι.

ἐφ-ἑστιος, 2, (ἑστία): *at home in the city, a native.*

ἐφ-ετμή, (ἐφίημι): *charge, injunction, command.*

ἐφ-εὐρίσκω, aor. 2 opt. ἐφεύροι: *to find.*

ἔφη, ἔφησθα; imperf. of φημί.

ἐφήκα, -ε, aor. 1 of ἐφίημι.

ἔφηνε, aor. 1 of φάινω.

ἐφήπται, -το; see ἐφάπτω.

ἐφήσεις, fut. sing. 2 of ἐφίημι.

ἐφθίατο, ἐφθιάθ', plup. plur. 3 of φθίω.

Ἐφιάλτης: *Ephialtes*, a giant, E 385.

ἐφίημι, pres. part. ἐφίεις; fut. ἐφήσεις; aor. ind. ἐφῆκα, -ε, subj. ἐφείω, imperat. ἔφες: *to set on, to incite, to instigate; to cast, to hurl, to shoot; to bring upon.*

ἐφίλατο aor. mid., ἐφίληθεν aor. pass. plur. 3, ἐφίλησα, -ε aor. act., of φιλέω.

ἐφίστημι, plup. sing. 3 ἐφεστήκει, plur. 3 ἐφέστασαν: *to stand upon, to make stand against.* The perf. and plup. have pres. and imperf. meaning; οἱ ἐφέστασαν ἔγχε' ἔχοντες, E 624, *made stand against him with their spears*; ἡ γε πύργῳ ἐφεστήκει, Z 373, *she had taken her stand, or was standing, on the tower.*

ἐφόβηθεν, aor. pass. plur. 3 of φοβέω.

ἐφοίτα, imperf. of φοιτάω.

ἐφ-οπλίζω: *to prepare.*

ἐφ-οράω: *to look upon, to behold.*

ἐφόρει, imperf. of φορέω.

ἐφ-ορμάω, aor. act. ἐφώρμησαν, aor. pass. part. ἐφορμηθέντες: in act., *to incite against, to bring upon*; in pass., *to rush upon, to assault.*

Ἐφύρη: *Ephýre*; (1) the ancient name of Corinth, Z 152, 210; (2) an ancient city in north Elis, B 659.

ἔχαδε, see χανδάνω.

ἐχάρη, ἐχάρησαν; see χαίρω.

ἔχεν, aor. sing. 3 of χέω.

Ἐχέμμων, -ονος: *Echemmon*, son of Priam, E 160.

ἐχε-πενκής, -ές: *piercing, keen.*

Ἐχέπωλος: *Echepólos*, a Trojan, Δ 458.

ἐχέσκες, -ε; see ἔχω.

ἔχευαν, -ε, ἐχεύατο; see χέω.

ἐχθιστος, 3, superl. of ἐχθρός: *most hated.*

ἐχθο-δοπέω, aor. inf. ἐχθοδοπήσαι: *to be at variance with, to act as an enemy toward.*

ἐχθος, -eos: *enmity*; ἐχθεα λυγρά, *grievous enmities.*

Ἐχίνοι, νῆσοι: *the Echinæan Islands*, a group of nine small islands in the Ionian sea; afterwards known as the Ἐχινάδες; B 625.

ἔχω, (root σzech, ἐχ, ἐχ); besides many Attic forms, the following are found; — pres. inf.

ἐχέμεν: imperf. ἔχον, -ε, -έτην, -ον; iterative imperf. ἔχεσκες, -ε; fut. inf. ἐξέμεν; aor. 2 ind. plur. 3 σχέθον; imperf. mid. ἔχεθ' for ἔχετο; aor. 2 mid. opt. plur. 3 σχοίατο: *to hold, to have; to have on, as a garment or weapons; to hold fast, to keep; to hold back, to check; to direct, to guide, as in E 752; to have, to possess, to have as wife; to dwell in; to hold out, to persist, to endure; in mid. to hold one's self, to cling, to abide, to refrain; τοῦ περ θυγάτηρ ἔχεθ' Ἑκτορι, Z 398, whose daughter was married to Hektor; οἱ ἔχουσι πόνον, Z 525, who endure toil; τρόμος ἔχε, Z 137, trembling seized him; νωλεμέως ἐχέμεν, E 492, to hold out unflinchingly.*

ἐχάσατο, see χάομαι.

ἔψεται, -ονται: see ἔπω.

ἔω, subj. pres. sing. I of εἰμί.

ἐφ, dat. sing. masc. of ἔός.

ἐφκει, see εἰοκα.

ἔωμεν, see ἔω.

ἔόν, ἔουσα, ἔόν; part. pres. of εἰμί.

ἐφνοχέει, imperf. of οἰνοχέω.

ἔως, εἰως, εἰος: *while, until.*

Z

ζα-, (διά), inseparable strengthening particle: *very.*

ζά-θεος, 3: *very holy.*

ζά-κοτος: *churlish.*

Ζάκυνθος: *Zakynthos*, an island in the Ionian sea, subject to Odysseus, B 634. (Before the Z of this word, and of Ζέλεια, a short vowel ending the preceding word is not lengthened; see passages cited.)

ζα-χρηής, -ές: *violent.*

ζεῖ-δωρος, 2 (ζειαί): *grain-giving.*

Ζέλεια: *Zeleia*, a city in Lykia, B 824, Δ 103. (See note to Ζάκυνθος.)

ζεύγνυμι, inf. ζευγνύμεναι: *to yoke.*

Ζεύς, gen. Διός, Ζηνός, dat. Δί, Ζηνί, acc. Δία, Ζῆνα, voc. Ζεῦ: *Zeus*, Juppiter, son of Kronos and Rhea, father of gods and men. He is supreme ruler over the gods, who are far inferior to him in power and dignity. He is the author of all natural phenomena: thunder and lightning are the tokens of his anger. He decides the fates of men, and presides especially over the destinies of kings. The sister and wife of Zeus is Here, who frequently opposes his will and has to be disciplined with threats and chastisement. The symbols of his power are the thunderbolt and the aegis. Frequent epithets of Zeus are Κρονίδης, αἰθέρι ναίων, νεφεληγερέτα, κελαϊνεφής, τερπικέρανος, ἐρίγδουπος, ὕπατος κρειώντων.

ζέφυρος, (ζόφος): *Zephyros*, the west wind, one of the four principal winds mentioned by Homer. As appears in the

passages B 147, Δ 276, 423, zephyros was a violent wind, and often brought clouds and storms.

Ζηνός, Ζηνί: see Ζεύς.

ζυγόν, (ζεύγνυμι): *yoke*.

(1) ζωγρέω, (ζωός, ἀγρέω), imperat. ζώγρει: *to take alive, to spare the life of*, Z 46.

(2) ζωγρέω, (ζωή, ἐγείρω), imperf. ζώγρει: *to bring to life, to revive*, E 698.

ζῶμα, (ζώννυμι): *the kirtle of leather, worn by warriors; fastened to the lower end of the θώρηξ and reaching to the knee*, Δ 187, 216.

ζώνη, (ζώννυμι): *girdle, belt; waist*.

ζώννυμι, iterative imperf. ζωνύσκετο: *to gird*.

ζῶς, 3, and ζῶς, (E 887): *alive, living*.

ζωστήρ, -ήρος, (ζώννυμι): *belt, worn by warriors for protection, covering the lower part of the cuirass; probably made of leather, and fastened with buckles*.

ζῶω, part. ζῶντος, ζῶοντε, ζῶοντες: *to live*.

H

ή, gen. τῆς, fem. of demonstrative pron. and article, ὁ, ἡ, τό.

ή; (1) gen. τῆς, fem. of relative pron., ὅ, ἥ, τό; (2) gen. ἧς, fem. of relative and demonstrative pron. ὅς, ἡ, ὅ; (3), (with

ἐή), gen. ἧς and ἐῆς, fem. of possessive pron. ὅς (έός), ἥ (έή), ὅν (έόν); (4) an adv. = ὥς, in the formula ἡ θέμις ἐστί, *as is right*.

ή and ήέ, conjunction; (1) disjunctive: *or*; ή — ή, *either — or* (A 27); in questions, *whether*; ή (ήέ) — ή (ήέ, ή, ήέ), *whether — or* (E 86); (2) comparative: *than*.

ή, adv.: *surely, truly, indeed*; often used to introduce questions, to express scorn and indignation, as A 133; and after a general question, to introduce a special one, as in A 203, — τίπ' ἐλήλουθας; ή ἵνα ἴδῃ; — *why hast thou come? Is it that thou mayst see?*

ή, imperf. sing. 3 of ήμι.

ή, dat. fem. of rel. pron. ὅς, ἡ, ὅ, also used as adv.: *where, whither*.

ήα, imperf. of εἰμι.

ήβαιόν, adv.: *a little*; οὐδ' ήβαιόν, *no, not a whit*.

ήβάω, (ήβη), aor. part. dual ήβήσαντε: *to become of age*.

ήβη: *Hebe, daughter of Zeus and Here, cup-bearer of the gods*, Δ 2; she helps Here prepare her chariot, E 722, and bathes her brother Ares, E 905.

ήγαγε, aor. 2 of ἀγω.

ήγάθεος, 3: *very sacred, holy*.

ήγάσασατο, aor. of ἀγαμαι.

ήγε, imperf. of ἀγω.

ήγειρα, aor. of ἐγείρω.

ήγείροντο, imperf. of ἀγείρω.

ἡγεμονεύω, (ἡγεμών) : *to be leader of, to command.*

ἡγεμών, -όνος : *leader, commander.*

ἡγέομαι, imperf. ἡγεόμην, ἡγεῖτο ; aor. ἡγήσατο, ἡγησάσθην, opt. ἡγήσαιο : *to lead, to guide, with dat. A 71 ; to lead, to command, to be captain of.*

ἡγείσθαι, (ἀγείρω) : *to assemble, to come together.*

ἡγέρθεν, aor. pass. plur. 3 of ἀγείρω.

ἡγίτωρ, -ορος : *leader, captain.*

ἡγνοίησεν, aor. of ἀγνοίω.

ἡγομεν, ἡγον, imperf. of ἄγω.

ἡγορώντο, imperf. of ἀγοράομαι.

ἡδέ, conj. : *and ; ἡδὲ καί, and also.*

ἡδε, fem. of the demonstrative pron., ὅδε, ἡδε, τόδε.

ἦδες or ἦδη, plup. to οἶδα ; see οἶδα.

ἦδη, adv. of time : *now, already, forthwith ; ἦδη ποτέ, A 260, in old times ; Γ 203, once upon a time.*

ἡδός, -εος, (ἡδύς) : *joy, pleasure.*

ἡδυ-επής, (ἔπος) : *pleasant of speech.*

ἡδύς, -εῖα, ὅ, (ἀδεῖν, ἀνδάνω) : *sweet, pleasing, agreeable ; neut. as adv., ἡδὺ γέλασσαν, B 270, laughed heartily.*

ἡέ (ἡε) ; see ἦ.

ἡέλιος, (poetical for ἥλιος) : *the sun.*

Ἡέλιος, Ἥλιος : *Helios, the sun-god, Γ 104, 277.*

ἦεν, imperf. sing. 3 of εἶμι.

ἦερα, ἡέρι, acc. and dat. of ἡέρω.

ἡερέσθαι, (ἀείρω) : *to hang, to wave ; to be flighty.*

Ἡερίβοια : *Eëriboia, E 389.*

ἡέριος, 3 (ἦρι) : *early, in the morning. (Translate by adv. in predicate.)*

ἡερο-εἰδής, -ές, (εἶδος) : *hazy, misty ; ὅσον ἡεροειδὲς ἀνὴρ ἶδεν, E 770, as far as a man sees into the haze of distance.*

Ἡερίων, -ωνος : *Eetion, king of Thebe in Kilikia, father of Andromache, (A 366, Z 396), slain, with his seven sons, by Achilles, Z 415.*

ἡθεῖος, 3, (ἔθος, ἥθος) : *dear, honored ; in voc. as noun, Z 518 : Sir.*

ἡθος, -εος, (root ἔθ) ; plur. ἡθεα : *accustomed pastures, haunts.*

ἦϊ, ἦι, imperf. of εἶμι.

ἡῖθεος : *a youth, a young man, a stripling.*

ἡῖσαν, -εν ; see ἀίσσω.

ἡΐεις, -εσσα, -εν, (ἡών) : *having high banks, epithet of the Skamandros.*

Ἡΐνες, -ων, pl. : *Eiðnes, a village in Argolis, B 561.*

ἡίχθη, aor. pass. of ἀίσσω.

ἡιών, -όνος, fem. : *sea-shore, beach, strand.*

ἡκα, adv. : *softly, gently.*

ἡκα, ἡκε ; aor. of ἡμι.

ἡκέσατο, aor. of ἀκόμαι.

ἡκιστος, 3, (ἀκέντητος) : *never yet goaded, untamed, unbroken.*

ἡκουσεν, aor. of ἀκούω.

ἦκω : *to come, to have come, to be present.*

ἡλακάτη : *a distaff.*

ἡλασ', -ε, -αν : see ἐλαύνω.

ἡλάσκω, (ἀλάσμαι) : *to hover, to swarm.*

ἡλέκτωρ, -ορος : *the shining sun.*

ἡλήλατο, see ἐλαύνω.

ἦλθε, -ον ; aor. 2 of ἔρχομαι.

Ἕλις, -ιδος, acc. *Ἠλιδα : *Elis*, the westernmost district of the Peloponnesos, bounded by Achaia, Arkadia, Messenia, and the sea. In northern Elis, on the Peneios, the Epeians were the ruling race : southern Elis belonged to Nestor's kingdom : B 615, 626.

ἦλος : *a nail, a stud.*

ἦλυθον, -ε, -ες, -ον ; aor. 2 of ἔρχομαι.

Ἐλώνη : *Elōne*, a town of the Perrehaibians, B 739.

ἡμαθόεις, 2 (ἄμαθος) : *sandy*, epithet of Pylos.

ἦμαι, sing. 2 ἦσαι, plur. 3 ἔσται εἴσται, imperat. ἦσο, inf. ἦσθαι, part. ἦμενος, -η ; imperf. sing. 1 ἦμην, 3 ἦστο, dual 3 ἦσθην, plur. 3 ἦντο εἶατο : *to sit ; ἦσαι ὀνειδίζων, B 255, thou continuest to revile, or thou revilest continually.*

ἡμαρ, -ατος, (ἡμέρα) : *day ; νύκτας τε καὶ ἡμαρ, day and night.*

ἡμβροτες, see ἀμαρτάνω.

ἡμείβετο, imperf. of ἀμείβομαι.

ἡμεῖς, gen. ἡμέων ἡμέλων, dat. ἡμῖν ἄμμι, acc. ἄμμε ; plur. of ἐγώ : *we, us.*

ἡμέν, conj., always used in connection with another particle, usually ἡδέ : *both — and.*

ἦμενος, part. pres. of ἦμαι.

ἡμέτερος, 3, possessive pron. first pers. plur. : *our.*

ἦμί, found only in imperf. sing. 3, ἦ : *so said he ; ἦ ῥα γυνή, Z 390, so spoke the woman ;* always used after a quoted speech, and generally with a following καί.

ἦμι-, in composition : *half.*

ἡμί-ονος, fem. : *mule, (half-ass).*

ἡμισυς, -εια, -υ, (ἦμι) : *half ;* the neut. used like a noun, Z 193.

ἡμι-τελής, -ές, (τελέω) : *half-finished.*

ἦμος, adv. of time : *when ;* followed in principal clause by δὴ τότε or καὶ τότε ἔπειτα.

ἡμύω, aor. opt. ἡμύσειε : *to bend, to nod, to bow, of growing grain ; to bow, to fall in ruins, of a city.*

ἦν, (εἰ, ἄν ; εἰάν is not found in Homer) : *if, with subj.*

ἦν, imperf. of εἰμί.

ἦνδανε, imperf. of ἀνδάνω.

ἦνεμός, -εσσα, -εν, (ἄνεμος) : *windy*, epithet of high places.

ἦνεον, imperf. of αἰνέω.

ἦνία, neut. plur. : *the reins of chariot horses, made of leather, and often ornamented with gold and ivory.*

ἦνι-οχεύς, -ῆος and ἦνι-οχος, -ου, (ἦνία, ἔχω) : *charioteer.*

ἦνίπαπε, see ἐνίπατο.

ἦνις, -ιος, acc. plur. ἦνις, for ἦνις : *sleek, shining.*

ἦνорή, epic. dat. ἦνорήφι, (ἀνήρ) : *manly strength, manhood.*

ἦντετο, see ἄντομαι.

ἡντησε, aor. of ἀντάω.

ἦντο, see ἦμαι.

ἡνώγει, see ἀνωγα.

ἡπειλῆσε, see ἀπειλίω.

ἡπειρος, fem.: *land*, as distinguished from the sea, and *mainland*, as distinguished from islands.

ἡπεροπεντής, voc. -τά: *deceiver*.

ἡπεροπεύω: *to deceive, to be-guile*.

ἡπίο-δωρος, 2, (δῶρον): *kind in giving, bountiful*.

ἡπιος, 3: *kindly, gracious; soothing*.

ἦρα, used only in the phrase ἐπὶ ἦρα φέρεω, with dat.: *to render a kindness, to do a favor*.

ἦράδ' = ἦ, αὐτο with elision before an aspirate.

Ἡρακλείδης: *son of Herakles* (Hercules); (1) Tlepolēmos, B 653, E 628; (2) Thessalos, B 679.

Ἡρακλῆϊος, 3: *relating to Herakles*; βίη Ἡρακληείη, (the Herculean might), *the mighty Herakles*.

ἦραρε, see ἀραρίσκω.

ἦρατο, see ἀρνυμαι.

ἦράτο, see ἀράομαι.

ἦρει, ἦρεον: imperf. of αἰρέω.

Ἥρη: *Here*, — Juno, — daughter of Kronos and Rhea, wife and sister of Zeus, the queen of heaven, the most exalted and most honored of goddesses. She is proud, ambitious, and deceitful, often quarrels with her husband, and feels the ef-

fects of his anger. In the conflict between the Greeks and the Trojans she energetically favors the former. Her favorite cities are Argos, Mykenai, and Sparta. Frequent epithets of Here are βοῶπις, ἡύκομος, λευκώλενος, χρυσόθρονος, A 536, Δ 51, E 767, etc.

ἡρήρειστο, see ἐρίδω.

ἡρήσατο, -αντο; see ἀράομαι.

ἡρι-γένεια, (ἦρι, γίγνομαι): *early born, child of the morning*, epithet of Eos, A 477.

ἦριπτε, see ἐρείπω.

ἦρκεσε, see ἀρκέω.

ἦρμοσε, see ἀρμόζω.

ἦρτύνετο, see ἀρτύνω.

ἦρύκακε, see ἐρύκω.

ἦρχον, -ε, -ον; imperf. of ἀρχω.

ἦρως, -ως, dat. plur. ἡρώεσσι: a *hero, a noble*; applied to kings, princes, and warriors generally. The word does not appear in Homer in its later meaning of demigod.

ἦσαι, ἦσθαι, ἦσθην, ἦσο; see ἦμαι.

ἦσαν, ἦσθα; imperf. forms of εἶμι.

ἦσκειν, see ἀσκέω.

ἦστην, imperf. dual of εἶμι.

ἦτεε, see αἰτέω.

ἦτίμασε, see ἀτιμάζω.

ἦτίμησε, see ἀτιμάω.

ἦτοι, (ἦ τοι), a strengthening particle: *surely, verily, in truth, and now, yet*.

ἦτορ, -οπος: *lungs*, (B 490); *heart*, as the seat of the vital power,

of joy, of courage, of the intellect; hence, also, *life, soul, spirit*.

ἡδῶ, see αἰδέω.

ἡν-κομος, 2: *fair-haired*.

ἡύς, ἡύν: see εὔς.

ἡυσε, see αὔω.

ἡύτε, a particle of comparison: *as, as when*; νέφος μελάντερον ἰόν, ἡύτε πίσσα, Δ 277, *a cloud ever blacker as it goes, even as black as pitch*.

Ἡφαίστος: *Hephaistos*, Vulcan, son of Zeus and Here, god of fire and of the mechanic arts which need the aid of fire, especially of metallurgy. He and his sister Athene preside over all the arts mentioned in Homer. In the Iliad he, like his mother, is on the side of the Greeks, but protects the Trojan Idaios for the sake of his father Dares, who was his priest, — E 23. He was ugly and lame from birth. — In B 426 the name Ἡφαιστος is used as a common noun for *fire*.

ἡχή: *noise, din*.

ἡχῆεις, -εσσα, -εν, (ἡχῆ): *echoing, roaring*.

ἡχι, adv., epic for ἥ: *where*.

ἡφατο, aor. of ἄπτομαι.

ἡώς, gen. ἡούς: *the dawn, the morning*.

Ἠώς: *Aurora*, the goddess of the dawn, daughter of Hyperion and wife of Tithonos. She is called ἡρινένεα, *early-born*, and ῥοδοδάκτυλος, *rosy-fingered*.

Θ

θάλαμος: *chamber, sleeping-room*, (Γ 423); *women's room*, (Γ 142); *store-room, treasure-chamber*, (Δ 143).

θάλασσα: *the sea*.

θαλάσσιος: *pertaining to the sea*; θαλάσσια ἔργα, *sea-faring matters*.

θαλερός, 3, (θάλλω): *blooming, lusty, vigorous; large, gushing*.

Θάλπιος: *Thalpios*, leader of the Epeians at Troy, B 620.

θαλπωρή: *comfort, consolation*.

Θαλυσιάδης: son of Thalysios, — Echepōlos, Δ 458.

θαμβέω, aor.θάμβησε: *to marvel, to be astonished*.

θάμβος, -εος: *wonder, astonishment*.

θαμέες, fem. θαμειαί, (θαμά), an adj. found only in plur.: *in great numbers, crowded*.

Θάμυρις, -ιος, acc. Θάμυριν: *Thamyris*, a mythical bard from Thrace, deprived by the muses of his sight and his art, B 595.

θάνατος, (θήησκω θανεῖν): *death*.

θάνε, θανέεσθαι, θάνης: see θνήσκω.

θαπ-, stem from which is derived the perf. τέθηπα, part. τεθηπώς, -ότος: *to be astonished, dazed*.

θαρσαλέος, 3, (θάσπος): *bold, courageous*.

θαρόω, imperat. θάρσει, part. θαρσών; aor. θάρσησε, part. θαρσήσας: *to be of good courage, to take courage*.

θάρος, -ος: *courage, hardihood*.
θαρόνῳ, iterative imperf. θαρσύνεσκε: *to encourage*.

θάσσων, -ον, comparat. of ταχύς; neut. θάσσον, as adv.: *more speedily, more quickly*.

θαῦμα, -ατος: *a wonder, a marvel*.

θαυμάζω, pres., E 601, θαυμάζομεν; imperf., B 320, θαυμάζομεν: *to wonder, to marvel*; ἐσταότες θαυμάζομεν οἷον ἐτύχθη, *we stood and wondered at what was done*; οἷον θαυμάζομεν Ἑκτορα αἰχμητὴν ἔμεναι, *what a great warrior do we, wondering, see Hektor to be!*

Θαυμακίη: *Thaumakie*, a town in Thessaly, B 716.

Θεά: *a goddess*.

Θεάνω: *Theāno*, wife of Antenor, priestess of Athene in Ilios, E 70.

θεῖε, imperf., θεῖν inf., θεῖη subj. sing. 3, of θεώ.

θεῖην θεῖν aor. 2 opt., θεῖναι inf., of τίθημι.

θεῖνω, part. pres. pass. θεινόμενος: *to strike, to beat*.

θελομεν, subj. plur. 1 aor. 2 of τίθημι.

θεῖος, 3, (θεός): *divine, glorious, godlike*.

θέλω: *to wish, to be willing*; μήτε σὺ θέλ' ἐριζέμεναι, A 277, *nor presume thou to contend*.

θέμεναι, aor. 2 inf. of τίθημι.

θέμις, θέμιστος, (root θε, θεῖναι): *whatever is consecrated by custom and tradition; order, right, what is reasonable; ἡ*

θέμις ἐστίν, *as is fitting: law, right*; ὃς οὐ τινα οἶδε θέμιστα, *who acknowledges no law*. In plur., θέμιστες: *traditions, judgments, decrees*; οἱ τε θέμιστας πρὸς Διὸς εἰρύαται, *who by Zeus' command watch over the traditions*.

-θεν, a local ending added to the stem of a noun or pronoun, to denote place *whence*, — as οὐρανό-θεν: *from heaven*.

Θέναρ, -αρος: *the palm of the hand*, E 339.

θεο-ειδής, -ής, (εἶδος): *god-like*, only with reference to outward form.

θεο-εἰκελος, 2: *god-like*.

θεο-προπίω, (θεοπρόπος): *to prophesy*.

θεο-προπίη and θεο-πρόπιον: *sooth-saying, divine command, oracle*.

θεός, masc. and fem.: *a god, a goddess, a divinity*.

θεράπων, -οντος: *a servant, an attendant, a comrade*; not a δοῦλος, but a voluntary attendant, of free birth and often of noble descent.

θέρομαι, subj. θέρηται, (θέπος): *to grow warm, to be scorched, to be burnt up*, — πυρός, *with fire*.

Θερσίτης, voc. -ίτα: *Thersites*, the ugliest of the Greeks before Troy. His slanderous tongue spared not even the men of highest dignity and rank. Odysseus puts an end to his revilings, B 212-271.

θέσαν, θές, θέσθω; see τίθημι.

θέσκαλος, 2: *supernatural, wonderful*.

Θέσπεια: *Thespeia*, an ancient city in Boeotia, B 498.

θεσπίσιος, 3: *divine, heavenly, of heaven*, — A 591; *divine, exalted, glorious, very great*; θεσπισίη, dat. fem. as adv.: *by divine command*.

Θεσσαλός: *Thessalos*, son of Herakles, B 679.

Θεστορίδης: *son of Thestor*, — Kalchas, A 69.

θέσ-φατον, (θεός, φημί): *an oracle*; θεῶν ἐκ θέσφατα, *oracles (proceeding) from the gods*.

Θέτις, -ιδος: *Thetis*, daughter of Nereus and Doris, wife of Peleus and mother of Achilles. She implores Zeus to avenge the wrong done to her son, A 502, etc. Her dwelling is in the depth of the sea. She is called ἡύκομος and ἀργυρόπεζα,

θέτο, aor. mid. ind. sing. 3 of τίθημι.

θέω and θέλω, inf. θέειν; imperf. θέε, θέεν, ἔθειν, θεόν: *to run*.

Θήβη, -ης and plur. Θήβαι, -ῶν: *Thebes*, (1) the oldest and most important city in Boeotia, built by Kadmos, from whom the acropolis was called Kadmeia. It is called ἐπτάπυλος, *seven-gated*, Δ 378. (2) a town in Troas, on the borders of Mysia, at the foot of Mt. Plakos (ὑποπλακίη), the residence of Eetion, father of Andromache, A 366, B 691, Z 397, 416; usually in sing.

θήγω, aor. mid. imperat. 3 θηξάσθω: *to whet, to sharpen*.

θήης, subj. sing. 2 aor. 2 of τίθημι. θήκε(ν), aor. act. ind. sing. 3 of τίθημι.

θήλυς, θήλεια, θήλυ, also of two endings, as E 269: *female*.

θήν, enclitic particle: *forsooth, I am sure*.

θήρ, θηρός: *a wild beast*.

θήρη, (θήρ): *hunting, the chase*.

θηρητήρ, -ήρος, (θηράω): *hunter, huntsman*.

Θησεύς, acc. Θησεά: *Theseus*, the Attic national hero, son of Aigeus and Aithre, or, by another tradition, son of Poseidon; A 265.

-θι, a local ending, added to the stem of a noun or pron., to denote place *where*, as in αὐτόθι, *in that very place*.

θίς, θινός, θινί, θίνα: *shore, strand*.

Θισβη: *Thisbe*, an ancient city in Boeotia, B 502.

θλάω, aor. θλάσσε: *to crush*.

θνήσκω, (root θαν, θνη): imperf. θνήσκον; aor. 2 ind. sing. 3 θάνε, subj. sing. 2 θάνης; perf. opt. τεθναίης, -αίη, part. τεθνηώς, -ῶτα, -ῶτας; fut. mid. inf. θανέεσθαι: *to die, to be slain*; perf. part.: *dead*; θάνε B 642, *had died, was dead*.

θνητός, 3, (θνήσκω): *mortal*.

Θόας, -αντος: *Thoas*, king in Aitolia, B 638, Δ 527.

θοός, 3, (θέω): *swift, quick, active*.

θοράν, see θράσκω.

θοῦρος, fem. θοῦρις, -ιδος, (θρώσκω, θορεῖν): *impetuous, ardent.*

Θόων, -ωνος: *Thoon*, a Trojan, slain by Diomedes, E 152.

θοῶς, adv., (θοός): *quickly.*

θρασυ-μένων, -ονος (= θρασέως μεμαώς): *bold-spirited*, E 639.

θρασύς, -εια, -ύ, (θάσος): *bold; violent, raging.*

θρέπτρα, neut. plur., (τρέφω): *payment for nurture*; οὐδὲ τοκεῦσιν θρέπτρα φίλοις ἀπέδωκε, Δ 478, *he repaid not to his dear parents the recompense of his nurture.*

θρέψα, -ε; aor. of τρέφω.

Θρήϊξ, -ικος, and Θρηξ, -κός, dat. plur. Θρήκεσσι: *Thracian*. The Thracians are allies of the Trojans.

θρίξ, τριχός, acc. plur. τρίχας: *hair, wool.*

Θρόνιον: *Thronion*, chief town of the Epiknemidian Lokrians, B 533.

θρόνος: *throne.*

θρόος: *a call, a cry, speech.*

Θρύον: *Thryon*, a city in Elis, under Nestor's government, B 592.

θρώσκω, (θορ, θρο): aor. 2 ἔθορε, part. θορών: *to leap, to spring.*

θυγάτηρ, -τέρος, -τρός: *daughter*. In all the cases having more than three syllables the υ is made long for the sake of the verse.

θύεσσι, dat. plur. of θύος.

θύελλα, (θύω): *a tempest, a storm*; ἀέμοιο θύελλα, *a blast of wind.*

Θυσίτης, Θυσία: *Thyestes*, son of Pelops and brother of Atreus, B 107.

θυμ-αλγής, -ές, gen. -έος, (θυμός, ἄλγος): *heart-grieving, rankling, bitter.*

Θυμοίτης: *Thymoites*, a Trojan of note, Γ 146.

θυμο-λέον, -οντος: *lion-hearted.*

θυμός, (θύω); primarily, the moving and animating principle in man: *soul, life*, A 593, Δ 524; *heart*, as seat of the emotions, and especially of violent passions, Δ 208, E 29; *will, desire, appetite*, A 136, 468; *mind, spirit*, B 196. With many words denoting mental activity the expressions θυμῷ (local dative), ἐν θυμῷ, κατὰ θυμόν are used with the meaning *inwardly, in the innermost soul.*

θυμο-φθόρος, 2, (φθείρω): *life-destroying*; σήματα θυμοφθόρα, Z 169, *signs bidding that the bearer be slain.*

θύνω, imperat. θύνε (E 250), imperf. θύνε (E 87), θύνων: *to storm, to rage, to move eagerly*; θύνον κρίνοντες, B 446, *eagerly marshalled.*

θύος, -εος, (θύω): *incense, burnt-offering.*

θύραξ, (θύρη), adv.: *out.*

θύρετρα, neut. plur.: *door.*

θύρη: *door*, usually in plur., *doors, folding doors*; ἐπὶ Πριάμοιο θύρησιν, B 788, *at Priam's doors, or, in front of Priam's dwelling.*

θυσανόεις, -εσσα, -εν (or θυσανόεις): *tasselled, having tassels.*

θύσανος: *tassel, fringe.*

θύσθλα, neut. plur., (θύω): the sacred utensils used in the Bacchic rites, *wands, torches*, Z 134.

θύω: *to rave, to rage*.

θώραξ, -ηκος: *coat of mail, cuirass*, defensive armor for the upper part of the body, from the neck to the waist. To the lower edge of it was attached the ζώμα.

θωρήσσω, (θώραξ): imperf. mid. θωρήσσετο, -οντο; aor. subj. plur. 1 θωρήξομεν, inf. θωρήξαι; aor. pass. ind. plur. 3 θωρήχθησαν, inf. θωρηχθῆναι: act., *to arm (another)*; mid. and pass., *to arm (one's self), to put on one's cuirass and other armor, to equip one's self for battle*.

I

τα = μία; see τος.

Ἰάλμενος: *Ialmēnos*, son of Ares, — a Boeotian leader, B 512.

ἰδομαι, aor. ἴησατο, ἴησασθαι: *to heal*.

λαχῇ: *shout, clamor*.

λάχω, imperf. λαχε, -ον: *to shout, to shriek, to cry (as a child), to splash (as waves), to twang (as a bowstring)*.

Ἰαωλκός: *Iolkos*, a town in Magnesia, B 712.

Ἰδαίος: *Idaios*; (1) a Trojan herald, charioteer of Priam, B 248; (2) son of Dares, — a Trojan, E 11.

ἰδέ, conj., = ἦδέ: *and*.

ἰδε(ν), ἰδεσκε, ἰδίειν, ἰδίσθαι; see (εἶδω) (1).

Ἰδη: *Ide, Ida*, a lofty mountain range in north-western Asia Minor, whose north-western slope formed the plain of Troy; B 821.

ἰδηαι, ἰδηται, ἰδητε; see (εἶδω) (1).

Ἰδη-θεν: *down from Ida*, Γ 276; Δ 475.

ἰδμεν, see (εἶδω) (3).

ἰνύω, pass. ἰδνώθη: *to bow down, to bend over*.

ἰδοιμι, -οις, -οι, ἰδοιτο; aor. 2 opt. forms of (εἶδω) (1).

Ἰδομενεύς, -ῆος, -ῆι, -ῆα, -εῦ: *Idomēneus*, king in Crete, distinguished for his valor before Troy; B 405, 645, Δ 252.

ἰδον, ἰδοντο, ἰδόντες, ἰδοῦσ'; aor. 2 ind. and part. forms of (εἶδω) (1).

ἰδρώ, fut. ἰδρώσει, aor. ἰδρωσα: *to sweat*; ἰδρῶ δὲ ἰδρωσα, Δ 27, *the sweat that I sweated*.

ἰδρῶω, (root ἰδ, σεδ), and ἰδρίνω, imperat. ἰδρνε, aor. pass. ἰδρίνθησαν: act. *to cause to sit down*; pass. *to sit down*.

ἰδρῶς, -ῶτος, acc. ἰδρῶ: *sweat*.

ἰδυίησι, dat. plur. of ἰδυία, fem. of εἰδῶς, part. of οἶδα; see (εἶδω) (3).

ἰδωμαι, subj. mid.; ἰδών, part. act., of aor. 2 of (εἶδω) (1).

τε(ν), imperf. sing. 3 of εἶμι.

τε, imperf. sing. 3; τεῖσι, pres. plur. 3, of ἔημι.

λεμένων, gen. plur. of part. ἰέμενος, from ἔημι.

λέντες, pres. act. part. plur. of
 λημι.

λέπεια, fem of *λεπεύς* : *priestess*, Z
 300.

λεπεύς and *λεπύς*, -ῆος, (*λεπός*) : *a
 priest*. The *λεπεύς* is priest of
 a particular god, as Chryses,
 A 11, is priest of Apollo, and
 Dares, E 10, is priest of He-
 phaistos, both Trojans. In A
 62 the *λεπεύς* is classed with the
μάντις, — the soothsayer, and
 with the *ὀνειροπόλος*, — the in-
 terpreter of dreams.

λεπέω, fut. inf. *λεπενσόμεν*, aor. *λέ-
 πευσεν* : to consecrate and slay
 a sacrificial victim, — *to sacri-
 fice*; hence also, *to slaughter*,
 since of every animal slaugh-
 tered for food a part was de-
 voted to the gods.

λερόν and *λερόν*, neut. of *λερός* : *a
 sacrifice, the victim slain as a
 sacrifice*.

λερός, *λερός*, 3 : *holy, sacred, conse-
 crated to a god*.

λετο, imperf. mid. sing. 3 of
 λημι.

λεω, (root *εδ*), imperf. *λεε*, *λεοντο*;
 imperat. mid. *λεε* : *to sit, to sit
 down*. In B 53 some editions
 read *βουλήν* (acc.), in which
 case *λεε* is transitive : *caused to
 sit, collected*.

Ἰηλυσός : *Ialysos*, a town on the
 island of Rhodes, B 656.

λημι, (stem *ε*), pres. act. ind. sing.
 3 *ἔησι*, plur. 3 *εἴσι*, part. plur.
λέντες; imperf. sing. 3 *λεῖ*; aor.
ἤκα, *ἤκε* *ἔηκεν*; pres. mid. plur.

3 *ἔενται*, part. *λεμένων*; imperf.
λερο; aor. plur. 3 *ἔντο* : act. *to
 send, to cast, to hurl, to shoot,
 to utter*; mid. *to hurry, to be
 eager, to go eagerly, to shoot
 forth* (as sparks); (with *ἐξ*, as
 in A 469), *to put away, to ab-
 cease*.

λήσασθαι, *λήσατο*; see *λάομαι*.

λητήρ, -ῆρος, (*λάομαι*) : *physician,
 surgeon*.

Ἰθάκη : *Ithāke*, Ithāca, a small
 island in the Ionian sea, be-
 tween the coast of Akarnania
 and the island of Kephallenia;
 the home of Odysseus, B 632.

Ἰθακήσιος : *the Ithākan*, — Ody-
 seus, B 184.

τε, originally imperat. of *εἰμι*, but
 often used as a particle : *come,
 come now!*

τεμα, -ατος, acc. plur. *τεμαθ'*, E 778 :
a step; plur. *walk, gait*.

τεύνω, (*ιδύς*), imperf. *τεύνεν* : *to di-
 rect, to guide*; mid. *to aim at*;
ἀλλήλων τευνομένων, Z 3, as they
aimed at each other.

τεύς, adv. : *straight at*, with gen.,
 E 849 : *straight forward*, E
 506.

τεύς, -ύος, acc. *τεύν* : *movement,
 undertaking, issue*.

τεύω, aor. *τεύσε*, -σαν : *to press
 straight forward*; *ἐνθα καὶ ἐνθα
 τεύσε μάχη*, Z 2, *the battle swayed
 this way and that*.

Ἰθάμη : *Ithōme*, a fortress in Thes-
 saly, B 729.

ικάνω : *to come, to come to, to come
 upon, to visit*; usually trans.

Ἰκάριος: *Ikarian*. The Ikarian Sea was that part of the Aegean opposite the southern portion of the west coast of Asia Minor, B 145.

ἴκαλος, 3, (ἴουκα): *like, similar*.

Ἰκετάων, -ονος: *Hiketāon*, son of Laomedon and brother of Priam, Γ 147.

ἴκετο, ἴκηαι, -ται; see ἰκνέομαι.

ἴκμενος, found only in the combination, ἴκμενος οὖρος: *a fair wind*.

ἰκνέομαι and ἴκω, fut. ἴξομαι, -εται, inf. ἴξεσθαι; aor. 1 ἴξε(ν), ἴξον; aor. 2 ind. ἴκετο, -όμεσθα, -οντο, subj. ἴκωμαι, ἴκηαι, ἴκηται, opt. ἰκοίμην, -οιτο: *to come, to come to, to come up to, to come upon; ὑπότροπος ἴξομαι*, Z 367, *I shall come back again; ποθὴ ἴξεται νῆας Ἀχαιῶν*, A 240, *longing will seize the sons of the Achaeans*.

ἰα-δόν, adv., (ἰλη): *by companies*.

ἰάομαι, (ἰαος), pres. ind. plur. 3

ἰάονται: *to propitiate*.

ἰαος: *propitious, gracious*.

ἰάσκομαι, imperf. ἰάσκοντο; aor. subj. sing. 2 ἰάσσεαι, plur. 1, ἰασόμεσθα, part. ἰασσάμενοι: *to propitiate*.

Ἴλιος, fem.: *Ilios*, capital of the Trojan kingdom, so named from its founder Ilos (Ἴλος); also called Τροίη. The name Ilios sometimes applies also to the Troad, the district about the city, as in A 71. Epithets of Ilios are ἡνεμέσσσα, εὐτείχεος, ἐρατεινή.

ἰμάς, -άντος: *leather strap, thong*.

ἰμάσσω, aor. ind. ἴμασε, subj.

ἰμάσση: *to lash, to scourge*.

Ἰμβρασιδης: son of Imbrāsos, — Peiroos, Δ 520.

ἰμεν, inf. of εἶμι.

ἰμερός, -έσσα, -εν: *lovely, charming*.

ἰμερος: *longing, desire*.

ἰμερτός, (ἰμείρω): *lovely, pleasant*, B 751.

ἴνα, (1) adv. of place: *where*; (2) conj., usually with subj. after a primary tense, and with opt. after a secondary one: *in order that*.

ἴνα, acc. of ἰς: *strength, might*.

ἰνίον: *the back of the head, the nape of the neck*.

ἰξalos: *bounding, springing*, epithet of the ibex.

ἴξομαι, -εται, -εσθαι, ἴξε(ν), -ον; see ἰκνέομαι, ἴκω.

ἰομεν, subj. plur. 1, ἰόντες, part., of εἶμι.

ἰό-μωρος, 2; a word of doubtful origin and meaning: *skilled in fighting with arrows*, — or *boastful, braggart*.

ἰός: *arrow*.

ἰος, ἰα, ἰον, dat. neut. ἰώ: *one*.

ἰότης, -ητος: *will, counsel, bidding*; ἀλλήλων ἰότητι, E 874, *by one another's devices*.

ἰο-χέαιρα, (ἰος, χέω): *arrow-shooting, archer*; epithet of Artemis.

ἵππιος, 3, (ἵππος): *belonging to horses*; ἵππειον ζυγόν, *the horses' yoke*.

ἵππεύς, -ης: *horseman, chariot-fighter*, in distinction from the *πεζός*, — *footman*. The *ἵππεύς*, however, more frequently descended from his chariot, when he had confronted his adversary, and fought on foot. Warriors fighting on horseback, like the *ἵππεύς* of later times, are unknown to Homer.

ἵππ-ηλάτα, (ἐλαύνω): *horseman, horse-driver*.

ἵππιω-χαίτης, (χαίτη): *of horse-hair*.

ἵππό-βοτος, 2, (βόσκω): *horse-pasturing*, epithet of places.

Ἴπποδάμεια: *Hippodamia*, wife of Peirithoos, B 742.

ἵππό-δαμος, 2, (δαμάω): *horse-taming*, a frequent epithet of Greek and Trojan heroes, and of the Trojans generally.

ἵππο-δάσεια, only fem.: *thick with horse-hair, made of horse-hair*.

Ἴππόθοος: *Hippothoos*, a leader of Pelasgians, B 840.

ἵππο-κορυστής: *equipped with horses and chariots, horse-driving*.

Ἴππόλοχος: *Hippolochos*, son of Bellerophontes and father of Glaukos, Z 119, 197.

ἵππος, masc. and fem.: *horse, mare*; usually masc. where the gender can be determined, but sometimes fem. for no apparent reason. In dual and plural: *the span, the team, the chariot*; ἀφ' ἵππων ἀποβάντες. Γ 265, *dis-mounting from the chariot*.

The Homeric warriors employed horses only for drawing the war-chariot, not for riding.

ἵπποσύνη, (ἵππος): *horsemanship*.

ἱππότης, (ἵππος): *knighly*, epithet of heroes.

ἵππ-ουρίς, acc. -ιν, (οὐρά): *with horse-hair crest*.

ἵπτομαι, fut. ἵψεται, aor. ind. sing. 2 ἵψας: *to afflict*.

ἱρεύς, see *ἱερεύς*.

Ἴρις, -ιδος: *Iris*, the messenger of the gods. In Γ 121 Iris goes of her own volition to summon Helen to the wall. She is called ἄγγελος ποδήμενος, ποδήμενος, πόδας ὤκεια.

ἱρόν, plur. *ἱρά*; see *ἱερόν*.

ἱρός, 3, see *ἱερός*.

ἱς, acc. ἱνα: *strength*.

ἱσαν, see *εἶμι*.

Ἴσανδρος: *Isandros*, son of Bellerophon, Z 197, 203.

ἱσασι, see (*εἶδω*) (3).

ἰσό-θεος, 2: *equal to gods, godlike*.

ἴσος, ἴση, ἴσον: *equal; similar, like*. The neut. sing. and plur.,

ἴσον, ἴσα as adverbs: *like, equally with*.

ἰσο-φάριζω, (ἴσος, φέρω): *to match, to rival*.

ἵστε, see (*εἶδω*) (3).

ἵστημι, (root στα); pres. mid.

ἵσταμαι, ἱστάμενος; imperf. act.

ἵστασαν, mid. *ἵστατο, ἵσαντο*;

aor. 1 act. *ἔστησε(ν) στήσε(ν)*,

ἔστησαν, imperat. *στήσον*, part.

fem. *στήσασα*, mid. *στήσαντο*,

στήσασθαι; aor. 2 ind. *ἔστη στή*,

iterative *στάσκεν, στήτην ἔσθητε*,

ἔσταν, subj. sing. 3 στήν, imperat. στήτε, part στάς, στάσα, στάντων; perf. ἔστηκας, ἔστηκε, ἐστήκασι and ἐστᾶσι, inf. ἐστάμεν, part. ἐσταότες and ἐστεῶτα; plup. ἐστήκει, ἔστασαν; the pres., imperf., and aor. 1 are transitive in meaning, and the aor. 2, perf., and pluperf. are intransitive. Trans. tenses: *to place, to cause to stand, to raise, to bring to a stand, to stop*. Intrans. tenses: *to place one's self, to stand, to come to a stand, to stop, to rise, to stand up, to be inactive*. In mid., especially in aor. 1: *to set, to set up*, with reference more or less distinct to the subject.

Ἱστία: *Histiāia*, a town in Euböia, B 537.

ιστίον, (ιστός), plur. *ιστία* with sing. meaning: *sail*.

ιστο-δόκη, (ιστός, δέχομαι): *mast-holder*, a fork or crotch in the stern of a ship for holding the mast when it was lowered, A 434.

ιστός, (ἵστημι): (1) *a ship's mast*; (2) *loom*. The warp on the Homeric loom was stretched in a vertical position, and the weaver stood at her work, stepping to and fro; *ιστόν ἐποίησθαι*; (3) *the warp itself, the web*, any woven fabric, Γ 125.

ισχανάω, pres. plur. 3 *ισχανόωσιν*: *to hold in, to restrain*.

ισχίον: *the hip-joint, the hip*.

ἰσχω, (σισεχω, reduplication of ἔχω), imperat. mid. *ἴσχεο, ἴσχεσθε*: act. *to hold in, to check, to restrain*; mid. *to abstain, to refrain*.

ἴτε, imperat.; **ἴτην**, imperf. dual, of εἶμι.

ἴνυς, -υος, fem.: *felloe*.

Ἴτων, -ωνος: *Iton*, a town in Thessaly, B 696.

ἰθίμος, 3: *strong, mighty, brave*.

ἰφί, (ἰς), adv.: *with power, with violence, amain*.

Ἴφικλος: *Iphiklos*, father of Protesilaos, famous as a runner, B 705.

ἰφίος (ἰφί): *strong, robust, well-conditioned*.

Ἴφίτος: *Iphitos*, an Argonaut from Phokis, B 518.

ἰχώρ, -ῶπος, acc. *ἰχώ*: *ichor*, the blood of the gods, E 340, 416.

ἰψαο, see ἵπτομαι.

ἰψ, see ἶος, ἱα, ἶον.

ἰωή: *blast, blowing*.

ἰωκή: *onslaught, battle-tumult*.

ἰών, part. pres. of εἶμι.

Κ

κάββαλεν for *κατέβαλεν*; see *καταβάλλω*.

καγχαλάω, pres. plur. 3 *καγχαλώσι*: *to laugh exultingly, to laugh in contempt*.

κάδ, epic for *κατά* before δ, as in B 160.

Καδμείος: *Kadmēan*, descended from Kadmos; **Καδμείοι**: *Thebans*.

Καδμείων, plur. -ονες, = **Καδμείοι**.
Καίρα, fem. of **Κάρ**: a *Karian woman*.

κάη, see **καίω**.

καθ-άπτομαι: to address, to accost.

καθ-έξομαι: to sit down.

καθ-εῖσα, (εῖσα), defect. aor. 1: to cause to sit down.

καθ-εὔδω, imperf. καθεὔδε: to sleep.

κάθ-ημαι, pres. imperat. κάθου, part. καθήμενος; imperf. καθήστο: to sit, to sit down.

καθ-ίζω, pres. imperat. κάθιζε; imperf. καθίζε; aor. imperat. κάθισον: trans., Γ 68, Z 360, to cause to sit; intrans., Γ 246, 394, to sit.

καθ-ὑπερθε, adv.: above, over it, above which.

καί, conj.; (1) copulative, connecting words, phrases, and clauses: *and*; **ἓνα καὶ δύο**, B 346, *one or two*. It stands in the conclusion of relative and conditional sentences, as in A 494, E 898, in which cases it cannot be translated. (2) Emphasizing single words and ideas: *even, also, although*; **καὶ εἰ**, *even though*.

Καινέδης: son of *Kaineus*, B 746.

Καινέυς, -έος: *Kaineus*, king of the Lapithae, A 264.

καίνυμαι, (stem **καθ**), perf. part. voc. **κεκασμένε**, plup. **ἐκέκαστο**; the perf. and plup. have pres. and imperf. meaning: *to excel*.

καί-περ, always separated by the word to be emphasized: *al-*

though; **καὶ ἀχνύμενοί περ**, B 270, *although grieved*.

καίριον, (καίρος): *deadly spot*, a place on the body where wounds are fatal.

καίω, imperf. καίε, καίοντο; aor. act. **ἔκηα**; aor. pass. **ἐκάη** **κάη**: act. *to burn, to consume with fire*; pass. *to burn, to be consumed*.

κακκείοντες, see **κατακείω**.

κακο-μήχανος, (μηχανή): *evil-devising, mischievous*.

κακός, 3: *bad, evil, ruinous, destructive, cowardly*, the opposite of *ἀγαθός*. The neut. **κακόν**, plur. **κακά**, as noun: *evil, harm, injury, damage, misfortune, woe*.

κακότης, -ητος, (κακός): *baseness, cowardice, wickedness*.

κῶτανε, see **κατακτείνω**.

κακῶς, adv. (κακός): *insolently, violently, grievously*; **ἢ εὖ ἢ κακῶς**, B 253, *whether for good or for evil*.

καλέω, pres. act. καλεῖ καλεῖ, καλέουσι, mid. καλέονται, opt. καλεοίμην; imperf. καλέεσκε (iterative), κάλεον, mid. καλεῖντο; fut. part. fem. καλέουσα; aor. 1 act. subj. sing. 1 καλέσω, imperat. κάλῃσον, inf. καλέσσαι, part. καλέσασα; aor. 1 mid. ind. (ε)καλέσατο, καλέσαντο, part. καλεσάμενος; perf. mid. or pass. κέκλημαι, part. κεκλημένος; fut. perf. sing. 2 κελήσῃ: *to call, to name; to call, to summon*; κέκλημαι, *I am called*; κελήσῃ, *thou shalt be called*.

Καλήσιος: *Kalesios*, comrade and charioteer of Axylos, Z 18.

καλλείπω, see **καταλείπω**.

Καλλίαιρος: *Kallidros*, a town in Lokris, B 531.

καλλι-γυναικα, acc. (**καλός**, **γυνή**): *abounding in fair women*.

καλλι-θριξ, -**τριχος**: *having beautiful hair or mane*, epithet of horses.

καλλι-πάρης, (**παρεία**): *fair-cheeked*.

καλλιπτε, **καλλιφ'**; see **καταλείπω**.

καλλι-ρροος, (**ρέω**): *fair-flowing*.

καλλιστος, 3, superl. of **καλός**.

καλλι-τριχας, acc. plur. of **καλλιθριξ**.

κάλλος, -**εος**: *beauty*.

καλός, 3, superl. **κάλλιστος**: *beautiful, fair, fitting, just, excellent*. The neut. sing. and plur., **καλόν** and **καλά** are often adverbs: *nobly, well, as is fitting*; **οὐ καλὰ χόλον τόνδ' ἔνθεο θυμῷ**, Z 326, *thou dost not well to cherish this rancor in thine heart*.

Καλύδναι, **νῆσοι**: *the Kalydnian islands*, near Kos, B 677.

Καλύδών, -**ἄνος**: *Kalýdon*, ancient city in Aitolia, B 640.

καλύπτω, aor. **κάλυψε**, **ἐκάλυψε**, -**αν**: *to cover, to veil, to shroud, to wrap, to hide, to hold up as a protection*.

Κάλχας, -**αντος**, voc. **Κάλχαν**: *Calchas*, son of Thestor, a famous seer of the Greeks; A 69-72, B 300.

κάματος, (**κάμνω**): *weariness*.

κάμα, **καμήτην**, **καμείται**; see **κάμνω**.

Κάμειρος: *Kameiros*, a town on the island of Rhodes, B 656.

κάμνω, (root **καμ**), imperf. **κάμνε**; fut. **καμείται**; aor. 2 **κάμε**, **καμῖ**· **την**, **κάμον**· **ἔκαμον**, subj. **κάμω**, part. **καμόντας**; perf. **κέκμηκας**, part. dat. **κεκμηῶτι**: *to become weary with toil, to toil, to take pains; to make with toil, to make; ἐπεὶ κε κάμω πολεμίζων*. A 168, *when I have grown weary with fighting*; **κέκμηκας**, **ἰθὺν** art weary; **ἀνὴρ** **κεκμηῶς**, *a man who is weary*; **καμόντες**, *the weary, the tired out*, i. e. *the dead*; **μίτρη τὴν χαλκῆς κάμον ἄνδρες**, *the taslet that copper-smiths made*.

κάμπτω, aor. subj. **κάμψῃ**: *to bend*.

καμπύλος, (**κάμπτω**): *curved*.

κάπ, epic for **κατά** before **π** and **φ**, Z 201.

Καπαεύς, -**ῆος**: *Karḗneus*, son of Hipponoos and Laodike, father of Sthenelos, B 564, Δ 403, E 319.

Καπανηίδης and **Καπανῆος** **υἱός**: *the son of Karaneus*, — Sthenelos, Δ 367, E 108, 109.

καπνίζω, (**καπνός**), aor. **κάπνισσαν**: *to make fires*.

καπνός: *smoke*.

κάππεσον, -**εν**: see **καταπίπτω**.

κάπρος: *wild boar*; joined adjectively with **οὖς**, E 783.

Κάρ, **Καρός**: *a Karian*, B 867.

καρδίη and **κραδίη**: *the heart*, as the seat of the feelings, desires impulses, and passions.

κάρη, neut., gen. κρατός, dat. κρατί: *the head*, of men and animals.

καρη-κομόωντες, (often printed separately): *long-haired*, with long hair over the entire head, — epithet of the Achaeans. Compare ὀπιθεν* κομόωντες, B 542, applied to the Abantes.

κάρηνον, (κάρη): *head; peak, summit*, (of mountains); *citadel, fortress*, (of cities).

καρπαλίμως, adv.: *quickly, speedily*.

(1) καρπός: *fruit, products of the field, grain, harvest*.

(2) καρπός: *the wrist*.

καρρῖζουσα, see καταρῖζω.

καρτερό-θυμος: *strong-souled, steadfast*.

καρτερός, (κάρος): *strong, mighty, bold, brave*.

κάρτιστος, superl. to κρατός: *strongest, mightiest, fiercest*.

Κάρυστος: *Karystos*, a town in Euboea, B 539.

κασι-γνήτη: *sister*.

κασί-γνητος, (κάσις, γίγνομαι): *brother*.

Κάρος: *Kasos*, an island in the Karpathian Sea, B 676.

Κάστωρ, -ορος: *Kastor*, son of King Tyndareos and Lede, brother of Helen and twin brother to Polydeukes, famous as a tamer and manager of horses; Γ 237.

κατά; (1) adv.: *down, quite, wholly*. (2) prep. with gen. and acc.: Gen., *down from*, (down) *over*, (down) *upon*;

Acc., *in, into, on, upon, to, at, through, along over, according to, by*. κατ' ὀφθαλμῶν κέχυτ' ἄχλυσ; E 696, *mist spread over his eyes*; τὸν δὲ κατ' ὀφθαλμῶν νύξ ἐκάλυψεν, E 659, *night shrouded him*, (settling down) *upon his eyes*; κατὰ χθονὸς ὄμματα πῆξας, Γ 217, *fixing his eyes on the ground*; κατ' αἶσαν οὐδ' ὑπὲρ αἶσαν, Γ 59, *in measure, and not beyond measure*; μαχόμεν κατ' ἑμ' αὐτόν, A 271, *I fought by myself*; κατὰ φύλα, B 362, *by tribes*. In composition κατά signifies motion downward, or serves to strengthen the meaning of a word. When following the word it limits, as adv. or prep., κατά takes the form κάτα.

κατα-βαίνω, aor. 2 inf. καταβῆναι; mixed aor. ind. sing. 3 κατεβήσεται, imperat. καταβήσσο: *to go down, to dismount*.

κατα-βάλλω, aor. 2 κάββαλεν: *to throw down, to drop*.

κατ-άγω, mixed aor. inf. καταξέμεν: *to lead down, to bring down*.

κατα-δύω, aor. 2 κατέδυ, inf. καταδύμεναι, part. καταδύντα, -τι; mixed aor. κατεδύσεται (Δ 86): *to enter into, to mingle in, to put on (armor): to set spoken of the sun*; ἐς ἥλιον καταδύντα, A 601, *till sunset*.

κατα-θνήσκω, 2: *mortal*.

κατα-καίω, aor. act. κατέκη: *to burn, trans.*, used Z 418 of the ceremony of burning the dead.

κατα-κείω, part., A βοβ, κακκείοντες: *to desire to lie down,—to sleep.*

κατα-κοιμάω, inf. aor. pass. κατακοιμηθῆναι: *to lie down to sleep.*

κατα-κοσμέω, imperf. κατεκόσμει: *to adjust.*

κατα-κτείνω, fut. plur. 3 κατακτανέουσιν; aor. 2 sing. 1 κατέκταν, sing. 3 κατέκτα κατέκτανε κάκτανε, inf. κατακτάμεναι; aor. pass. plur. 3 κατέκταθεν: *to slay, to kill.*

κατα-λείπω, aor. 2 κάλλιψ' (for κάλιπε): *to leave behind.*

κατα-λύω, aor. κατέλυσε: *to demolish, to destroy.*

κατα-μάρπτω, aor. subj. καταμάρψῃ: *to overtake.*

κατ-αμύσσω, aor. mid. καταμύξατο: *to scratch.*

κατα-νεύω, fut. κατανεύσομαι; aor. subj. κατανεύσω, imperat. κατάνευσον, inf. κατανεύσαι: *to nod in confirmation of a promise, to pledge, to assent.*

κατα-πέσσω, aor. subj. καταπέψῃ: *to swallow, to digest, to restrain.*

καταπέφνη, see κατέπεφνον.

κατα-πήγνυμι, aor. κατέπηξεν: *to thrust, to fix; ἔγχος ἐπὶ χθονὶ κατέπηξεν, Z 213, he planted his spear in the earth.*

κατα-πίπτω, aor. dual 3 καππεσέτην: *to fall down.*

κατα-πλήσσω, aor. pass. κατεπλήγη: *to strike down; in pass. to be confounded, to be startled.*

κατα-πτύσσω: *to cower, to shrink.*

κατα-ρέζω and καρρέζω, aor. κατέρεξεν: *to stroke, to caress.*

κατα-ρρέω, part. neut. καταρρέον: *to flow down.*

κατασχομένη, see κατέχω.

κατα-τίθημι, aor. 1 αἶτ. κατέθηκε(ν); aor. 2 mid. κατέθεντο: *to lay down, to set down, to place.*

κατα-φυλαδόν, adv., (φυλή): *by tribes.*

κατα-χέω, aor. κατέχευε(ν), -αν: *to pour down upon, to shed upon, to lavish upon; to throw down, to cast down.*

κατεβήσето, see καταβαίνω.

κατέδω, κατεδύσето; see καταδύω.

κατέδω: *to devour, used figuratively, Z 202.*

κατέθεντο, κατέθηκε; see κατατίθημι.

κάτ-ειμι, part. κατιούσα: *to go down.*

κατέκαιον, imperf., κατέκει, aor., of κατακαίω.

κατεκόσμει, see κατακοσμέω.

κατέκταν, κατέκτα, κατέκτανε, κατέκταθεν; see κατακτείνω.

κατελθόμεν, κατελθόντ'; see κατέρχομαι.

κατέλυσε, see καταλύω.

κατέμαρπτε, imperf. of καταμάρπτω.

κατένευσα, -εν, aor. of κατανεύω.

κατέπεφνον, -ε, subj. καταπέφνη, an epic aor. 2: *to slay.*

κατέπηξεν, see καταπήγνυμι.

κατεπλήγη, see καταπλήσσω.

κατ-ερείπω, aor. κατήριπεν: *to perish, to fall in ruins.*

κατ-ερύκω, imperf. κατέρυκε : *to detain, to delay.*

κατ-έρχομαι, aor. 2 inf. κατελθέμεν, part. κατελθόντα : *to come down, to go down.*

κατ-εσθίω, imperf. κατήσθιε : *to devour.*

κατ-ευνάζω, aor. pass. plur. 3 κατεύνασθεν : in pass. *to lie down.*

κατέχευε(ν), -αν ; see καταχέω.

κατ-έχω, imperf. κάτεχε, aor. 2 mid. part. κατασχομένη : *to hold fast; in mid., to wrap one's self.*

κατ-ηπιόω, imperf. mid. κατηπιόωντο : *to assuage, to alleviate, to soothe.*

κατήριπε, see κατερέπω.

κατήσθιε, see κατεσθίω.

κατηφέιη : *a shame, a humiliation.*

κατιούσα, see κάτειμι.

κατ-ίσχω, (κατέχω) : subj. pres. mid. sing. 2 κατίσχειαι : *to keep all to one's self.*

καύμα, -ατος, (καίω) : *heat; καύματος ἐξ ἀνέμοιο δυσαιέος ὀρνυμένοιο*, E 865, *a stormy wind arising after heat.*

καύστειρα, adj. fem., (καίω) : *fiery.*

Καῦστρος : *Kaüstros*, a river in Ionia which rises in Lydia and empties into the sea near Ephesos, B 461.

καϊνός, a crasis, rare in Homer, for καὶ αὐτός, Z 260 ; *thou thyself also.*

καφ or καπ, a root meaning *to gasp, to breathe out*, from which is formed the perf. part. κεκαφηότα, in the phrase, E 698, κεκαφηότα θυμόν, *breathing out his soul.*

κέ, κέν, an enclitic modal particle, nearly identical in use and meaning with ἄν, though of much more frequent occurrence. A subj. with κέ in a principal clause is usually to be translated by a simple future indicative. A relative with κέ and the subj. may often be rendered by *-ever* ; *ὃς κε θεοῖς ἐπιπειθεται*, *whoever obeys the gods*. Clauses with κέ joined with historical tenses of the indic. and with the opt. may be translated with the English auxiliaries of mode, — *would, should, might.*

Κεῶδης : *son of Keas*, — Troizēnos, B 827.

κεδάννυμι, aor. ἐκέδασσε ; aor. pass. part. κεδασθέντες : act. *to sweep away* ; pass., *to scatter, to disperse.*

κεῖ-θι, adv. : *there.*

κείμει, inf. εἶσθαι ; imperf. ἔκειτο, κείμετο : *to lie, to lie idle, to be placed, to be stored up.*

κειμήλιον, (κείμει) : *a valuable thing, a treasure.*

κεῖνος, 3 (ἐκεῖνος) : *that, that one, he.*

κεῖνός : *empty.*

κεῖσε, adv. : *thither.*

κεκάδοντο, see χάζομαι.

κεκασμένη, see καίνυμι.

κεκαφηότα, see root καφ.

κέκλετο, see κέλομαι.

κέκληγώς, see κλάζω.

κέκλημαι, κεκλημένος, κεκλήση ; see καλέω.

κεκλιμένος, see κλίνω.

κέκλυτε, see κλύω.

κέκμηκας, κεκμηῶτι; see κάμνω.

κεκορυθμένος, see κορύσσω.

κεκαινεφής, -ές, (κεκαινός, νέφος):
wrapped in dark clouds, epithet of Zeus; dark-colored, epithet of blood, Δ 140.

κεκαινός, 3: dark-colored, black.

κέλευθος, fem., plur. κέλευθα, neut.:
way, path.

κελεύω, (κέλομαι): fut. κελεύσω;
imperf. ἐκέλευε(ν), ἐκέλευον κέ-
λευον; aor. ἐκέλευσα, κέλευσε:
to command, to summon, to ex-
hort, to prescribe; followed by
accus. of the thing and dat. of
the pers., and by accus. with
inf.

κέλομαι, ind. pres. sing. 2 κέλει;
imperf. κελόμην; reduplicated
aor. 2 ἐέκελετο κέκελετ': to bid, to
command; to call to, with dat.

κέν, see κέ.

κενεός, 3: empty, with object un-
accomplished.

κενεών, -ώνος: the flank.

κεντρ-ηνεκής, -ές, (κέντρον): goaded
on, urged onward with the
goad.

κέντωρ, -ορος, (κεντέω): a driver,
an urger (of horses).

κερατίζω: to lay waste, to make
havoc of, to slay.

κέραμος: a vessel, a caldron.

κεράννυμι, subj. mid. κέρωνται: to
mix.

κεραο-ξός, (κέρας, ξέω): horn-
polishing; with τέκτων, a work-
er in horn.

κεράος, adj.: horned.

κέρας, -ας, plur. κέρα: a horn.

κερδαλιό-φρων, -ον, (κερδαλέος,
φρήν): crafty-minded.

κέρδιον, comp. neut. from κέρδος:
better, more advantageous.

κέρδιστος, superl. from κέρδος:
craftiest.

κερτομέω: to taunt, to revile.

κερτόμος, 3: taunting, mocking,
bitter; neut. as noun, mocking
words.

κέρωνται, see κεράννυμι.

κευθάνω and κεύθω: to hide, to con-
ceal.

κεφαλή: head, life.

Κεφαλλήνες, plur. of Κεφαλλήν:
the Kephallenians, subjects of
Odysseus, B 631.

κεχαρισμένη, see χαρίζομαι.

κεχαροίατο, see χαίρω.

κεχολωμένον, κεχολώσεται, -ται; see
χολόω.

κέχυτ', κέχυθ', κέχυνται; see
χέω.

κήδης, -εος: sorrow, care, distress,
woe.

κήδω, pres. mid. ind. sing. 2 κή-
δαι; imperf. ἔκηδε, κήδε, κήδετο:
act., to vex, to hurt, to distress;
mid., to be anxious for, to have
pity on, with gen.; to be grieved,
to be vexed.

κήλον: shaft, arrow; used only
of missiles of the gods.

κήρ, κηρός, fem.: death, violent
death, to which a warrior was
conceived as predestined; fate;
κήρες θανάτοιο, the fates of
death.

κῆρ, κῆρος, neut.: *the heart*, as seat of the emotions and passions; Πυλαιμένεος λάσιον κῆρ, B 851, *the rugged heart of Pylaimēnes*, or *rugged-hearted Pylaimēnes*.

Κήρινθος: *Kerinthos*, a town in Euboia, B 538.

κῆρυξ, -υκος: *herald*, an officer of high rank and dignity, attending a king. His functions were to convoke assemblies and to preserve order in them, to conduct negotiations, to serve as messenger for the king, and to assist in sacrifices. Frequent epithets of heralds are θεῖοι, Διὶ φίλοι, Διὸς ἄγγελοι.

κηρύσσω: *to make proclamation as a herald, to summon*.

κητάεις, -εσσα, (κῆτος): *having many ravines, situated among gorges*.

Κηφισίς, -ίδος, λίμνη: *the Kephisian Lake*, in Boeotia, E 709.

Κηφισός: *the Kephisos*, a river in Phokis, B 522.

κηώδης, -ες: *fragrant*.

κηώεις, -εσσα, -εν: *vaulted*.

κίε(ν), see κίω.

κίθαρις: *cithara, lyre*. The words κίθαρις and φάρμυγξ are used by Homer without distinction.

κιθαριστής, -ύος: *cithara-playing, the art of playing the cithara*, B 600.

κικλήσκω, (καλέω), imperf. κικλήσκεν: *to call, to summon, to name*.

Κίκοις, plur. of Κίκων: *the Kikōnes*, a people in Thrace, B 846.

Κίλικες, plur. of Κίλιξ: *the Kilikians*, a people dwelling in Homer's time in Greater Phrygia, where they were divided into two kingdoms, one of which had its chief city at Thebe, near Mt. Plakos, and the other at Lyrnessos. Later the Kilikians migrated to the district named from them Kilikia. Z 397, 415.

Κίλλα: *Killa*, a small town in the Troad, with a temple of Apollo, A 38, 452.

κινέω, aor. pass. κινήθη, part. gen. κινήθετος; aor. act. subj. κινήση: *act., to move, to stir, to put in motion; pass., to move, to sway, intrans.*

κινύμαι, (κινέω); imperf. κίνυντο: *to move, intrans.*

κίον, see κίω.

Κισσηίς, -ίδος: *daughter of Kisseus*, — Theāno, Z 299.

κικάνω, imperf. ἐκίχανε: *fut. inf. κικήσεσθαι; aor. 1 κικήσατο, subj. sing. 1 κικήσομαι; aor. 2 subj. κικείω, opt. κικείη; part. κικήμενον: to find, to come to, to reach, to overtake, to obtain; βέλος κικήμενον, E 187, my weapon just as it lighted*.

κίω, part. κίων, imperf. κίε κίον: *to go*.

κλαγγή: *clamor, screeching, twanging*.

κλαγγῆδόν, adv.: *with loud cries*

κλάω, aor. ἔκλαγξαν; perf. part., with pres. meaning, κεκληγώς: *to rattle, to clang, to shout.*

κλαίω: *to weep, to cry.*

κλειτός, 3, (κλείω): *renowned, noble, excellent.*

κλέος, -εος: *rumor, fame, glory.*

κλέπτῃς: *a thief*, Γ 11.

κλέπτω; aor. ἔκλεψε: *to steal, to beguile, to practise stealth.*

Κλεωναί: *Kleōnai*, a town in Argolis, B 570.

κλήις, -ίδος: *key; collar-bone.*

κλήρος: *lot.*

κλίνω, aor. 1 plur. 3 ἔκλιναν, part. fem. κλίνασα; aor. pass. ἐκλίνθη; perf. mid. part. κεκλιμένος; plup. ἐκέκλιτο: act., *to turn, to turn aside, to turn back, to rout*; mid. and pass., *to turn away* (intrans.), *to shrink, to lean upon* (with dat.); κεκλιμένος λίμνη, E 709, *leaning against the lake, i. e. dwelling by the lake.*

κλισίη: *hut*, the extemporized dwelling of the warrior in camp; built of posts interlaced with osiers, and thatched with reeds.

κλισίη-θεν, adv.: *from (my) hut.*

κλισίην-δε, adv.: *to (thy) hut.*

κλονέω, imperf. mid. or pass. κλονέοντο: act., *to drive, to put to rout*; mid. and pass., *to throng together in confusion, to be thrown into disorder.*

Κλονίος: *Klonios*, leader of the Boeotians before Troy, B 495.

κλόνος: *press, storm, volley.*

κλύθι, see κλύω.

Κλυμένη: *Klymēne*, an attendant of Helen, Γ 144.

Κλυταιμνήστρη: *Klytainnestra*, daughter of Tyndareos and Lede, sister of Helen and wife of Agamemnon, A 113.

Κλυτίος: *Klytios*, brother of Priam, Γ 147.

κλυτό-πῶλος: *having famous horses*, epithet of Hades, E 654.

κλυτός, 3 and 2: *famed, renowned.*

κλυτο-τέχνης: *of famous skill, famous for art.*

κλυτό-τοξος: *of famous bow, famous for archery.*

κλύω, imperf. — with aor. meaning — ἔκλυες, ἔκλυε, ἔκλυον; aor. 2 imperat. κλύθι, κλύτε; perf. imperat. κέκλυτε: *to hear, to listen favorably to.*

κλωμακοίς, -εσσα, (κλώμαξ): *rocky.*

κνέφας, -αος: *darkness.*

κνήμη: *the leg*, from knee to ankle.

κνημίς, -ίδος, (κνήμη): *a greave*, a piece of defensive armor for the lower part of the leg, consisting of metal plates covering the shin and fastened behind the calf with buckles.

κνημός: *a woody gorge.*

κνίση: *the odor or vapor of burnt fat, savor; fat*, as in A 460.

Κνωσός: *Knossos*, chief town of the island of Crete, B 646.

κοῖλος, 3: *hollow; lying in a valley.*

κοιμάω, imperf. mid. κοιμᾶθ', κοιμῶντο; aor. κοιμήσαντο: mid., *to lie down to sleep, to sleep.*

κοιρανέω: *to be ruler, to lord it, to range among as commander.*

κοίρανος: *master, ruler.*

Κοίρανος: *Koirānos*, a Lykian, E 677.

κολεόν, κουλεόν: *sheath, scabbard.*

κολλητός, 3 (κολλάω): *firmly fastened, well built.*

κόλπος: *bosom; gulf.*

κολῶν: *to scold*, B 212.

κολώνη: *hill, mound.*

κολφός: *wrangling.*

κομάω, part. **κομόωντες**: *to have long hair*; see **καρηκομόωντες**.

κόμη: *hair.*

κομίζω, (κομέω), imperat. **κόμιζε**; aor. act. **ἐκόμισσε**, **κόμισαν**; aor. mid. **κομίσαντο**, imperat. **κόμισαι**:

act., to pick up, to get, to attend to; mid., *to care for, to save.*

κοναβέω and **κοναβίζω**, aor. **κονάβησε**: *to resound, to echo.*

κονίη, frequent in plur.: *dust.*

κονίσταλος: *dust-cloud, dust.*

Κόρινθος: *Corinth*, B 570, the later name of the ancient Ἐφύρη; see Z 152, 210.

κόρη: *the temple*, a part of the head.

κορυθ-αίολος, (αἰόλλω): *helmet-shaking, with glancing helmet.*

κόρυς, -υθος: *helmet.* The most conspicuous features of the Homeric helmet were its **φάλος**, (ridge, or cone), and its **λόφος**, (crest). It was fastened under the chin by a strap, — **ὄχεύς**.

κορύσσω, (stem **κορυθ**), imperf. mid. dual **κορυσσέσθην**; perf. pass. part. **κεκορυθμένος**: act.,

to excite, to stir up, B 273; mid., *to arm one's self* (Δ 274), *to rise* (spoken of Eris, Δ 442), *to swell* (of a wave, Δ 424); **κεκορυθμένος**, *armed*; **κεκορυθμένα χαλκῶ**, (of spears, Γ 18), *bronze-headed.*

κορυστής: *fully equipped, in full array.*

κορυφή: *peak, summit, crest.*

κορυφώ: *to form into a peak*; mid., **κορυφούται**: *towers on high*, Δ 426.

Κορώνεια: *Koroneia*, a town in Boeotia, B 503.

κορώνη: *the curved end of a bow, the tip*, Δ 111.

κορωνίς, -ίδος, (κορώνη): *curved*, epithet of ships.

Κόρωνος: *Korōnos*, a king of the Lapithae in Thessaly, B 746.

κοσμέω, (κόσμος), aor. **κόσμησε(ν)**, inf. **κοσμήσαι**, part. mid. **κοσμησάμενος**; aor. pass. plur. 3 **κόσμηθεν**, part. **κοσμηθέντες**: *to marshal, to array, to set in order.*

κοσμήτωρ, -ορος, (κοσμέω): *captain, commander, marshal.*

κόσμος: *order, propriety, decency; decoration, ornament*; κατὰ κόσμον *in good order.*

κοτέω, aor. subj. sing. 3 **κοτέσεται**, E 747: *to be indignant, angry, vexed.*

κοτήεις, -εσσα, -εν: *wrathful, angry.*

κότος: *anger, displeasure.*

κοτύλη: *cup-bone, hip-joint.*

κουλεόν, see **κολέον**.

κούρη: *maiden, daughter, young woman.*

κουρίδιος, 3: *wedded.*

κούρος: *youth, young man, child.*

κουρότερος, 3: *younger, more vigorous.*

κραδίη, see καρδίη.

κραταίνω: aor. imperat. κρήνον: *to fulfil, to execute.*

κραϊνός, 3: *nimble; neut. as adv.,*

κραϊνά: *nimbly, fleetly.*

Κρανίη: *Krande*, an island to which Paris first brought Helen when he had carried her off from Lakedaimon, Γ 445.

κραναός: *rough, stony, rocky; epithet of Ithaka.*

Κράπαθος: *Karpäthos*, an island between Crete and Rhodes, B 676.

κραταίος, 3: *mighty, powerful.*

κρατερός, 3: *mighty, stalwart, violent, bitter, stern.*

κρατερ-ώνυξ, -υχος, (ὄνυξ): *strong-hoofed.*

κρατέω, (κράτος): *to be ruler, to lord it; to rule over (with gen.).*

κράτος, -eos: *strength, might; mastery, victory.*

κρατός, κρατί; see κάρη.

κρέας, -atos, plur. κρέα: *flesh, meat.*

κρείσσω, -ον, gen. -onos, comparat. *to ἀγαθός: stronger, mightier.*

κρείων, -οντος: *lord, ruler, sovereign.*

κρήνυος, -ον: *good, advantageous,*
A 106.

κρήνην, see κραταίνω.

Κρήθων, -ωνος: *Krethon*, from Pherai, in Messenia, E 542.

κρήνη: *a spring, a fountain.*

Κρής, Κρητός, plur. Κρήτες: *a Cretan*, B 645.

Κρήτη: *Crete*, B 649.

Κρήτη-θεν: *from Crete*, Γ 233.

κρητήρ, -ήρος, (κεράννυμι): *the mixing-bowl*, in which the wine was mixed with water, and from which it was dipped into the drinking-cups.

κρί, (κριθή), nom. and acc.: *barley.*

κρίνω, aor. ἔκρινα, ἐκρίνατο, part. κρίνας: *to separate, to pick, to select, to marshal; mid., to decide by fighting, to fight, to interpret (as dreams).*

Κρίσα: *Krisa*, an ancient city in Phokis, B 520.

κροαίνω: *to beat with the hoofs; Z 507, with loud hoof-beats.*

Κροκύλεια: *Krokyleia*, a small village on the island of Ithaka, B 633.

Κρονίδης, -αω and -εω: *son of Kronos, — Zeus.*

Κρονίων, -ίωνος and -ίονος: *son of Kronos, — Zeus.*

Κρόνος: *Kronos*, Saturn, son of Uranos and Gaia, husband of Rhea, father of Zeus, Poseidon, Hades, of Hera, Demeter, and Hestia.

κρόταφος: *the temple, a part of the head.*

κρουός: *spring, source.*

κρύβεις, -εσσα, -εν, (κρύος): *de-numbing, falsifying, as with cold.*

κρυπτάδιος, 3, (κρύπτω) : *secret* ;
κρυπτάδια φρονέων, *secretly med-*
itating.

Κρώμνα : *Kromna*, a town in
Paphlagonia, B 855.

κτάμεναι, κτάμενος, κτάνε ; see
κτείνω.

κτέαρ, -ατος, dat. plur. κτεάτεσσι :
possessions, property.

Κτέατος : *Ktedtos*, father of Am-
phimachos, B 621.

κτείνω, fut. inf. κτενέειν ; aor. 1
subj. (or pres.) κτείνῃ, κτείνω-
μεν, inf. κτείνειν, part. κτείνας ;
aor. 2. ἔκτανε, κτάνε, ἔκτα, inf.
κτάμεναι, part. mid., with pass.
meaning, κτάμενος : *to kill, to*
slay.

κτῆμα, -ατος, (κτάομαι) : *a posses-*
sion ; in plur., *possessions,*
wealth.

κτῆσις, -ιος, (κτάομαι) ; *property,*
wealth.

κτύλος : *ram.* [dusky.

κυνάneos, 3, (κύνος) : *dark-colored,*

κυδαίνω, (κῦδος) : *to glorify, to*
make beautiful.

κυδάλιμος : 2 : *glorious, famous.*

κυδιάνειρα, (ἀνῆρ), fem. adj. : *con-*
ferring glory upon men, honor-
able.

κυδιῶν, part. of κυδιάω, (κῦδος) :
glorying, boasting.

κῦδιστος, 3, superl. : *most glorious,*
most noble.

κυδοιμός : *turmoil.* [fame.

κῦδος, -εος : *splendor, glory, honor,*

κυκάω, pres. part. dat. κυκῶντι : *to*
stir.

κύκλος : *circle* ; plur. κύκλα : *wheels.*

κυκλόσε, adv. : *in a circle.*

κυκλο-τερής, -ές : *round, circular* ;
κυκλοτερές τόξον ἔτεινε, Δ 124,
he bent the bow round, — into
a circle.

κύκνος : *swan.*

κυκῶντι, see κυκάω.

Κυλλήνη : *Kyllēne*, a mountain
chain in Arkadia, B 603.

κύμα, -ατος : *a wave.*

κύμβαχος, adj. : *with head fore-*
most, headlong.

κυνή : *helmet.* The κυνή "Αἶδος,
E 845, rendered its wearer in-
visible.

κύνεσσιν, dat. plur. of κύων.

κυνέω, aor. κύσε : *to kiss.*

Κύνος : *Kynos*, seaport of the
Opuntian Lokrians, B 531.

κυνός, see κύων.

κυν-ώπης, voc. κυνώπα, masc., and
κυνῶπις, -ιδος, fem., (ᾠψ) : *dog-*
faced, shameless.

Κυπαρισσῆις, -εντος : *Kyparissēis*,
an ancient town in Triphylia,
B 593.

Κυνάρισσος : *Kyparissos*, a small
town near Delphi, B 519.

κύπελλον : *drinking-cup, beaker.*

Κύπρις, -ιδος, acc. Κύπριδα and
Κύπριν : *the Cyprian*, epithet of
Aphrodite.

κύπτω, aor. part. dat. κύψαντι : *to*
bend over, to bow down.

κύρμα, -ατος, (κύρω) : *prey, spoil.*

κύρσας, see κύρω.

κυρτός, 3 : *rounded, curved* ; *curv-*
ing, curling.

κύρω, aor. part. κύρσας : *to meet by*
chance, to find.

κύσε, see κύς.

κύστις, -ιος: *the bladder.*

Κύττωρος: *Kytōros*, a town in Paphlagonia, B 853.

Κύφος: *Kyphos*, a town in Thesaly, B 748.

κύων, κύος, dat. plur. κυσί and κύρεσσι, masc. and fem.: *dog.* Frequently used as a term of reproach, to signify shamelessness, impudence, and thus applied by Helen to herself, Z 344, 356.

Κῶπαι: *Kopai*, an ancient town in Boeotia, B 502.

κῶπη: *hilt.*

Κῶς, acc. Κῶν: *Kos*, a small island in the Ikarian sea, off the coast of Karia, B 677.

Δ

λάας, acc. λᾶαν, dat. plur. λάεσσι: *stone, a stone.*

Λάας, acc. Λᾶαν: *Laas*, an ancient city in Lakonia, B 585.

λάβε, λαβέτην, λάβη, λάβομεν; see λαμβάνω.

λάβρος, 3: *violent.*

λαβών, -ούσα; see λαμβάνω.

λαγχάνω, aor. 2 plur. 1 λάχομεν: *to receive as one's due, as one's allotted portion.*

Λαερτιάδης, -εω: *son of Laertes*, — Odysseus, Γ 200.

λάζομαι, opt. plur. 3 λαζοίατο; imperf. λάζετο: *to seize, to grasp*, — ὀδᾶξ, with the teeth, i. e. *to bite*; πάλιν λάζετο μῦθον, *took back his words.*

λάθεν, see λανθάνω.

λάβρη, (λανθάνω): *secretly, without the knowledge of.*

λάβωμαι, see λανθάνω.

λαίλαψ, -απος: *storm, whirlwind.*

λάινος, (λᾶας): *of stone.*

λαιοτήιον: *a target, or light shield, probably made of leather.*

Λακεδαίμων, -ονος: *Lakedaimon*, the district in the Peloponnese known later as Lakonia; called *hollow* (κοίλη) from its position in the valley between the mountain ranges Taÿgetos and Parnon; also called κρηώεσσα, *abounding in ravines.*

λαμβάνω, aor. 2 ἔλαβε ἔλλαβε λάβε, λαβέτην, subj. λάβη, opt. λάβοιμεν, part. λαβῶν, -ούσα: *to take, to take hold of (with gen.), to seize, to take prisoner, to accept.*

λαμπρῶν, part. pres. dat. λαμπρῶντι: *to gleam, to flash*, A 104.

Λάμπρος: *Lampros*, son of Laomedon and brother of Priam, Γ 147.

λαμπρός, 3: *bright, shining*; neut. as adv., E 6: *brightly.*

λάμπω, imperf. mid. λάμπωτο: *to shine, to glitter.*

λανθάνω and λήθω, imperf. mid. ἐλήθεο λήθεο; aor. 2 mid. λάθεν, subj. mid. λάθωμαι; redup. aor. 2 λελάθοιτο; perf. mid. ἐλάσσαι: act., *to be unseen by, to escape the notice of (with acc.); mid., to forget (with gen.).*

λάξ. adv.: *with the heel*; *λάξ προσβάς, planting his foot (on the body).*

Λαοδάμεια: *Laodameia*, daughter of Bellerophontes, Z 197.

Λαοδίκη: *Laodike*, daughter of Priam, Γ 124, Z 262.

Λαόδοκος: *Laodokos*, son of Antenor, a Trojan, Δ 87.

Λαομεδοντιάδης: *son of Laomedon*, — Priam, Γ 250.

Λαομέδων, -οντος: *Laomēdon*, son of Ilos, father of Tithōnos, Priam, and Lampos, and king of Troy, E 269.

λαός, plur. λαοί with same meaning: *the people, the host, the collective mass of fighting men in the army.*

λαπύρη: *the flank*, the part of the side between the hip-bone and the lower ribs.

Λάρισα: *Larisa*, a town of the Pelasgians, near Kyme, in Asia, B 841.

λάσιος, 3, *hairy, shaggy, rugged.*

λάχνη, *wool, woolly hair*, contemptuous expression for the hair of Thersites, B 219.

λαχνήεις, -εσσα, -εν: *shaggy.*

λάχομεν, see λαγχάνω.

λέγω, imperf. λέγε; aor. mid. subj. sing. 3 λέγεται, inf. λέξασθαι; aor. pass. ἐλέχθην. The aor. mid. subj. λέγεται, Δ 131, is from stem λεχ, and means: *to lie in slumber*; the other forms are from stem λεγ: *to utter, to say* (B 222); *to gather together* (B 215); *to number among* (Γ

188); *μηκέτι λεγώμεθα, let us no longer converse.*

λειαινῶ, aor. part. λειήνας: *to polish.*

λείβω, imperf. λείβε: *to pour a libation.*

λειμών, -ώνος: *meadow.*

λείος, 3: *smooth.*

λείουσιν, see λέων.

λείπω, imperf. λείπε; aor. 2 ind.

ἔλιπον λίπον, ἔλιπε λίπε, λίπον; opt. λίποι, λίποιμεν, λίποιτε, λίποιεν, mid. λίποιτο; inf. mid. λιπέσθαι; part. λιπών λιπούσα; perf. act. ἐλέλοιπεν, plur. mid. ἐλέλειπτο: *to leave, to leave behind*; *ἐλέλειπτο, was left.*

λειριώεις, -εσσα, -εν, (λείριον): *lily-like, tender, delicate.*

λελάθοντο, λέλασται; see λανθάνω.

λελήμαι, old epic perf. with intensive pres. meaning; found only in part. *λελιημένος: eager, longing.*

λέλοιπεν, see λείπω.

λέλυνται, see λύω.

Λεοντεύς, -ης: *Leonteus*, a Lapithe, B 745.

λέπαδνον: *breast-strap*, a broad leather strap by means of which the yoke was fastened under the neck of a draught animal.

λείπω, aor. ἔλεψε: *to strip.*

λευκός, 3: *white, gleaming.*

Δεῦκος: *Leukos*, companion of Odysseus, Δ 491.

λευκ-όλενος, (ὠλένη): *white-armed*; epithet of Here, Helen, and Andromache.

λείσω: *to look, to see.*

λεχε-ποία, adj. fem. (λέχος, ποίη):
couched in grass, epithet of
rivers and cities.

λέχος, -εος, dat. plur. λέχεσσι:
couch, bed.

λέχου-δε, adv.: to the couch.

λέων, -οντος, dat. plur. λείουσι:
lion.

λήγω, imperat. λήγ', A 210; imperf.

λήγε, A 224; aor. plur. 3 λήξαν:
to cease, cease from (with gen.).

λήθη: forgetfulness, B 33.

Λήθος: Lethos, king of the Pelas-
gians in Larisa, B 843.

λήθω, see λανθάνω.

λήιον: a crop, a harvest, standing
in the field.

Λήϊτος: Leitos, leader of Boeo-
tians, B 494.

Λήμνος: Lemnos, an island in the
northern Aegean, perhaps with
a city of the same name, A 593,
B 722.

Λητώ, -ούς: Leto, Latona, mother
of Apollo and Artemis by Zeus,
A 9, E 447.

λίσσασθαι, aor. pass. part. λιασθείς:
to retire, to separate one's self.

λίγγω, aor. λίγξε: to twang (of a
bow), Δ 125.

λιγέως, adv.: clearly, impressively.

λίγξε, see λίγγω.

λιγυρός, 3: whistling, shrill.

λιγύς, -εία, -ύ: clear-voiced, fervid.

λιγύ-φθογγος, 2, (φθογγή): loud-
voiced.

λίην, adv.: too much, beyond meas-
ure; και λίην, yea, surely.

λίθος: stone.

λικμάω: to winnow, E 500.

Λικύμνιος: Likymnios, uncle of
Herakles, B 663.

Λίλαια: Lilaia, a town in Phokis,
B 523.

λιλαίωμαι, pres. ind. sing. 2 λιλαί-
εαι: to desire greatly (with inf.),
to long for (with gen.).

λιμήν, -ένος: haven, bay.

λίμνη: lake.

Λίνδος: Lindos, a town on the
island of Rhodes, B 656.

λινο-θήρης, -ηκος: with linen corse-
let.

λίνον: flax, net.

λιπαρός, 3 (λίπα): shining,
bright.

λίπ-ον, -ε, -οι, -οιμεν, -οιτε, -οιεν,
-οιτο, -έσθαι, -ών, -ούσα; see
λείπω.

λίσσομαι, imperf. ἐλίσσεται ἐλλίσ-
σεται λίσσεται, λίσσονται; aor.
imperat. λίσαι: to pray, to im-
plore, to beseech.

λοιβή, (λείβω): libation, drink-
offering to the gods.

λοιγμός, 3: sad, ruinous; λοιγία
ἔργα, a sad business.

λοιγός: pestilence, destruction,
death.

λοιμός: pestilence.

Λοκροί: the Lokrians, dwellers in
Lokris, B 527.

λούω, aor. λούσεν; perf. part. mid.
λελουμένος: to wash, to bathe;
mid. forms are intrans.

λόφος: crest of a helmet; usually
a tuft of horse-hair.

λόχον-δε, adv.: into an ambush.

λόχος, (λεχ, λέγω): an ambush;
λόχον εἶσαι, to set an ambush.

λυγρός, 3 : *grievous, pitiful.*

λυγρώς, adv. : *grievously, sorely.*

λύθη, see λύω.

λύθρον : *filth, gore.*

Λύκαστος : *Lykastos*, a town on the island of Crete, B 647.

Λυκάων, -ονος : *Lykæon*; (1) ruler in Lydia, father of Pandaros, B 826, Δ 89; (2) son of Priam and Laothoe, Γ 333.

Λυκη-γενής, -εος, (λύκη, γίγνομαι) : *light-born, son of the light*, epithet of Apollo, Δ 101.

Λυκίη : *Lykia*; (1) a district on the coast of Asia Minor, between Karia and Pamphylia, B 877; (2) a region on the river Aisepos, at the foot of one of the northern spurs of Ida, including the town Zeleia. Its inhabitants are also called Τρώες, B 826, probably because they were under the government of Troy; E 173.

Λυκίη-θεν, adv. : *from Lykia*, E 105.

Λυκίην-δε, adv. : *to Lykia*, Z 168, 171.

Λύκιοι : *the Lykians*, — dwellers in Lykia, B 876.

Λυκόργος : *Lykurgos*, king of the Edones in Thrace, a contemner of Dionysos; Z 130.

λύκος : *a wolf.*

Λύκτος : *Lyktos*, an ancient town in Crete, B 647.

λύμα, -ατος, (λούω) : *defilement, impurity.*

Λυρνησσός : *Lyrnessos*, a town in Mysia, B 690.

λύω, fut. λύσω, λύσει, part. mid.

λυσόμενος; aor. ἔλυσε(ν) λύσε, λύσαν, inf. λύσαι, part. fem. λύσαο'; perf. pass. plur. 3 λέλυνται; aor. pass. λύθη : *to loose, to unyoke, to set free, to dismiss (an assembly), to ransom (in mid.), to destroy, to relax (E 176, 296).*

λωβάομαι, aor. opt. sing. 2 λωβήσω : *to offer insult.*

λώβη : *shame, disgrace.*

λωβητήρ, -ήρος : *a railer.*

λῶτων, λείων, comp. to ἀγαθός : *better.*

λωτός : *clover*, B 776.

M

μ' stands usually for μέ, but sometimes, as in Z 165, for μοί.

μά, adv. of swearing : *by*, followed by acc. of the name of the god or the thing by which one swears; οὐ μά γὰρ Ἀπόλλωνα, *no, by Apollo*; ναὶ μά τότε σκήπτρον, *verily, by this sceptre.*

Μάγνητες : *the Magnētes*, dwellers in Magnesia, in Thessaly, B 756.

μαῖζος : *nipple.*

μάθον, see μαθάνω.

Μαίανδρος : *the Maiandros (Maeander)*, a river in Ionia and Phrygia, noted for its winding course, B 869.

μαιμάω, part. pres. fem. μαιμώωσα, aor. μαιμήσε : *to desire earnestly, to rage, to be furious.*

μαίνομαι : *to rage, to rave, to be furious.*

Μαίων, -ονος: *Maion*, son of Haimon, a Theban, Δ 394.

μαίκαρ, -αρος: *blessed, happy*.

μακρός, 3; *long, high*; the neut. forms **μακρόν μακρά**, as adverbs: *far*, — **μακρὰ βιβῶν**, *with long strides*; with verbs meaning to shout, to call: *loud*, — **μακρόν ἔνυσε**, *shouted loud*.

μάλα, a strengthening adv.: *very, very much, by all means*; ἀλλὰ **μάλα**, *but indeed, but of course*.

μαλακός, 3: *soft, gentle*.

μαλιστα, adv., superl. of **μάλα**: *chiefly, especially, most*.

μᾶλλον, adv., comparat. of **μάλα**: *more, rather, better*.

μάν, (μήν): *in truth, moreover*; ἄγρει **μάν**, *come now*.

μανθάνω, aor. 2 **μάθον**: *to learn*.

μαντεύομαι, (μάντις): *to prophesy, as a seer*.

Μαντινέη: *Mantinēa*, a town in Arkadia, B 607.

μάντις, -ιος: *seer, prophet, sooth-sayer*.

μαντοσύνη: *art of divination, soothsaying*.

μαργαίνω: *to rage*, E 882.

μαρμαίρω: *to sparkle*.

μάρναμαι, part. gen. dual **μαρναμέ-νουν**: *to quarrel, to contend*.

μάρτυρος: *a witness*.

Μάσσης, -ητος: *Mases*, a city in Argolis, B 562.

μαστιῶω, aor. **μάστιξεν**: *to lash, to whip*; **μάστιξεν δ' ἑλάαν**, E 366, *she lashed the horses to start them*.

μάστιξ, -υγος: *a lash, a whip*.

ματώω, aor. subj. dual 3 **ματήσεται**: *to shrink, to hang back*.

μάχαιρα: *knife*.

Μαχάων, -ονος: *Machāon*, son of Asklepios, famed for his skill in the art of healing; B 732, Δ 193.

μαχέται, μαχείτο, -οιντο, μαχέσαιο, μαχέσασθαι; see **μάχομαι**.

μάχη: *battle, fight*; *battle-field*.

μαχητής, (μαχέομαι): *fighter, warrior*.

μάχομαι and μαχείομαι; pres. opt. **μαχείτο, -οιντο and μαχόιστο**; imperf. **μαχόμεν**; fut. **μαχήσομαι, μαχέται, μαχήσεσθαι**; aor. ind. **μαχησάμεθα**, opt. **μαχέσαιο**, inf. **μαχέσασθαι**: *to fight, to contend, as in battle; to quarrel, to strive, to be at variance*.

μάψ, adv.: *recklessly, impudently, idly, in vain*.

μαψιδίως: *wantonly*.

μέ, acc. of ἐγώ: *me*.

μεγάθυμος, (θυμός): *great-hearted*.

μεγαίρω: *to grudge*.

μεγαλ-ήτωρ, -ορος, (ήτορ): *great-hearted, high-spirited*.

μέγαρον, (μέγας): *the main room of a house, hall; house, palace*.

μέγας, μεγάλη, μέγα, gen. **μεγάλου, -οιο, etc.**: *great*; applied to moral qualities, persons and things, and denoting extension in all directions. E 161, **σὺν μεγάλῳ ἀπέτισαν**, *they make amends with great sacrifice, or they make dear amends*. — The neuters **μέγα** and **μεγάλα** are used as adverbs: *very, very*

much, mightily, loudly, earnestly, by far. — Comp. μέζων, superl. μέγιστος.

μέγεθος, -ος: *size.*

Μήγης, -ητος: *Meges, son of Phyleus, B 627.*

μέγιστος, superl. of μέγας.

μεδίων, -οντος: *ruler; "Ἰδοθεν μεδίων, who rulest from Ida.*

Μεδίων, -ώνος: *Meddon, a town in Boeotia, B 501.*

μέδομαι, imperf. dual 3 μεδέσθην: *to take thought for, to give heed to (with gen.); to devise, to contrive.*

μέδων, -οντος: *ruler, captain.*

Μίδων, -οντος: *Medon, son of Oileus, and commander of the warriors from Methōne, B 727.*

μεθ-άλλομαι, aor. part. μετάλμενος: *to leap upon, to leap at.*

μεθίω, μεθίμεν; see μεθίημι.

μεθ-έπω, imperf. μέθεπε: *to drive (horses) after, to drive in quest of (with two accusatives).*

μεθ-ήμων, -ον, (μεθίημι): *slack, negligent.*

μεθ-ίημι, ind. pres. sing. 2 μεθιείς; aor. 2 subj. μεθείω, inf. μεθέμεν: *to abate, to relax, to desert; to be slack, to shrink from (with gen.).*

μεθ-ίστημι, imperf. μεθίστατο: *to stand among, to join the company of, to join.*

μεθ-ομιλέω, imperf. sing. 1 μεθομιλεῖν: *to associate with, A 269.*

μειδάω, aor. μείδησεν, part. μειδήσασα: *to smile.*

μείζων, comparat. of μέγας.

μελινος, (μελή): *ashen, of ash wood.*

μελίχιος, 3: *gentle, soft, kindly.*

μείνε, μείνατε, μείνεις, μείναι; aor. forms of μένω.

μείρομαι, perf. sing. 3 ἔμμορε: *to receive as one's share; in perf. to have, to enjoy (with gen.).*

μείς, μηνός, μηνί, μήνα: *month.*

μείων, comparat. of μικρός: *less, lesser.*

μέλαθρον: *roof-timber, ceiling, dwelling.*

μελαίνω, (μέλας), imperf. pass. μελαίνετο: *to blacken, to stain.*

Μελάνθιος: *Melanthios, a Trojan, Z 36.*

μέλας, μέλαινα, μέλαν, gen. μέλανος, etc., comparat. μελάντερος: *black.*

Μελίαγρος: *Meleager, former king of the Aitolians, B 642.*

μέλι, -ιτος: *honey.*

Μελίβοια: *Meliboia, a town in Thessaly, B 717.*

μελίη: *ash-tree, ashen spear.*

μελι-ηδής, (μέλι, ἡδύς): *honey-sweet.*

μέλισσα, (μέλι): *bee.*

μελί-φρων, -ον, (φρήν): *honey-sweet.*

μέλλω: *to be about to, to be on the point of, to be going to, to be destined to (with following inf.).*

μέλπω: *to celebrate with song.*

μέλω, fut. μελήσει, μελήσουσι, and μελήσεται; perf. μέμηλεν, subj. μεμήλη, part. μεμηλώς; plup. μεμήλει: *to be an object of care, concern, or thought, the object of the care or concern being*

the subject of the verb, and the person concerned in the dat.
In Z 708, — πλούτου μεμῆλώς,
— the part. is used personally,
— *caring for his wealth*.

μέμαα, epic perf. with intensive pres. meaning; imperat. μεμάτω, part. μεμαώς, μεμανία, μεμαῶτος, etc., and μεμαότες; plup. plur. 3 μέμασαν: *to be eager, to long for* (with gen.); *to press eagerly on*.

μεμακνῖα, see **μηκάομαι**.

μέμηλεν, -η, -ός, -ει; see **μέλω**.

μέμνημαι, **μεμνημένος**; see **μιμνήσκω**.

μέμονα, perf. with intensive pres. meaning: *to be eager, to wish*.

μέν, as conj., in connection with a following δέ, serves to contrast two words or phrases; ὑμῖν μὲν θεοὶ δοῖεν, παῖδα δ' ἔμοι λῦσαι, A 18, *may the gods grant you . . . , and do ye release to me . . .*; ἐννήμαρ μὲν . . . , τῇ δεκάτῃ δὲ . . . , A 53. — As adv., μέν is a strengthening particle, as in A 154, 234, and may sometimes be rendered by such a word as *verily, indeed*, but oftener cannot be well translated by any English word.

μενεαίνω, inf. pres. μενεαινέμεν: *to be very eager, to be furious*.

Μενέλαος: Menelāos, king of Lakadimon, son of Atreus, brother of Agamemnon and husband of Helen. He is described as a warrior of great bodily prowess, but without his brother's genius for command. His disposition

is marked by benevolence and gentleness. As a warrior he is courageous and valiant, but not so impetuous and bold as Aias and Diomedes. B 408, 581.

μενε-πτόλιμος, 2: *stubborn in battle*.

Μενισθεύς, -ῆος: Menestheus, leader of the Athenians, B 552.

Μενίσθος: Menesthes, a Greek, slain by Hektor, E 609.

Μενοιτιάδης, -αο: son of Menoitios, (Patroklos), A 387.

μένος, -εος: anger, valor, fury, strength, in plur., with same meaning.

μένω, imperf. ἔμενον μένον, inf. μενέμεν; aor. ἔμεινας: *to wait, to await, to abide, to remain*.

μερμηρίζω, imperf. μερμήριζε; aor. μερμήριξε: *to be in doubt, to ponder, to be divided in mind, to be perplexed*.

μέροψ, -οπος: mortal.

Μέροψ, -οπος: Merops, ruler and famous seer in Perkōte on the Hellespont, B 831.

Μίσθλης: Mesthles, leader of the Maionians, B 864.

μέσος, **μέσσος**, 3: middle, in the middle. The neut. μέσον, μέσ-σον, frequent as a noun: *the middle, the midst, the space between* (with gen.).

Μέσση: Messe, a city and harbor in Lakonia, B 582.

μεσσηγύς, prep. with gen.: *between*.

Μεσσηίς, -ίδος: Messēis, a spring in Thessaly, Z 457.

μετά; (1) adv.: *among (them)*, A 48, *around* A 199. (2) prep. with dat. and acc.; with dat., *among, in the midst of*; with acc., *into the midst of, after, next to*; κάλλιστος μετά Πηλεΐωνα, B 674, *the fairest next to Peleus' son*.

μετα-δρομάδην, adv.: *while running after, in pursuit*.

μεταλλάω, imperat. μετάλλα; aor. μετάλλησαν: *to inquire after, to question*.

μεταλμένος, see μεθάλλομαι.

μετα-μάζιος, (μαζός), adj.: *between the nipples, between the breasts*.

μεταμῶνιος, 2: *void, of no effect*.

μεταξύ, adv.: *between*, A 156.

μετα-πρέπω: *to be conspicuous, to be pre-eminent*, (with dat.).

μετα-σσεύομαι: *to hasten after*.

μετα-τρέπω: mid., *to turn towards, to pay heed to* (with gen.).

μετ-αυδάω, imperf. μετηύδα: *to speak, — among, or to*.

μετά-φημι, imperf. μετέφη; aor. μετέειπε(ν): *to speak, — among, or to*.

μετα-φράζομαι, fut. μεταφρασόμεσθα: *to consider afterward*, A 140.

μετά-φρενον: *the upper part of the back*.

μετέειπε(ν), see μετάφημι.

(1) μέτ-ειμι, (εἰμί), subj. μετέησιν, opt. μετείη; fut. μετέσσομαι -εται: *to be present among, to belong to; to intervene* (B 386).

(2) μέτ-ειμι, (εἰμι): *to go after, to follow*; pres. with fut. meaning.

μετ-έρχομαι, imperat. μετέρχεο, fut. μετελεύσομαι, aor. 2 part. μετελθών: *to go after, to enter among, to go into, to attend to*.

μετεσσεύοντο, imperf. of μετασσεύομαι.

μετέσσομαι, -εται; see μέτειμι (1).

μετέφη, see μετάφημι.

μετ-οίχομαι, imperf. μετόχετο: *to go after, to pursue*.

μετ-όπισθε(ν), adv.: *behind, there-after, afterwards*.

μέτ-ωπον, (μετά, ὦψ): *forehead*.

μεθ, gen. of ἐγώ: *of me, me*.

μή, (1) negative adverb: *not, that not*; (2) conjunction: *lest*. The adv. μή denies conditionally, or relatively to the will or the thought of the speaker or some other person, while οὐ denies absolutely. Hence μή is used, — in prohibitions and threats, as in A 26, 295, 363, 545, 550; in conditions, as in A 137, 324; in sentences of purpose, with ἵνα, ὥς, ὅφρα, as in A 118, 578; with general relatives, as in B 302: in wishes, as in Z 57.

Μή is conj., *lest*, in A 28, 555, 566, 587.

μηδέ: *but not, and not, not even*; μηδέ . . . μηδέ, *neither . . . nor*.

μήδομαι, imperat. μήδεο; aor. μήσατο: *to devise, to plan, to take counsel*.

μήδος, -εος: *plan, device, counsel*.

Μηθώνη: *Methōne*, a town in Magnesia, B 716.

μηκάμαι, perf. part. fem. μεμακύναι : *to bleat.*

μηκέτι, adv. : *no more, no longer.*

Μηκιστεύς, -ῆος and -έος : *Mekisteus*, B 566.

Μηκιστιάδης : *son of Mekisteus*, — Euryalos, Z 28.

μήλον : *sheep, goat*; plur., *small cattle, sheep and goats.*

μήν, strengthening particle : *in truth, verily.*

μήνα, μήνας ; see μέλας.

μήνις, -ιος : *lasting anger, wrath.*

μηνίω, aor. part. μηνίσας : *to be violently angry, to continue in wrath.*

Μηονίη : *Maionia*, ancient name of Lydia, Γ 401.

Μηονίς, -ίδος : *a Maionian woman*, Δ 142.

μήρα, irreg. plur. of μηρίον.

μηρίον, plur. μηρία and μῆρα : *thigh, thigh-piece*. The thigh-pieces were cut from the thighs of animals killed for sacrifice, were covered with pieces of flesh from other parts, wrapped in a double covering of fat, and thus burnt on the altar.

Μηριώνης : *Meriones*, a friend of Idomeneus, B 651.

μηρός : *the thigh*, of men and of animals.

μήστωρ, -ωρος, (μήδομαι) : *counselor, master, deviser, causer.*

μήτε, (τέ) : *and not, nor*; μήτε . . . μήτε, *neither . . . nor.*

μήτηρ. μητέρος μητρός, μητέρι μητρί, μητέρα, μητερ : *mother.*

μητιέτα, (μητιομαι) : *counsellor, lord of counsel*, epithet of Zeus.

μητιομαι, aor. subj. μητίσομαι : *to devise, to plan.*

μήτις, -ιος : *wisdom, counsel.*

μητρική : *step-mother.*

μήτρως, -ωος, (μήτηρ) : *mother's brother, uncle.*

μήχος, -εος : *resource, help, counsel, relief.*

Μήιον, -ονος : *a Maionian*, B 864.

μία, see εἷς.

μιάνω, aor. subj. μίηνη; aor. pass. plur. 3 μιάσθην : *to dye, to stain.*

μιαί-φόνος, (φόνος) : *blood-stained, stained with slaughter*, epithet of Ares.

μίγνυμι and μίσγω, subj. mid. sing. 2 μίσγεαι, part. μισγόμενος; imperf. μίσγον; plur. pass. ἐμέμικτο; aor. 1 pass. plur. 3 ἐμυχθεν, part. μυχθείς; aor. 2 pass. ind. ἐμίγην, μίγη, subj. μυγέωσιν, opt. μυγείης, inf. μυγήμεναι, part. μυγέντα : *to mix*; mid. *to consort with, to mingle with, have intercourse with, to meet in hostile encounter*; γλῶσσο' ἐμέμικτο, Δ 438, *their speech was mixed.*

Μίδεια : *Mideia*, a town in Boeotia, B 507.

μικρός, 3 : *little, short*. Comp. μείων.

Μιλῆτος : *Miletos*; (1) a famous and wealthy commercial city of the Ionians, B 868. (2) a city in Crete, B 647.

μυλο-πάργος, 2, (μύλος, παρήιον) : *red-cheeked*, epithet of ships, which had their bows painted red.

μυμνάω, (μένω) : *to linger, to tarry*.

μυμνήσκω and **μνᾶμαι**, fut. **μνή-σονται**, inf. **μνήσεσθαι**; imperf. **έμνώοντο**; aor. act. part. **μνή-σασα**; aor. mid. **μνήσαντο**, opt. plur. 3 **μνησαίαθ'**, imperat. **μνή-σασθε**; perf. mid. **μέμνημαι**, part. **μεμνημένος**: act., *to remind of* (with gen.); mid., *to recall to mind, to remember, to bethink one's self of, to pay heed to*. The perf. has pres. meaning, — **μέμνημαι**, *I remember*.

μῖνω (= **μμένω**), imperf. **μῖνον**; pres. part. dat. plur. **μυμόντεσσι**: *to remain, to linger, to wait for*.

μιν, acc. sing. of the pron. of the 3d pers. in all three genders, equivalent to **αὐτόν αὐτήν αὐτό**: *him, her, it*.

Μινύειος, adj.: *of the Minyai*, B 511.

μίνυνθα, adv.: *for a little while*.

μινυνθάδιος: *of short duration, destined to a short life*.

μινυρίζω: *to whine*.

μισγ-άγκεια, (ἄγκος) : *a meeting-place of waters*, Δ 453.

μίσγω, see **μίγνυμι**.

μιστύλλω, imperf. **μίστυλλον**: *to cut into small pieces*.

μίτρη: *taslet, kilt of mail*, a broad girdle worn by warriors below the belt and the cuirass.

μυχθείς, see **μίγνυμι**.

μνήσονται, **μνήσεσθαι**, **μνήσασα**, **μνήσαντο**, **μνησαίαθ'**, **μνήσασθε**; see **μυμνήσκω**.

μνηστός, (μνάομαι) : *wooed, wedded*.

μογέω, (μόγος) : aor. (έ) **μόγησα**: *to toil, to travail*.

μόγος: *toil, labor*, Δ 27.

μοῖρα, (root **μερ**) : *fate, portion, lot, destiny, life-time; what is right, just, and proper*; κατὰ μοῖραν, *according to right, as is just*.

μοιρη-γενής, -ές : *favoured by fate at birth, child of fortune*, Γ 182.

μολούσα, see **βλάσκω**.

μολπή, (μέλπω) : *song*.

μορμύρω: *to roar, to thunder*.

μόρος, (μείρομαι) : *lot, fate, doom*.

μόρσιμος, 2 : *fated, destined*.

μόνως, (μόνος) : *alone*.

Μοῦσα: *Muse*.

μοχθίζω: *to pine, to suffer*, B 723.

Μύγδων, -ονος : *Mygdon*, king in Phrygia, Γ 186.

Μύδων, -ωνος : *Mydon*, a Paphlagonian, E 580.

μυθέομαι, aor. subj. plur. 1 **μυθή-σομαι**: *to tell, relate, recount, interpret*.

μῦθος: *speech, word, saying*.

μυῖα: *fly*.

Μυκάλη: *Mykale*, a mountain in Ionia, opposite Samos, B 869.

Μυκαλησσός: *Mykalessos*, a town in Boeotia, B 498.

μυκάομαι, aor. 2 plur. 3 **μύκον**: *to creak, to groan*.

Μυκήνη: *Mykēne*, a city in Argolis, where Agamemnon reigned, B 569, Δ 476.

μύκον, see **μυκάομαι**.

Μύνης, -ητος: *Mynes*, king at Lyrnessos, B 692.

μυρίκινος, adj.: *of tamarisk, tamarisk-*.

Μυρίνη: *Myrine*, daughter of Teukros, wife of Dardanos, B 814.

μύριος, 3: *very much, very large*; in plur., *very many, countless*.

Μυρμιδόνες, plur.: *the Myrmidons*, an Achaian people in Thessaly, under the rule of Achilles, A 180.

μύρομαι: *to weep, to lament*.

Μύρσινος: *Myrsinos*, a town in Elis, B 616.

Μυσοί, plur.: *the Mysians*, B 858.

μυχός: *innermost part, heart*.

μῶλος: *toil, tumult*.

μωμιάομαι; fut. **μωμήσονται**: *to blame, to scorn*.

μῶνυξ, -υχος, (δυνξ): *single-hoofed, whole-hoofed*.

N

ναί, particle of strong affirmation: *yes, yea verily*.

ναιετάω, iterative imperf. **ναιετάσκειν**: *to dwell, Γ 387; to inhabit, B 539; to lie, to be situated, to be dwelt in, B 648, Δ 45; δόμοι εὖ ναιετάοντες, Z 370, houses well built, or pleasantly situated*.

ναίω, iterative imperf. **ναίεσκειν**: *to dwell, B 412; to inhabit, Γ 74; of places, to be situated, B 626; εὖ ναύομενον, A 164, well peopled, populous*.

Νάστης: *Nastes*, leader of the Karians, B 867.

Ναυβόλιδης: *son of Naubolos*, — Iphitos, B 518.

ναύτης, (ναῦς): *sailor*.

ναῦφιν, epic. gen. plur. of **νηῦς**: *from the ships*.

νεαρός, (νέος): *young*.

νεβρός, (νέος): *fawn*.

νέες, νεῶν, νέεσσι, νέας; see **νηῦς**.

νήηαι, see **νέομαι**.

νείαιρα, (νέος): *lower*; **νείαιρη ἐν γαστρὶ**, E 359, *in the lower part of the belly*.

νείατος, probably old superl. of **νέος**: *lowest, extreme, nethermost*.

νεκέω, iterative imperf. **νεκέεσκον**; see **νεκέω**.

νεκέω, aor. **νέεεσεν**: *to rail at, to upbraid, to abuse, to revile*.

νείκος, -εος: *discord, wrangling, strife*.

νείμαν, see **νέμω**.

νεκάς, -άδος, dat. plur. **νεκάδεσσι**: *heap of dead*.

νεκρός: *dead body*; **νεκρούς τεθνηῶτας**, Z 71, *dead corpses*.

νέκταρ, -ος: *nectar, the drink of the gods*.

νεκτάρεος, 3: *fragrant, like nectar; beautiful*.

νέκυς, -υος, (νεκρός): *dead body*; **ἐν νεκύεσσι**, E 397, *among the dead, in the lower world*.

νεμεσάω and **νεμεσσάω**, aor. act. **νέμεσησε**, aor. pass. plur. 3 **νέμεσσηθεν**: *to be indignant, to be angry with*.

νεμέσζομαι: *to be angry with, to be amazed that.*

νέμεσις, -ιος, dat. νεμέσει, fem.: *just indignation, blame*; οὐ νέμεσις, Γ 156, *it is no blame.*

νέμεσσάω, see νεμεσάω.

νεμέσσηθεν, see νεμεσάω.

νεμέσσητός: *blameworthy, sinful, shameful.*

νεμέσει, Ζ 335, dat. of νέμεσις.

νέμω, aor. plur. 3 νείμαν: *to distribute, to divide; to dwell upon, or in; to graze*; ὡσεὶ πυρὶ χθὼν νέμοιτο, Β 780, *as if the land were being consumed with fire.*

νέομαι, subj. sing. 2 νέηαι: *to go, to come, to return, to go home.*

Pres. often with fut. meaning, as in Γ 257.

νέον, adv. from νέος: *lately, newly, but just.*

νέος, 3: *new, fresh, young, youthful*; νέοι, as noun: *young men.*

νεός, gen. of νηῦς.

νεοσσός: *young bird.*

νεο-τευχής, -ές, (νέος, τεύχω): *newly made.*

Νεστόρεος, 3: *Nestorian, Nestor's*, Β 54.

Νεστορίδης: *son of Nestor*, — Antilochus, Ζ 33.

Νέστωρ, -οπος: *Nestor*, son of Neleus, ruler of Pylos in Messenia; conspicuous among the Greeks for age, wisdom, and eloquence; Α 247, 249, 262, Β 555, Δ 319.

νευρή: *bow-string.*

νεῦρον: *cord* made of sinew, used for fastening the iron head of an arrow to the shaft, Δ 151; *bow-string*, Δ 122.

νεῦω, aor. νεῦσε: *to nod, to nod assent*, said of Zeus, Α 528.

νεφέλη: *cloud, mist.*

νεφελ-ηγερέτα, (νεφέλη, ἀγείρω): *cloud-gatherer*, epithet of Zeus.

νέφος, -εος: *cloud.*

νεώτερος, comparative of νέος: *younger.*

νήα, νήας; see νηῦς.

νηγάτεος, of uncertain meaning: *newly-made* or *bright-shining.*

νηδυμος: *sweet, refreshing*; epithet of sleep.

νήμιος, 2, (νηῦς): *belonging to a ship*; νήμιον δόρυ, *ship-timber.*

νηῖς, -ίδος, (νάω): *naiad, fountain-nymph.*

Νηληϊός, 3: *Neleian*, epithet of Nestor, son of Neleus, Β 20.

νηλῆς, -ές, dat. νηλεί, (νη-, ἔλεος): *pitiless, cruel.*

νημερτής, -ές, (νη-, ἀμαρτάνω): *unerring, true*; neut. sing. νημερτές, and neut. plur. νημερτέα, as adverbs: *verily, truly.*

νηνεμία, (νη-, ἀνεμος): *stillness in the air, calm*; νηνεμίας, gen., *in a calm*, Ε 523.

(1) νηός, Att. ναός, (ναῶ): *dwelling of a god, temple.*

(2) νηός: gen. of νηῦς.

νηπιαχός, 2: *childish, silly, young.*

νήπιος, 3: *tender, infant*, Β 311; *fond, foolish*, Β 873.

Νήριτον: *Neriton*, a mountain in Ithaca, Β 632.

νήσος, fem.: *island*.

νηός, νηός νεός, νηί, νῆα νέα, νῆες νέες, νηῶν νεῶν ναῦφιν, νηυσί νῆεσσι νέεσσι ναῦφιν, νῆας νέας, fem., (νάω): *ship*.

νικάω, fut. inf. νικησέμεν: *to conquer, to be victorious, to triumph, to prevail*.

νίκη: *victory*.

νικησέμεν, see νικάω.

Νιρεός, -ήος: *Nireus*, the fairest of the Greeks at Troy, after Achilles, B 671.

Νῖσα: *Nisa*, a town in Boeotia, B 508.

Νίσυρος: *Nisyros*, an island near Kos, B 676.

νιφάς, -άδος, dat. plur. νιφάδεσσι, fem.: *snow-flake*.

νοέω, (νόος), aor. ἐνόησε and νόησε: *to see, to perceive by the senses, to mark*, Γ 374; *to be wise*, A 577; *to take thought*, E 665; νοῆσαι ἅμα πρόσω καὶ ὀπίσσω, A 577, *to look before and after*.

Νοήμων, -ονος: *Noemon*, a Lykian, E 678.

νόθος, 3: *bastard*.

Νομίλων, -λονος: *Nomílon*, a Karian, father of Amphimāchos, B 871.

νόμος, (νέμω): *pasture*.

νόος: *mind*, A 363; *purpose, plan*, B 192.

νοστήω, (νόστος): *to go back, to return home*.

νόστος, (νόσμαι): *a return home, or homeward*.

νόσφι(ν): *away from, apart; v-*

σφιν βουλευόσιν, B 347, *take secret counsel*.

νοσφίζομαι, (νόσφι): *to turn away from, to reject*.

Νότος: *South wind*, B 145, Γ 10.

νοῦσος, (Att. νόσος): *disease, plague*.

νύ, enclitic, weakened from νῦν: *now*, B 258; *so, then*, A 382; a particle of inference, often hardly translatable; strengthens a question, A 414, Δ 31; or a statement of a reason, A 416.

νύμφη, voc. νύμφα: *bride, lady*.

νῦν: *now, now then*.

νύξ, νυκτός: *night, darkness*.

νύξ', aor. of νύσσω, E 46.

νύς, (nurús): *daughter-in-law, or any woman connected by marriage*.

Νυσῆιον: *Nyseion*, a mountain in Thrace, Z 133.

νύσσω, aor. νύξε: *to pierce*.

νῶ, see νῶν.

νῶι, dual of ἐγώ; nom. νῶι, gen. and dat. νῶιν, acc. νῶι, νῶ: *we two, us two*.

νωλεμώς: *without pause, unflinchingly*.

νωμάω, (νέμω): *to distribute, to give to each his portion*, A 471; *to wave to and fro*, Γ 218; *to wield, to brandish*, E 594.

νῶρον, -οπος: *flashing*, epithet of bronze.

νῶτον, plur. νῶτα: *back*, of men and animals; *the back, or the surface, of the sea*.

Ξ

ξανθός, 3: *yellow, blond, golden-haired.*

Ξάνθος: (1) *Xanthos*, a Trojan, son of Phainops, E 152; (2) *the Xanthos*, a river of Lykia, B 877, E 479; (3) *the Xanthos*, a river of the Troad, so called by the gods, but known among men as the Skamander (Σκάμανδρος), Z 4.

ξενίον: *a gift of hospitality*, given by a host to a departing guest; and hence, generally, *a friendly gift.*

ξενίζω, aor. ἐξείνισσα, ξείνισσε, ξείνισσε: *to receive as a guest, to entertain.*

ξεινοδόκος, (ξείνος, δέχομαι): *one who receives guests, a host.*

ξείνος, (Att. ξένος): *a stranger*; hence, one connected by ties of hospitality, *a guest*, or *a host*; or even, as in Z 215, a descendant of such, *an hereditary guest-friend.*

ξεστός, 3, (ξίω): *polished*; an epithet of building material, stone or wood.

ξίω, aor. ἔξεσε: *to scrape, to polish*, ἀπὸ δ' ἔξεσε χεῖρα, Z 81, *lopped off his hand.*

ξίφος, -eos: *sword.*

ξύλ-οχος, (ξύλον, ἔχω): *wood-land, thicket.*

ξύν, prep.: *with*; see σύν.

ξυνάγω: *to bring together, to collect*; ξυνάγειν Ἄρηα or ἐπὶ δα Ἄρηος, *to begin the battle.*

ξυν-δέω, aor. ξυνδῆσαι: *to bind* (hand and foot).

ξυν-έηκε, ξύν-es, ξύν-ιεν: see ξυνήμι.

ξύν-ειμι (ξύν, εἶμι): *to go together.*

ξυνήμιος, 3: *common*; ξυνήμια, A 124, *things owned in common, common stock.*

ξυν-ήμι, aor. 1 ξυνέηκε, aor. 2 imperat. ξύνες, imperf. plur. 3 ξύνιεν: *to bring together, to instigate; to listen to, to obey, to recognize.*

ξυστόν, (ξύω): *spear-shaft, spear.*

O

ὁ, ἡ, τό, pronoun and article. Besides Attic forms, the following epic ones are found;—gen. sing. τοῖο, nom. plur. masc. and fem. τοί, ταί, (these forms being always pronouns), gen. plur. fem. τῶν, dat. τοῖσι, τῇσι, τῇς. As pron.: *this, that; he, she, it*, A 9, 12, 43, 47, 57, etc.; ὁ μὲν . . . ὁ δέ: *the one, . . . the other.* As def. art.: *the*, A 33, 35; 56, etc. The neut. sing. acc. τό as adv.: *therefore*, Γ 176, E 827.

ὁ, ἡ, τό, relative pronoun, declined like the preceding, except that ὁ, ἡ, οἷ, αἷ are accented: *who, which, what.* Equivalent in meaning to ὅς, ἣ, ὅ; as relative. A 36, 72, 125, 249, 319, 388, 392, 430.

ὅ, neut. of ὅς, ἣ, ὅ, used as conj. = ὅτι: *that*, A 120, 244, 412, 518.

δαρ, -apos, dat. plur. ἄρεσσω, fem.: *wife*.

δαρίζω, imperf. δάριζε: *to dally, to converse familiarly*.

δβαλός: *a spit*.

δβριμο-εργός, (ἔργον): *violent of deed*.

δβριμο-πάτρη, (πατήρ): *daughter of an awful sire*, epithet of Athene.

δβριμος, 2: *strong, mighty, violent, ponderous*.

δγδώκοντα, (ὀκτώ): *eighty*.

δ γε, ἡ γε, τό γε, the pron. ὁ, ἡ, τό strengthened by the intensive particle γε: *this, that; he, she it*.

δγκος: *barb*.

Ὀγκηστός; Onchestos, a town in Boeotia, B 506.

δδάξ, (δάκνω), adv.: *with the teeth*.

δδε, ἡδε, τόδε, the pron. ὁ, ἡ, τό strengthened by the demonstrative enclitic δέ: *this*; sometimes to be translated by the adv. *here*, as ἀνδρὶ ὅστις ὅδε κρατεῖ, E 175, *at this man who lordeth it here*.

Ὀδῖος: Odios, leader of the Ali-zones, B 856, E 39.

ὁδός, f.: *way, journey*.

ὁδοός, ὁδόντος: *tooth*.

ὁδῶν, dat. plur. ὁδῶνσι; in plur.: *pangs, pains*.

ὁδῶν-φάτος, (root φεν): *pain-destroying, assuaging, soothing*.

ὁδύρομαι: *to wail, to lament*.

ὁδύσαντο, see ὁδύσσομαι.

Ὀδυσσεύς, Ὀδυσσεύς, -ῆος, -ῆι, -ῆα, -εῦ: *Odysseus*, Ulysses, son of Laertes and Antikleia, husband of Penelōpe and father of Telemāchos. Odysseus had his dwelling in Ithaca, and his dominion extended over that and the neighboring islands and the opposite mainland. He ranks as the shrewdest and craftiest of the Greeks. Frequent epithets of Odysseus are πολύμπτis, μῆτιν ἀτάλαντος Διί, πολίπορθος, πολυμήχανος.

ὁδύσσομαι, aor. ὁδύσαντο: *to be angry*.

ὄεσι, see ὄς.

ὄτος: *twig, branch, bough; descendant*.

ὄθεν, adv.: *whence*.

ὄθι, adv.: *where*.

ὄθομαι, imperf. ὄθετο: *to care for, to heed*, with gen.; *to scruple*, with part.; οὐκ ὄθετ' αἴσυλα ῥέζων, E 403, *scrupled not to do evil*.

ὄδῶν: *linen*; plur.: *veil*.

ὄθριξ, ὄτριχος, acc. plur. ὄτριχας (θριξ): *of like hair, like in coat*, B 765.

οἱ, enclitic, dat. sing. of the personal pron. of the 3d pers.: *(to) him, (to) her*, A 72, 79, etc.

ὀίγνυμι, imperf. ὀίγνυντο; aor. ὤϊξε, part. ὤϊσσα: *to open*.

οἶδα, οἶσθα, οἶδε; see εἶδα (3).

οἰότης, -ες, (ἔτος): *of the same age*.

ὀϊζυρός, 3: *wretched, lamentable, grievous*.

ὀϊζύς, -ύος: *sorrow, woe*.

δίξω: to endure sorrow, to be afflicted.

οἰκαδε, adv. (οἶκος): homeward, home.

οἰκεύς, -ῆος: member of the household; plur., the household, the family.

οἰκίω, opt. pass. οἰκέοιτο; aor. pass. plur. 3 ᾤκηθεν: to inhabit, to settle; τριχθὰ ᾤκηθεν, B 668, they settled in three parts.

οἶκον, (οἶκος): house, home.

οἶκοι, adv.: at home.

οἰκόν-δε, adv.: homeward, home.

οἶκος: house, home, dwelling.

Ὀϊλεύς, -ῆος: Oileus, king in Lokris, and father of the lesser Aias and of Medon, B 527, 727.

οἰμωγή: groaning.

οἰμῶζω, (οἶμοι), aor. ᾤωξεν, part. οἰμῶξας: to groan, to cry with a groan.

Οἰνεύς, -αο: son of Oineus, — Tydeus, E 813.

Οἰνεύς, -ῆος: Oineus, king at Kalydon in Aitolia, father of Tydeus and Meleagros. Bellerophon was his guest-friend, Z 216, 219.

οἶνο-βαρής, -ές, (βαρύς): heavy with wine, sottish.

Οἰνόμαος: Oinomādos, an Aitolian, E 706.

οἶνος: wine.

οἶνοχέω and οἶνοχεύω, imperf. οἶνοχέει, ᾠνοχέει and ἐπνοχέει: to pour wine, to pour.

οἶνο-χόος, (χέω): a wine-pourer, cup-bearer.

οἶν-οψ, -οπος, (ᾠψ): wine-colored, dark-colored.

οἷσα, see οἷγνυμι.

οἶο, epic gen. of οἷς, poss. pron.: his. οἶομαι, οἶω and οἶω: to think, to deem, to imagine, to purpose, to intend.

οἶος, 3: alone, unattended, singly.

οἶος, οἶη, οἶον, relative adjective: of which kind, as, — referring to a correlative τοῖος, or similar word expressed or understood; οὐ πω τοῖους ἴδον ἀνέρας, οἶον Πεiriθoόν τε Δρύαντά τε, A 263, I never saw such men as Peiriθoos and Dryas; οἶη περ φύλλων γενεή, τοῖη δὲ καὶ ἀνδρῶν, Z 146, as is the generation of leaves, such is likewise that of men.

The τοῖος, or similar demonstrative, being usually wanting, οἶος is to be translated: such as; μένος, οἶον ἔχεσκε Τυδεύς, E 126, might, such as Tydeus possessed. Exclamatory, as in E 638: what a man! After verbs of seeing and knowing: what kind of; so in B 192, 194, 320, Γ 53, E 221. Ζεῦ πάτερ, οὐ νημεσίη Ἄρη . . . οἶον ἀπώλεσε λαόν; E 757, dost thou not blame Ares because he has destroyed such a goodly company? so οἶον ἄκουσεν, Z 166, because he had heard such things.

οἶω, (οἶος), aor. pass. οἶώθη: to leave alone; pass., Z 1, was left to itself.

δῖς, gen. δῖος οἶός, acc. δῖν, plur. nom. δῖες, gen. οἶων, οἶων, dat. οἶεσσι, δεσσι: sheep (of either sex).

οἶσει, -ετε, -ετον, -ομεν, -έμεναι; fut. forms of φέρω.

οἶσθα: *thou knowest*, see εἶδω (3).

οἶστεύω, aor. imperat. οἶστευσον: part. οἶστεύσας: *to shoot with an arrow*.

οἶστός: *arrow*. The Homeric arrow consisted of a shaft of wood or reed, had a metal point furnished with barbs, was sometimes three-pointed, E 393, and was feathered, E 171.

οἶτινες, see δῆτις.

οἶτος: *fate*; κακὸν οἶτον ὀλλυσθαι, Γ 417, *to perish by an evil fate*.

Οἰτύλος: *Oitýlos*, a town in Lakonia, B 585.

Οἰχαλιεύς: *an Oichalian*, B 596, 730.

Οἰχαλία: *Oichalia*, a town in Thessaly, B 730.

Οἰχαλιθεν, adv.: *from Oichalia*, B 596.

οἰχνέω, iterat. imperf. οἰχνεσκον: *to come*.

οἰχομαι, imperf. ᾤχετο: *to go, to go away, to be gone*; ὥς μ' ᾤφελ' οἰχέσθαι προφέρουσα θύελλα, Z 346, *would that a storm had carried me off*.

οἶω and οἴω; see οἶομαι.

οἰωνιστής, (οἰωνίζομαι): *augur*.

οἰωνο-πόλος, (πολέω): *augur*.

οἰωνός: *bird of prey, bird of omen, augury*.

ὀκνεῖω: *to hesitate, to refuse*.

ὀκνος: *faintness*.

ὀκρίβεις, -εσσα, -εν: *jagged*.

ὀκρυβείς, -εσσα, -εν: *abominable*.

ὀκτά-κνημος, (κνήμη): *eight-spoked*.

ὀκτώ: *eight*.

ὀλβιο-δαίμων, -ονος: *blest by deity, favored by heaven*.

ὀλεθρος, (ὀλλυμι): *destruction, ruin, death*.

ὀλείται, see ὀλλυμι.

ὀλέκω, (ὀλλυμι), imperf. mid. ὀλέκοντο: *to destroy, to slay*; mid., *to perish*.

ὀλέσῃ, -ης, ὀλέσθαι, ὀλέσσαι, ὀλέσση, -ης, ὀλῃαι; see ὀλλυμι.

ὀλίγος, 3: *little, small*; neut.

ὀλίγον as adv.: *little, but little*;

ὀλίγον οἱ παῖδα εὐκότα, E 800, *a son but little like himself*.

Ὀλιζών, ὠνος: *Olizon*, a town in Magnesia, B 717.

ὀλλυμι, (stem ὀλ), act. part. pres. gen. plur. ὀλλύντων; mid. or pass. ὀλλυμένων; aor. 1 ind. ὤλεσα, subj. ὀλέσῃς ὀλέσσης, ὀλέσῃ ὀλέσῃ; aor. 2 ind. ὤλοντο, subj. sing. 2 ὀλῃαι, inf. ὀλέσθαι; perf. 2 subj. ὀλώλῃ: act., *to destroy, to slay, to lose*; mid. and perf. 2 act., *to perish, to die, to be slain*.

ὀλοιός, (ὀλοός): *destructive, cruel*. ὀλουγῇ: *cry of lamentation*.

ὀλοός, 3, (ὀλλυμι), comp. ὀλοώτερος: *cruel, deadly, calamitous*.

Ὀλοοσσών, -όνος: *Oloosson*, a town in Thessaly, B 739.

ὀλοό-φρων, -ον, (ὀλοός, φρήν): *deadly*.

ὀλοφυνός: *lamenting, woful*.

ὀλοφύρομαι: *to lament, to wail*.

Ὀλυμπιάς, -άδος, adj. fem.: *Olympian*, B 491.

*Ολύμπιος: *Olympian*; as noun, *the Olympian*, i. e. Zeus.

*Ολυμπος and Οὐλυμπος: *Olympus*, a lofty, serrated mountain range, with several snow-covered peaks, on the border of Thessaly and Macedonia; conceived as the dwelling-place of the gods.

ὄλυνται, plur.: *spelt*.

ὀλώλη, see ὄλλυνται.

ὄμαδος, (ὄμός): *turmoil, uproar*.

ὄμβρος: *rain*.

ὄμ-ηγετής, -εῖς, (ὄμός, ἀγείρω): *assembled, collected*.

ὄμ-ηλική, collective noun: *persons of one's own age; one's age-fellows*.

ὀμιλέω, aor. ὠμίλησα: *to consort with, to associate with, to be one of*.

ὄμιλος: *throng, press, turmoil of battle*.

ὀμίχλη: *mist*.

ὄμμα, -ατος: *eye*.

ὀμνυμι, fut. ὀμοῦμαι; aor. subj. ὀμόσῃ, imperat. ὀμοσσον: *to swear*; ἐπὶ (adv.) μέγαν ὄρκον ὀμοῦμαι, A 233, *I will swear a great oath therewith*.

ὀμοῖος and ὀμοῖος, 3: *like, common*; πελειάσιν ἴσθαθ' ὀμοῖαι, E 778, *like doves in their gait*; γῆρας ὀμοῖον, *the common lot of age*.

ὀμοῖω, aor. pass. inf. ὀμοιωθῆναι: *to make like*; pass., *to make one's self like, to rival, to presume to equal*.

ὀμο-κλέω, aor. iterative, ὀμοκλήσα-

σκε, part. ὀμοκλήσας: *to chide, to shout*; δεινὰ ὀμοκλήσας, E 439, *with a terrible shout*.

ὀμοκλή, (καλέω): *rebuke*.

ὀμόργνυμι, imperf. ὀμόργνυ: *to wipe*; with ἀπό, adv., E 416, *to wipe away*.

ὀμός, 3: *like, common*.

ὀμόσῃ, ὀμοσσον; see ὀμνυμι.

ὀμοῦ, adv.: *at once, at the same time, together with* (with dat.).

ὀμοῦμαι, see ὀμνυμι.

ὀμφαλόεις, -εσσα, -εν: *bossed, bossy*.

ὀμφαλός: *navel*.

ὀμφή: *voice*; used only of a divine voice.

ὀμῶς, adv.: *alike, equally, equally with* (with dat.).

ὄναρ: *a dream*.

ὀνειδῖος, 2: *chiding, scolding, railing*.

ὀνειδίζω, aor. imperat. ὀνειδισον: *to revile, to scold*.

ὀνειδος, -εος: *reproach, blame, upbraiding*.

ὀνειρο-πόλος, (πολέω): *interpreter of dreams*.

ὄνειρος, (ὄναρ): *dream*; personified B 6, 16, 22.

ὀνήνημι, fut. inf. act. ὀνήσειν, mid. ind. sing. 2 ὀνήσῃ; aor. ὄνησα, ὄνησας: *to aid, to avail, to be of service, to make glad*; ὀνήσῃ, thou shalt be refreshed.

ὀνομάζω, imperf. ὀνομάζεν: *to name, to call by name*.

ὀνομαι, aor. opt. ὀνόσαιτο: *to make light of*.

ὀνομαίνω, aor. subj. ὀνομήνῃω: *to name*.

ὀνόσαιο, see ὄνομαι.

ὀξυ-βλήης, -ές, (βέλος): *sharp, keen-pointed*, Δ 126.

ὀξύεις, -εσσα, -εν: *keen-pointed*.

ὀξύς, -εία, -ύ: *sharp, violent, piercing*; the neuters ὀξύ and ὀξία as adverbs: *keenly, quickly, loudly*; ὀξία κεκληγώς, B 222, *with shrill cry*.

ὄου, B 325, for οὐ, gen. neut. of οὐς, ἡ, ὅ.

ὄπα, acc. of ὄψ.

ὀπάζω, aor. ὄπασαν: *to grant*, Z 157; *to beset, to pursue*, Δ 321, E 334.

ὀπηδῶ, imperf. ὀπῆδει: *to attend, to wait upon*; ἀνεμῶλια μοι τόξα ὀπηδεῖ, E 216, *vain is the service of the bow to me*.

ὀπί, dat. of ὄψ.

ὀπιπύω: *to gaze upon, to spy out*.

ὀπισθε(ν), ὀπιθεν: *behind, hereafter*.

ὀπίσω and ὀπίσσω, adv.: *backwards, back, behind*; *hereafter, in the future*.

ὀπλότερος: *younger*.

Ὀπούς, -εντος: *Opeus*, chief city of the Lokrians, B 531.

ὀπός: *sap of the fig-tree*, used for curdling milk, E 902.

ὀπότε and ὀπότε: *when, whenever*; B 794, Δ 334, *till*; μένοντες ὀπότε πύργος ὀρμήσειε, Δ 334, *waiting for a column to advance*.

ὀπότερος, 3: *which (of two)*.

ὀππως = ὀπως.

ὀπταλῖος, 3: *roasted*.

ὀπτάω, aor. ὤπησαν: *to roast*.

ὀπωπα, perf. of ὀράω.

ὀπωρινός, 3: *of late summer or autumn, autumnal*.

ὅπως and ὅπως: *as, how, in order that*.

ὀράω and ὀρώω, pres. act. ind. ὀρώω ὀρῶ, opt. ὀρόωτε, part. ὀρόων ὀρών; mid. inf. ὀρᾶσθαι; imperf. ὀρᾶτο; fut. ὄψεται, ὄψεσθαι; perf. ὀπωπα; (for second aorists εἶδον and εἰδόμην see εἶδω): *to see, to behold, (trans.)*; *to look, to gaze, (intrans., as in A 350 and Γ 325)*; ἀψ ὀρόων, *looking behind him*.

ὀρέγω and ὀρέγνυμι, pres. act. part. ὀρεγνύς; aor. act. subj. ὀρέξῃ; aor. mid. ὠρέξατο ὀρέξατο, imperat. ὀρεξάσθω: act. *to stretch forth, (A 351)*; mid. *to stretch forth one's hands, (Z 466, with gen., παιδός, towards the boy)*; mid., *to thrust, to lunge, (Δ 307, E 851)*; act., *to give, to bestow, to grant, (E 33, 225, 260)*.

ὀρεκτός, 3: *out-stretched*.

ὀρέομαι, (= ὀρνυμι), imperf. ὀρέοντο: *to hasten*.

Ὀρέσβιος: *Oresbios*, a Boeotian, E 707.

ὀρεσ-κῶος, (ὄρος, κείμει): *dwelling in the mountains*.

Ὀρέστης, -ας: *Orestes*, a Greek, E 705.

ὀρεστιάς, -άδος, (ὄρος): *mountain, (adj.), epithet of nymphs*, Z 420.

ὀρεσφι, epic gen. plur. of ὄρος.

Ὀρθή: *Orthe*, a town in Thessaly, B 739.

ὀρθόω, aor. pass. part. ὀρθωθείς: *to straighten up, to place up-right.*

ὀρίνω, aor. act. ὤρινε; aor. pass. ὀρίνθη: *to rouse, to stir, to excite*; ὀρινομένη θάλασσα, B 294, *the furious sea.*

ὀρκιον, usually in plur.: *oath*, Δ 158; the animal offered as victim in sacrifice to confirm or pledge an oath, *offering, victim*, Γ 245, 269; *treaty, covenant, truce*, sanctioned with oaths, B 124, Γ 73, 94, etc.; θάνατόν νύ τοι ὄρκ' ἔταμνον, Δ 155, *the covenant I made is death to thee.*

ὀρκος: *oath*, A 239; *object by which one swears, oath*, B 755.

ὀρμαίνω, imperf. ὀρμαινε: *to revolve, to ponder, to consider.*

ὀρμάω, (ὀρμή): imperf. mid. ὀρμᾶτο; aor. act. ind. ὤρμησε, opt. ὀρμήσειε; aor. pass. dual 3 ὀρμηθήτην: trans. (Z 338), *to urge*; intrans., *to hasten, to rush forward, to advance, to make assault.*

Ὀρμένιον: *Ormenion*, a town in Magnesia, B 734.

ὀρμή: *venture, essay, attempted exploit*; *onset, assault*; ἐς ὀρμὴν ἔγχεος εἰλθεῖν, E 118, *to come within reach of the spear.*

ὀρμημα, -ατος: *striving, longing.*

ὀρμος: *anchorage, harbor.*

Ὀρνεῖαι: *Orneiai*, a town in Argolis, B 571.

ὄρνις, -ιδος: *bird.*

ὄρνυμι, pres. act. imperat. ὄρνυθι; pres. mid. ind. ὄρνυται, imperat. ὄρνυσθε, part. ὀρνύμενος; imperf. mid. ὄρνυτο; aor. 1 act. ind. ὤρσε, subj. plur. 1 ὄρσομεν; aor. 2 act. ὥρπε; aor. 2 mid. ind. ὤρτο, imperat. ὄρτο; mixed aor. mid. imperat. ὄρσεο ὕρσεν; perf. ὤρπεν; plup. ὀρώρει: act., *to rouse, to urge on, to send, to drive*; mid., with perf. and plup. act., *to arise, to bestir one's self, to hasten, to rush*; ὤρνυτο χαλκῷ, E 17, *made an onslaught with his spear, or let fly his spear.*

ὄρος, -εος, epic gen. plur. ὄρεσφι: *mountain.*

ὀρούω, aor. ὄρουσεν: *to spring, to dart, to leap.*

ὀρώω, see ὀράω.

ὄρσειο, ὄρσειν, ὄρσο, ὄρσομεν; see ὄρνυμι.

Ὀρσιλόχος: *Orsilochos*; (1) ruler at Pherai in Messenia, E 546; (2) son of Diöcles, E 542, 549.

ὀρυμαγδός: *din, noise.*

ὀρφανικός: *orphan.*

ὄρχαμος: *leader, ruler, prince.*

Ὀρχομένος: *Orchomēnos*; (1) the ancient city of the Minyai (Μινυῖος, *Minyaeon*), in Boeotia, B 411; (2) a town in Arkadia, B 605.

ὄρωρε, ὀρώρει; see ὄρνυμι.

ὄς, ἧ, δ, gen. οὗ οὖο, ἧς ἧς, etc., dat. plur. fem. ἧς ἧσι: (1) relative pron., *who, which, what*; ἐξ οὗ, A 6, *from the time when, or ever since*; δ and δ τε, neut.

acc., used as conjunction, = *ὅτι*: *that, because, in that*, A 120, 244, 412, 518, Δ 30, E 331, 433. — (2) demonstrative pron.: *he, she, it*, as in Z 59, — *μηδ' ὅς*, *not even he*.

ὅς, ἡ, ὃν and *ἰός, ἰή, ἰόν*, gen. *οἷο* and *ἰοῖο*, etc., possessive pron.: *his, her*.

ὅσος and *ὅσσος*, 3, relative adj., referring to a demonstrative (*τόσος τόσσος*) expressed or understood: *as large as, as great as, as many as, all who*; *οὔτι τόσος ὅσος Τελαμώνιος*, B 528, *by no means so great as the Telamonian*; *οὐδ' οἱ τόσοι ἦσαν ὅσοι Ἀχαιοί*, Γ 190, *not even they were so many as the Achaeans*; *Τρῶες, ἐφίστιοι ὅσσοι ἔασιν*, B 125, *the Trojans, as many as are native*; *ὅσοι θεοὶ εἰς ἐν Ὀλύμπῳ*, A 566, *all the gods that are in Olympus*.

The neut. *ὅσον, ὅσσον*, as adv.: *as much, as far*, E 786, Z 450–454, and after verbs of seeing and knowing: *how much, how far*, A 186, 516.

ὅς περ, ἡ περ, ὃ περ, the rel. pron. strengthened by the enclitic *πέρ*: *just . . . who, even . . . who, who however*; *θεός, ὃς περ ἔφηεν*, B 318, *the very god that revealed him*; *ὃς ρ' ἔβαλέν περ*, Δ 524, *even he that smote him*; *ὃν πέρ φασι θεὰς ἐξέμμεναι*, Z 100, *who, nevertheless, they say, is born of a goddess*. *ἧ περ*, Z 41, *whither also*.

ῥῥα: *rumor*.

ὅσάτις: *how great, how large*, E 758.

ὄσσε, dual nom. and acc.: *eyes*.

ὄσομαι: *to look*; *κακ' ὄσόμενος*, A 105, *with an evil look*.

ὄσος, 3, see *ὄσος*.

ὅς τις and *ὃ τις, ἡ τις, ὃ τι* and *ὃ τιτι*, acc. plur. masc. *οὓς τινας*, neut. plur. *ῥῥα*; indef. rel.: *who, whoever*, B 188; in indirect questions: *who*, Γ 167, 192. Acc. sing. neut. *ὃ τι* as adv.: *why*, A 64.

ὅταν = *ὅτε ἂν*: *whenever*.

ὅτε: *when*; relative adv. of time, referring to an antecedent (*τότε, ἔνθα, ἔπειτα*) usually not expressed, Γ 221, E 334.

ὅτι and *ὅττι*; (1) adv. with the superlative, as in *ὅττι τάχιστα*, Δ 193: *as quickly as possible*. (2) conj., always with indic.: *because, that*.

ὀτραλῆς, adv.: *quickly, promptly*.

Ὀτρεύς, -ῆος: *Otreus*, king in Phrygia, Γ 186.

ὀτρηρός, 3: *nimble, active*.

ὀτριχας, see *ὀθριξ*.

ὀτρύνω, imperf. *ὀτρυνε*, aor. *ὤτρυνε*: *to urge on, to impel*.

ὀττι, see *ὀτι*.

οὐ, οὐκ, οὐχ, οὐκί, neg. adv.: *not*; denies directly and absolutely, and in questions implies an affirmative answer.

οὐδας, -εος, dat. *οὐδεῖ*: *floor, ground*.

οὐδέ, (δέ), conj.: *and not, but not, not even*; *οὐδὲ γὰρ οὐδέ*, E 22, *by no means whatever*.

οὐδέν, neut. of οὐδεῖς, οὐδεμία, οὐδέν, (οὐδέ, εἰς), as adv.: *not at all*.

οὐδέποτε: *never*.

οὐδός: *threshold*.

οὐκ = οὐ before a vowel with a smooth breathing.

Οὐκαλέγων, -οντος: *Ukalēgon*, a Trojan elder, Γ 148.

οὐκ-έτι, adv.: *no longer, no more*.

οὐκί = οὐ in the expression καὶ οὐκί at the end of a sentence.

οὐλαμός: *throng, press, crowd*.

οὐλόμενος, 3: *ruinous, accursed, dire*.

οὐλος, (ὄλλυμι): *destructive, baneful, baleful*.

οὐλό-χυνται, fem. plur., (οὐλαί, χέω): the barley-grains which were scattered on the victim, in sacrifice, as a preliminary offering: *sacrificial barley*.

Οὐλυμπόνδε, adv.: *to Olympus*.

Οὐλυμπος, see "Ὀλυμπος.

οὖν: *so, therefore, then, accordingly, now, of course*.

οὐνεκα: *because; τοῦδ' ἕνεκα* . . . οὐνεκα, A 110, *for the reason that*.

οὐνομα, -ατος, (epic for ὄνομα): *name*.

οὐ ποτε: *not ever, never*.

οὐ πω: *not yet*.

οὐ πως: *in no wise, not at all*.

Οὐρανίων, -ωνος, (οὐρανός): (1) *heavenly, dwelling in heaven*; as noun in plur.: *the celestials, the dwellers in heaven*. (2) plur.: *the sons of Uranos, — the Titans*, E 898.

οὐρανό-θεν, adv.: *from heaven*.

οὐρανό-θι, adv., in the phrase, οὐρανόθι πρό: *along the sky, through the air*.

οὐρανός: *the heavens, the sky; the dwelling-place of the gods, heaven*.

οὔρεα, plur. of οὐρος = ὄρος: *mountains*.

οὔρεϋς, -ῆος: *mule*.

(1) οὔρος: *wind, fair wind*.

(2) οὔρος, -εος, epic for ὄρος: *mountain*.

οὐρός: *trench, launching-way*, B 153.

οὐτάξω and οὐτάω, aor. 1 οὔτησε, οὔτασε; aor. 2 ind. sing. 3 οὔτα, inf. οὐτάμεν: *to wound*; ἔλκος ὃ με οὔτασεν ἀνὴρ, E 361, *a wound which a man inflicted on me*.

οὔτε: *and not, nor*; οὔτε . . . οὔτε: *neither . . . nor*.

οὔτησε, see οὐτάξω.

οὔτιδανός, (οὔτις): *worthless*.

οὐ τις, οὐ τι: *no (adj.), no one*; οὐ τις ἀνὴρ, E 172, *no man*; usually as a substantive, as in A 88. Neut. οὐ τι as adv.: *by no means, not at all*.

οὐ τοι, adv.: *certainly not*.

οὗτος, αὕτη, τοῦτο, demonstrative pron.: *this, that*; used both adjectively and substantively, and very frequently in neut., as in A 193. It may precede or follow the noun which it limits as an adj., and is but rarely accompanied by the article.

οὕτως and οὕτως, adv.: *thus, so*;

οὕτως . . . ὥς, Δ 178, *so . . . as*.

οὐχ = οὐ before a vowel with a rough breathing.

ἔφελω and ἐφέλλω, imperf. ἔφελον, ἔφελεν;

aor. 2 ἔφελες, ἔφελε(ν):

to owe, ought; τιμὴν πέρ μοι

ἔφελεν Ὀλύμπιος ἐγναλίξαι, A

353, *the Olympian ought to*

have granted me honor. With

αἰθε and ὥς, and in Z 350 with-

out any particle, it is used to

express a wish that cannot be

fulfilled: αἰθ' ἔφελες ἦσθαι, A

415, *would thou wert sitting!*

ἐφέλλω: *to increase, to exalt*.

Ὀφελῆτιος: *Opheltios*, a Trojan, Z

20.

ὀφθαλμός, (root ὀπ): *the eye*.

ὄφρα, conjunction; (1) of time:

while, so long as, until; (2) of

purpose: *in order that*; λελι-

μένος ὄφρα συλήσειε, Δ 465, *eager*

to despoil.

ὀφρύς, -ύος, f.: plur., A 528, *brow*.

ὄχα, adv.: *by far*.

ὄχεσφι, epic dat. plur. of ὄχος.

ὄχεύς, -ήος, (ἐχω): *fastening*, Γ

372; *buckle*, Δ 132.

Ὀχέσιος: *Ochesios*, an Aitolian, E

843.

ὀχθέω, aor. ὄχθησαν, part. ὀχθήσας:

to be troubled, to be displeased,

to be angry.

ὄχθη: *bank* (of a river).

ὄχος, -εος, (ἐχω), dat. plur. ὀχέεσσιν

and ὄχεσφιν; always in plur.:

chariot.

ὄψ, ὀπός, ὀπί, ὄπα: *voice, cry*.

ὀψέ: *late, long afterwards*.

ὄψαι, see ὄραω.

ὀπί-γονος, (ὀψέ, γόνος): *born after-*

ward; yet to be born.

ὀψιμος, (ὀψέ): *late*, B 325.

ὄψις, -ιος, (root ὀπ): *appearance,*

aspect.

ὀψι-τέλεστος, (ὀψέ, τελέω): *coming*

late to fulfilment, B 325.

Π

πάγη, see πήγνυμι.

παγ-χρύσεος: *all of gold*, B 448.

πάγχι, adv.: *wholly*.

πάθοι, see πάσχω.

Παιήων, -ονος: *Paion*, the physi-

cian of the gods, who heals

Ares and Hades when they are

wounded, E 401, 899.

παιήων, -ονος: *paean*, a hymn of

praise sung to Apollo for de-

liverance from pestilence, A

473.

Παίονες, plur. of Παίων: *the Paio-*

nians, allies of the Trojans

from Amýdon in Macedonia, B

848.

παῖς and παῖς, παιδός: *boy, girl,*

youth, maid; son, daughter.

Παισός: *Paisos*, (= Ἀπαισός), a

town in Asia Minor, E 612.

παιφάσσω: *to appear here and*

there with the rapidity of light-

ning, to flash along.

παλαι: *of yore, for a long time,*

long ere this.

παλαι-γενής, -έης, (γένος): *born long*

ago, aged.

παλαιός, 3: *ancient, of old times*.

παλάμη, gen. sing. Γ 368, and dat. sing. Γ 338, παλάμηφιν: *hand*.

παλάσσω, imperf. παλάσσετο; perf. part. pass. πεπαλαγμένος: *to spatter*.

παλι-λογος, (λέγω): *collected again*, after being once distributed, Α 126.

παλιμ-πλάζομαι, aor. pass. part. παλιμπλαγθέντας: *to be driven back, to wander back*.

πάλιν, adv.: *back, back again, again*; πάλιν λάζεσθαι μῦθον, Δ 357, *to take back one's words*.

παλιν-άγρετος, (ἀγρέω): *revocable*.

παλιν-ορσος, (ὄρνυμι): *springing back, starting back*, Γ 33.

Παλλάς, -άδος, (πάλλω): *Pallas*, epithet of Athene as wielder of spear and aegis, Α 200, etc.

πάλλω, imperf. πάλλε, -ον; aor. 1 πῆλε: *to brandish, to wield; to shake*, Γ 316, 324; *to dandle, to toss*, Ζ 475.

πάμπαν, (πᾶν reduplicated), adv.: *entirely, wholly*.

παμ-ποικίλος, 2: *all variegated, all embroidered*.

πάμ-πρωτα, adv.: *first of all*, Δ 97.

παμ-φαίνω: *to shine brightly*; παμ-φαίνων, *all glittering*.

παμφάνων, -ωντος, fem. -ωσα: *gleaming, dazzling*.

πάν-αγρος, 2, (ἄγρη): *catching everything*, Ε 487.

παν-αίολος, 2: *bright, glistening*.

Παν-αχαιοί: *the Pan-Achaians*, the Achaians collectively, Β 404.

Πάνδαρος: *Pandāros*, leader of the Trojan Lykians, famous as an archer. By wounding Menelaos he prevented the conclusion of peace, Β 827, Δ 88, Ε 95.

Παν-Ἕλληνες: *the Pan-Hellēnes*, the Hellenes collectively, Β 530.

παν-ημέριος, 3, (ἡμέρη), adj., agreeing with subject, but to be translated: *all day long*.

Πανθῶος: *Panthōos*, a Trojan elder, Γ 146.

παν-νύχιος, 3, (νύξ), adj.: *all night long*, agreeing with subject.

Πανοπεύς, -ῆος: *Panōpeus*, a town in Phokis, Β 520.

παν-συδίη, (σεύω), adv.: *in all haste, with all zeal*.

πάντη, adv.: *on all sides, everywhere*.

παντοῖος, 3, (πᾶς): *of all kinds*.

πάντο-σε, adv.: *in all directions, on all sides*.

παπτάζω: *to call papa*.

παπταίνω, aor. part. παπτήνας: *to look carefully for, to try to find*, Δ 200; *to look about*, Δ 497.

πάρ = παρά

παρά, παραί, πᾶρ; (1) adv.: *beside, near by*, as in Α 611, Β 279, Γ 135, Δ 330, Ε 112.

(2) prep. with gen., dat., and acc.:

Gen., *from, from beside*; παρά μηροῦ, *from his thigh*; πλευρά, τὰ οἱ κύψαντι παρ' ἄσπιδος ἐξεφάνθη, Δ 468, *his side*

which showed itself (from) beside his shield.

Dat., *near, by, by the side of, beside.*

Acc., *to a place or position near or beside, to, in, on, along, beside, near*; βλήτο κνήμην παρά σφυρόν, Δ 518, *he was hit on the leg, near the ankle*; λαὸν στήσον παρ' ἐρινέον, Ζ 433, *station the host beside the fig-tree*; νέοι παρ' αὐτὸν ἔχον πεμπώβολα χερσίν, Α 463, *the young men (stepping up) beside him, held the forks in their hands.*

πάρα, with retracted accent, is used, (1) for παρά following its noun, as in γαμβροῖο πάρα, Ζ 177; (2) for πάρεστι or πάρεισι, as in τῷ δ' αἰεὶ πάρα εἰς γε θεῶν, Ε 603, *there is always one of the gods by his side.*

παρα-βλήδην, (παραβάλλω): *con-vertly, with malicious intent*, Δ 6.

παρα-βλώσκω, perf. παρμέβλωκε: *to go to the side of*; perf., *to stand by the side of, to help.*

παρα-δέχομαι, aor. παρεδέξατο: *to receive from.*

παρά = παρὰ

παρα-αἰσῖος: *threatening, betokening ill*, Δ 381.

παρα-αἰσσω, aor. παρήϊξεν: *to rush by, to hasten on.*

παρα-κοίτης, (κοίτη): *husband.*

παρά-κοιτις, -ιος: *wife.*

παρα-λέγομαι, aor. παρελέξατο: *to lie with.*

παρα-πέιθω, aor. παρέπεισεν: *to persuade.*

παραστῆς, see παρίστημι.

παράσχη, see παρέχω.

παρα-τρέω, aor. παρέτρεσαν: *to leap aside, to shy.*

παράφημι, aor. 2 subj. παρείπη, part. παρειπών, -ούσα: *to counsel, to persuade, to win over.*

παρδαλή, (πάρδαλις), adj. fem. used as noun: *panther's skin.*

παρέασι, see πάρεμι.

παρ-έζομαι, imperat. παρέζεο; imperf. παρέζετο: *to sit beside, to take a seat beside.*

παρειά, plur.: *cheeks.*

παρ-εἰμι, (εἰμί), ind. pres. plur. 2 πάρεστε, 3 παρέασι; fut. παρῶσεται: *to be present, to be at one's disposal*; ἵπποι οὐ παρέασι καὶ ἄρματα, Ε 192, *I have no horses and chariot.*

παρείτη, παρειπών, -ούσα; see παρόφημι.

παρ-έλετο, see παραλέγομαι.

παρ-έρχομαι, fut. sing. 2 παρελεύσεαι: *to elude, to outwit.*

παρέσσεται, πάρεστε; see πάρεμι.

παρ-έχω, aor. subj. παράσχη: *to grant, to show.*

παρήιον, (παρειά): *cheek-piece.*

παρ-ήμαι, part. παρήμενος: *to sit beside.*

Παρθένιος: *Parthenios*, a river in Paphlagonia, Β 854.

παρθένος: *maiden, virgin.*

Πάρις, -ιος: *Paris*, also called Ἀλέξανδρος, son of Priam. Under the protection of Aphrodite he carried off Helen, wife of Menelaos, and so became the cause of the Trojan war. Γ 442, Ζ 290, etc.

παρίστημι, part. mid. **παριστάμενος**; imperf. **παρίστατο**; aor. 2 **παρίστης**, part. **παραστάς**: in mid. and in aor. 2 act., *to stand beside, to stand close by, to come and stand beside, to help*.

παρίσχω, inf. **παρισχέμεν**: *to hold, to keep ready*.

παριέμβλῃκε, see **παραβλόσκω**.

παρόυει(ν), adv.: *in front, before*; prep. with gen.: *in front of, before*.

παροίχομαι, imperf. **παρόχεται**: *to pass on*.

πάρως, adv.: *before, formerly, of old, in the past*; often used with the article **τό**, as in E 806; **πάρως οὐ . . . πρίν**, E 218, *not until*; followed by acc. with inf. as in **πάρως τὰδε ἔργα γενέσθαι**, Z 348, *before these things came to pass*.

Παρρασίη: *Parrhasie*, a town in Arkadia, B 608.

παρέχεται, see **παροίχομαι**.

πᾶς, **πᾶσα**, **πᾶν**, gen. **παντός πάσης**, dat. plur. **πᾶσι** and **πάντεσσι**, **πάσῃσι**: *each, every, the whole, all*. Neut. plur. acc. **πάντα**, as adv.: *wholly*.

πάσσαλος: *peg, nail*, to hang anything on.

πάσσω: *to spread, to lay*.

πάσχω, aor. 2 opt. **πάθοι**; perf. plur. 2 **πέποσθε**: *to suffer*; **μή τι πάθοι**, E 567, *lest anything befall him*, i. e. *lest he be slain*.

πατίομαι, aor. **ἐπάσαντο**: *to taste, to partake of*.

πατέω (πάτος): aor. **πάτησαν**: *to tread, to trample*: **κατὰ δ' ὄρκια πάτησαν**, Δ 157, *they trampled the covenant under foot*.

πατήρ, gen. **πατέρος πατρός**, dat. **πατέρι πατρί**, gen. plur. **πατέρων**: *father*.

πάτος: *the beaten path*.

πάτρη: *fatherland, native country*.

πατρίς, **-ίδος**, (**πατήρ**), as an adj. with **γαῖα**, and alone, as a noun: *fatherland*.

Πάτροκλος, voc. **Πατρόκλεις**: *Patroklos*, son of Menoitios and Sthenele, friend and companion of Achilles, A 337. Clad in the armor of Achilles he fights with Hektor and is slain,—book 16. His funeral forms the subject of book 23.

πατρώιος, 3, (**πατήρ**): *relating to one's father or ancestor, ancestral, hereditary*.

παῦρος, comp. **παυρότερος**: *small, scanty*.

παυσωλή, (**παύω**): *pause, respite*.

παύω, imperat. **παῦε**; fut. part. **παύσουσα**; aor. act. ind. **παῦσαν**, subj. sing. 3 **παύσῃσι**, opt. **παύσειεν**, part. fem. **παύσασαι**; aor. mid. ind. **παύσαντο**, inf. **παύσασθαι**, part. **παυσάμενοι**; perf. **πέπανται**, part. **πεπαυμένοι**: act., *to stop, to put an end to, to cause one to desist*; mid., *to cease, to rest, to desist*.

Παφλαγών, **-όνος**, plur. **Παφλαγόνες**: *the Paphlagonians*, inhabitants of a district of Asia Minor on the Pontus, B 851, E 577.

παχύς, -εία, -ύ: *thick, stalwart, stout.*

πέδω, (πέδη), aor. ἐπέδησε πέδησε: *to ensnare.*

πέδιλον: *sandal.*

πεδίον: *plain.*

πεδίον-δε, adv.: *into the plain.*

πέζος: *a footman, as a footman, on foot.*

πέιθω, imperf. with and without aug.; fut. ind. πείσεις, inf. act. πεισέμεν, mid. πείσεσθαι; aor. 2 act. opt. plur. 1 πεπίθοιμεν; aor. 2 mid. ind. πιθόμην, ἐπίθοντο, subj. πίθηαι, πίθηται, opt. πίθωοι, imper. plur. πίθεσθε; perf. ind. plur. 3 πεποίθασιν, subj. πεποίθης, part. πεποιθώς; pluperf. plur. 1 ἐπέπιθμεν: act., *to persuade, to win over, to prevail upon*; mid., *to allow one's self to be persuaded, to obey*; perf. and plup., with pres. and imperf. meaning: *to trust, to rely on, to be of good courage.*

πεινάω: *to be hungry.*

Πειραιδης, -ας: *son of Peiraios, — Ptolemaios, Δ 228.*

πείραρ, -ατος, plur. πείρατα: *toils, snares.*

πειράω, πειράται, πειράν, πειρώμενος; imperf. ἐπειράτο; fut. πειρήσομαι; aor. mid. ἐπειρήσαντο, imperat. πείρησαι; aor. pass. inf. πειρηθῆναι: *to try, to test, to make trial of, to attempt, to essay.*

Πειρίθοος: *Peirithōos, king of the Lapithae, A 263, B 741.*

Πείροος, -εω: *Peirōos, leader of the Thracians, B 844, Δ 520.*

πείρω, aor. ἔπειραν; perf. pass. part. πεπαρμένος: *to pierce*; ἥλοισι πεπαρμένον, A 246, *studded with nails.*

Πελάγων, -οντος: *Pelāgon*; (1) a leader of the Pylions, Δ 295; (2) a Lykian, comrade of Sarpēdon, E 695.

πελάζω, (πέλας): aor. πέλασεν πέλασεν, πέλασαν, pass. πελάσθη; aor. 2 mid. ἐπληντο: act., *to bring near, to bring to, to bring upon*; mid. and pass., *to come to, to clash together.*

Πελασγικός: *Pelasgian*; τὸ Πελασγικὸν Ἄργος, see Ἄργος (3).

Πελασγός: *Pelasgian*; plur., *the Pelasgians, B 843.*

πελειάς, -άδος: *dove.*

πέλεκυς, -εος: *axe.*

πελεμίζω, aor. pass. πελεμίσθη: *to shake*; pass. *to be shaken, to stagger, to reel.*

Πελίης, -ας: *Pelias, ruler of Iolkos, brother of Aison and uncle of Jason, B 715.*

Πελλήνη: *Pellēne, a town in Achaia, B 574.*

Πέλοψ, -πος: *Pelops, son of Tantalos, Father of Atreus, B 104.*

πέλω and πέλομαι, syncopated imperf. ἔπλεο, ἔπλετο: *to move; to become, to be*; κλαγγὴ γεράνων πέλει οὐρανῷ πρό, Γ 3, *a clamor of cranes goes along the sky*; ὠκύμωρος ἔπλεο, A 418, *thou wast made short-lived, i.e. thou art destined to short life.*

πελώριος, 3, (πέλωρ): *monstrous, huge, mighty.*

πέλωρον: *monster, portent.*

πέμπω, imperf. ἔπεμπε and πέμπε;
fut. πέμψω; aor. ἔπεμψεν, inf.
πέμψαι: *to send, to take, to*
carry, to escort.

πενμπ-ώβολον, (πέντε, ὀβελός): *five-*
pronged fork, used in sacri-
ficing.

πενθερός: *wife's father, father-in-*
law.

πένθος, -εος: *sorrow, grief, suffer-*
ing.

πένομαι: *to be busy about, to be*
engaged in.

πεντα-έτηρος, (ἔτος): *five years old.*

πεντήκοντα: *fifty.*

πεπαλαγμένον, see παλάσσω.

πεπαρμένος, see πείρω.

πέπαιται, πεπαυμένος; see παύω.

πέπηγεν, see πήγνυμι.

πεπίθοιμεν, see πείθω.

πεπληγώς, -νία; see πλήσσω.

πέπλος: *a cloth for covering a*
chariot, E 194; robe, the prin-
cipal garment of women;
hence the epithet ἐλκεσίπεπλος,
trailing-robed, applied to
women.

πεπνυμένος, see πνέω.

πεποιθασιν, πεποίθης, πεποιθώς; see
πείθω.

πέποσθε, see πάσχω.

πεποτήται, see ποτάομαι.

πεπρωμένον, see πορ-.

πέπτανται, see πετάννυμι.

πεπύθοιτο, see πυνθάνομαι.

πεπυκασμένα, see πυκάω.

πέπων, -ονος, voc. πέπον, adj. and
noun, used only in addressing
persons: *dear, good friend, E*

109, Z 55; *coward, weakling,*
B 235.

περ, enclitic strengthening parti-
cle: *very, A 352, 416; even, A*
211, 260; although, however, A
131, 241, 275, 546, 577, 586, 587,
588; at any rate, A 353, 508.

Περαιβοί: *the Peraibians, a Pelas-*
gic tribe in Thessaly, B 749.

περάω, inf. περάαν; fut. περήσειν;
aor. ἐπέρησε πέρησε: *to pierce,*
to pass through, to cross.

Πέργαμος: *Pergāmos, the citadel*
of Ilios, Δ 508, etc.

Περγασίδης: *son of Pergāsos,—*
Deikōon, E 535.

πέρην, adv. with gen.: *opposite,*
B 535; *beyond, on the other*
side of, B 626.

πέρθω, aor. πέρσεν, part. πέρσας:
to destroy, to lay waste.

περί; (1) adv.: *about, around, A*
236, B 19, 43, Γ 384, E 776;
before, in advance, A 258; es-
pecially, Δ 53, E 566. οἱ περὶ
βουλὴν Δαναῶν ἐστί, A 258, who
are in advance of (surpass)
the Danaans in counsel.

(2) prep. with gen., dat., and
acc.:

Gen., *before, beyond, more*
than, A 287, 417, B 831, E 325;
for, as in μαχέσονται περὶ σείο,
Γ 137, will fight for thee.

Dat., *about, on; in Δ 53, ὅτ'*
ἄν τοι ἀπέχωνται περὶ κῆρι, περὶ
is an adv. strengthening the
verb.

Acc., *about, around; by the*
side of, Γ 408.

περί, with retracted accent, is used for περί following its noun, as in E 739.

περι-βαίνω, aor. 2 inf. περιβῆναι : *to bestride*, for the purpose of protecting, in battle, one who has fallen.

περί-δρομος, (περιδραμῖν) : *turning round, running round; capable of being run round, accessible, open.*

περι-έχω, aor. 2 mid. imperat. περισχεο : *to protect*, with gen. A 393.

περι-ίστημι, aor. 2 περίστησαν : aor. 2, *to stand about, to place one's self about, to surround.*

περι-καλλής, -ές, (καλός) : *very beautiful.*

περι-κλυτός : *very famous, splendid.*

περι-κτείνω : *to slay round about.*

περίσχω, see περιέχω.

περι-τέλλομαι : *to revolve, to roll round.*

περι-τρέφω, pass. : *to curdle, to thicken; γάλα ὅκα περιτρέφεται κυκῶντι*, E 903, *milk quickly curdles as one stirs it.*

περι-τροπῖω : *to revolve, to roll around.*

Περίφας, -αντος : *Periphas*, an Aitolian, slain by Ares, E 842 ; the only instance in Homer of a god slaying a mortal in battle.

περι-φραδέως, adv. : *very carefully.*

περί-φρων, -ον, (φρήν) : *wise, intelligent.*

περι-ώσιον, adv. : *beyond measure, immoderately.*

Περκόσιος : of *Perkōte*, B 831, Z 30.

Περκώτη : *Perkōte*, a town on the Hellespont, B 835.

περόνη : *pin, brooch.*

πέρσεν, πέρσας ; see πέρθω.

πίσε, -ον, -οιεν, -έιν, -ών, -όντος, etc. ; see πίπτω.

πίσσω, inf. πεσσέμεν ; *to digest; to gorge one's self with, to enjoy*, B 237 ; *to brood over*, Δ 513.

πέταλον : *leaf.*

πετάννυμι, aor. πέτασαν, part. πετάσας ; perf. pass. plur. 3 πέπτανται : *to spread, to spread over, to stretch forth; πέπλοι πέπτανται*, E 196, *the cloths are spread over them.*

πετεηνός, (πέτομαι) : *winged, feathered.*

Πετειών, -ώνος : *Petēon*, a village in Boeotia, under the rule of Thebes, B 500.

Πετειός, -ῶο : *Petēos*, father of Menestheus, B 552, Δ 327.

πέτομαι, aor. 2 ἔπτατο, part. πταμένη ; imperf. dual πετέσθην : *to fly.*

πέτρη : *rock.*

πετρήεις, -εσσα, -εν, (πέτρη) : *rocky.*

πέφανται B 122, see φαίνω.

πέφανται, E 531, and πεφνέμεν, Z 180 ; see root φεν.

πεφρικύαι, see φρίσσω.

πεφύασι, see φύω.

πεφυγμένον, see φεύγω.

πεφύκει, see φύω.

πῆ: *whither.*

πῆ, enclitic: *to some place, to any place; in any way; ἢ πῆ με πολίων ἀξεις; Γ 400, wilt thou lead me to some city? οὐδέ πῆ ἔστι, Ζ 267, nor can it be in any way.*

πῆγεσι-μαλλος: *thick-fleeced, Γ 197.*

πηγή: *spring, source.*

πήγνυμι, aor. ἔπηξε πῆξε, part. πήξας; perf. πέπηγεν; aor. 2 pass. πάγη: *to fix, to force, to drive, to thrust, to build; perf. and pass. to stick, to remain fixed; ἔγχεα πέπηγεν, Γ 135, their spears are planted in the ground.*

Πήδαιος: *Pedaïos, son of Antenor, Ε 69.*

Πήδαςος: *Peddäsos, a town of the Lelëges in Troas, Ζ 35.*

Πήδαςος: *Peddäsos, son of Bukolion, Ζ 21.*

πήλε, see πάλλω.

Πηλείδης, -ας, -εω; Πηληιάδης, -ας, -εω; and Πηλείων, -ωνος: *son of Peleus, — Achilles; Α 1, 146, 188, etc.*

Πηλεύς, -ῆος: *Peleus, son of Aiäkos, and father of Achilles by the Nereid Thetis, Α 489.*

Πήλιον: *Pelion, a lofty, wooded mountain range on the coast of Thessaly, Β 744.*

πῆμα, -ατος, (πάσχω): *suffering, anguish; cause of suffering, bane.*

πημαίνω, aor. opt. 3 πημήνεια: *to sin, to transgress, to do wrong.*

Πηνειός: *Peneios, the chief river of Thessaly, rising in Mt. Pindos and flowing through the vale of Tempe into the Thermaic Gulf, Β 752.*

Πηνέλεως, -ω: *Penelëos, a leader of the Boeotians at Troy, Β 494.*

πήξε, πῆξας; see πήγνυμι.

πηός: *kinsman, relative by blood or by marriage.*

Πηρεΐη: *Peraia, a district of Thessaly, Β 766.*

πηρός: *maimed, crippled, blind.*

πήχυς, -εος, m.: *arm.*

Πιδύτης: *Pidytes, a Trojan from Perköte, Ζ 30.*

πίειν, πίησθα; see πίνω.

πιθόμην, -ηαι, -ηται, -οιο, -εσθε; see πείθω.

πιθίω, aor. part. πιθήσας, (πειθω): *to obey.*

πικρός, 3: *piercing, bitter.*

πίμπλημι, imperf. pass. πίμπλαντο: *to fill.*

πίναξ, -ακος: *tablet.*

πίνω, inf. πινέμεναι; aor. 2 subj. sing. 2 πίησθα, inf. πίειν: *to drink.*

πίπτω, imperf. πίπτε; aor. 2 ἔπεσε πέσε, πέσον, πέσοιεν, πεσέειν, πεσών, -όντος: *to fall, to be slain.*

πίσσα: *pitch, Δ 277.*

πιστός, 3, (πειθω): *faithful, trusty; ὄρκια πιστά, a solemn covenant.*

πιστόομαι, aor. πιστώσαντο: *to pledge one's faith.*

πίσυνος, 3, (πειθω): *trusting to relying on, with dat.*

Πιτθεύς, -ης: *Pittheus*, son of Pelops and king in Troizene, Γ 144.

Πιτυία: *Pityeia*, a town in Mysia, Β 829.

πίων, -ον, gen. *πίονος*: *fat, rich*.

πλάζω, aor. pass. part. *πλαγχθέντας*: *to hinder, to thwart*; pass. *to be driven*.

Πλάκος: *Plakos*, a mountain in Mysia, at the foot of which lay the town of Thebe, Ζ 396, 425.

Πλάταια: *Plataia*, a town in Boeotia, Β 504.

πλατάνιστος: *plane-tree*.

πλατύς, -εία, -ύ: *broad; ranging widely, wide-grazing*.

πλέας, acc. plur. masc. of *πλείων*.

πλείος, 3: *full*.

πλείστος, 3, superl. of *πολύς*: *most*. Neut. *πλείστον* as adv.: *most, the most*.

πλείων, **πλείον** and **πλέον**, **πλέον**, dat. plur. *πλεόνεσσι*, acc. plur. masc. *πλέας*; comparat. to *πολύς*: *more*; τὸ πλείον, *the greater part*; οἱ πλείονες *Λύκιοι*, Ε 673, *the Lykian multitude, the rank and file*, as distinguished from their leader, Sarpēdon.

πλευρόν: plur. *πλευρά*, *side*.

Πλευρών, -ώνος: *Pleuron*, an ancient city in Aitolia, Β 639.

πλέω, imperf. *ἔπλεον*: *to sail*.

πλέων, **πλέον**; see *πλείων*.

πληγή, (πλήσσω): *a blow*.

πληθύς, -ύος, f.: *multitude, the common sort*.

πλήθω, part. dat. *πλήθοντι*: *to be full*.

πλήμνη, (πλήθω): *the nave, the hub of a wheel*.

πλήξε(ν), **πλήξαντε**; see *πλήσσω*.

πλήξιππος: *horse-striking, chariot-driving*.

πλησίος, 3: *near, standing by*; as noun, *neighbor*. Neut. *πλησίον*, as adv.: *near, close by*, with gen., Γ 115, Ζ 249.

πλήσσω, aor. 1 *πλήξε(ν)*; aor. 2 *ἐπέπληγον*; perf. part. *πεπληγώς*, -υῖα: *to strike, to beat*; *to beat up, to raise*.

πλοῦτος: *wealth, riches*.

πνέω and **πνέω**, perf. mid. part. *πεπνυμένος*: *to breathe*; perf. mid., *to be wise, to be discreet*; *πεπνυμένος*, *sage, wise*.

πνεύμων, -ονος, (πνέω): *lung*.

πνοιή, (πνέω): *breath, blast, gust*.

Ποδαλείριος: *Podaleirios*, a famous physician, son of Asklepios and brother of Machaon, Β 732.

ποδάρκης, -ες, (πούς, ἀρκέω): *fleet-footed*, epithet of Achilles.

Ποδάρκης, -εος: *Podarkes*, brother of Protesilaos, Β 704.

πόδεσιν, see *πούς*.

ποδ-ήνεμος, 2: *wind-footed, swift as the wind*.

ποδ-ώκεια: *fleetness of foot*, Β 792.

ποδ-ώκης, -ες, (ώκός): *fleet-footed*.

ποθέω, imperf. iterative, *ποθέσκε*: *to long for, to yearn for, to sorrow for, to miss*.

ποθή: *longing, desire*; *ποθή ἐμείο*, *desire for me*.

ποθί, enclitic: *ever, at any time*.

ποιέω, 2ογ. ποιήσε, ποιήσατο, subj. sing. 3 ποιήσεται; perf. pass.

πεποιήται: *to make, to do, to build.*

ποιήεις, -εσσα, -εν, (ποίη): *grassy.*

ποιητός, 3, (ποιέω): *well-made.*

ποίκιλμα, -ατος: *variegated adornment, decoration.*

ποικίλος, 3: *many-colored, richly adorned, finely wrought.*

ποιμαίνω: *to be a shepherd, to tend flocks.*

ποιμήν, -ένος: *shepherd*; often used metaphorically, as in Eng., — Δ 296, E 513.

ποιμνίος, (ποίμη): *pertaining to flocks, sheep.*

ποινή: *recompense, requital.*

ποιός, 3: *what kind of, what.*

ποιπνύω, (πνέω): *to bustle about, to pant with exertion.*

πολές, πολίας, πολέεσι; see πολύς.

πολεμήιος, 3: *warlike, of war.*

πολεμίζω and ποτολεμίζω: *to wage, to wage war, to fight.*

πολεμιστής: *warrior, god of war.*

πόλεμόν-δε, adv.: *into battle, to war.*

πόλεμος, πότολεμος: *war, battle.*

πολέων, gen. plur. of πολύς.

πόληες, nom. plur. of πόλις.

πολιτήης: *citizen*, B 806.

πόλιν-δε: *to the city.*

πολύς, 3 and 2: *gray.*

πόλις and πτόλις, gen. πόλιος πτόλιος, dat. πόλει πόληι, acc.

πόλιν, nom. plur. πόληες, gen.

πόλιων, acc. πόλιος πόλεις: *city*;

ἄκρη πόλις = ἀκρόπολις.

Πολίτης: *Polites*, son of Priam, B 791.

πολλάκι, adv., (πολλός): *often.*

πολλόν, neut. of πολλός (= πολύς), used as adv.: *greatly, much, by far.*

πολύ-αῖς, -ικος, (αἰσσω): *stormy, furious.*

πολύ-αρνι, dat.: *rich in flocks*, B 106.

πολύ-βενθής, -ές (βένθος): *very deep.*

πολύ-βουλος, 2, (βουλή): *rich in counsel*, epithet of Athene.

πολύ-δαίδαλος, 2: *artistic, curiously wrought.*

πολύ-δακρυς, acc. -υν, (δάκρυ): *very tearful, lamentable.*

πολύ-δειράς, -άδος, (δειράς): *many ridged.*

Πολυδεύκης, -εος: *Polydeukes*, — Pollux, son of Zeus and Lede, and brother of Kastor and Helen, Γ 237.

πολύ-δίψιος, 2, (δίψα): *very thirsty, dry.*

πολύ-δωρος, 2, (δῶρον): *having many gifts, well-portioned.*

πολύ-ζυγος, 2, (ζυγόν): *having many banks of oars, well-benched*, B 293.

πολύ-ηχής, -ές, (ἦχή): *echoing, loud-sounding.*

Πολύιδος: *Polyidos*, a Trojan, E 148.

πολύ-κεστος, 2: *embroidered*, Γ 371.

πολύ-κληής, -ίδος: *well-benched.*

πολύ-κλητος, 2, (καλέω): *called from many places.*

πολύ-κμητος, 2, (κάμνω): *laboriously wrought*.

πολύ-κνημος, 2, (κνημός): *having many mountain spurs, many-ridged*, B 497.

πολυ-κοιρανίη, (κοίρανος): *the rule of many*, B 204.

πολυ-κτήμων, -ον, (κτῆμα): *much-possessing, wealthy*, E 613.

πολυ-λήιος, (λήιον): *rich in meadow-land*, E 613.

πολύ-μηλος, (μῆλον): *rich in flocks of sheep*.

πολύ-μητις, -ιος: *having many devices, crafty, wise*.

πολυ-μήχανος, (μηχανή): *having many resources, inventive, wise*.

πολύ-μυθος: *of many words, talkative*.

Πολυνεΐκης, -εος: *Polyneikes*, son of Oidipos and brother of Eteokles, Δ 377.

Πολύξεινος: *Polyxeinos*, leader of the Epeians, B 623.

πολυ-πάμων, -ον, (πέπαμαι): *much-possessing, wealthy*, Δ 433.

Πολυπόιτης, -ας: *Polypoiites*, a Greek leader, B 740.

πολύς, πολλή, πολύ; besides Attic forms, the following are found, — gen. πολέος, acc. πολύν (both masc. and fem.), plur. nom. πολέες πολείς, gen. πολέων πολλάων πολλέων, dat. πολλοῖσι πολλῇσι πολέσι πολέεσσι, acc. πολέας: *much, large, broad, long*; plur. *many*; οἱ πολλοί, B 483, *the many, the multitude*. Neut. sing. πολύ and πολλόν, and plur.

πολλά, as adv.: *much, by far, often*; πολλά ἤρατο, A 35, *he prayed aloud*; πολὺ πρό, Δ 373, *far in front of*. Comparat. πλείων. Superl. πλείστος.

πολύ-σκαρθμός, (σκαίρω): *lithe, agile*.

πολυ-σπερής, -ές, (σπείρω): *scattered abroad*.

πολυ-στάφυλος, (σταφυλή): *rich in vines*.

πολύ-στονος, (στένω): *causing many groans, deplorable, bitter*.

πολυ-τρήρων, -ωνος: *rich in doves*.

Πολύφημος: *Polyphēmos*, a Lapithe from Larissa, A 264.

πολύ-φλοισβος, 2: *loud-sounding*, epithet of the sea.

Πολυφόντης: *Polyphontes*, slain by Tydeus in the ambush at Thebes, Δ 395.

πολύ-χαλκος: *abounding in bronze, brazen*.

πομπή, (πέμπω): *convoy, safe-conduct*.

πονέομαι, imperf. ἐπονέιτο πονέοντο, part. πονεύμενος: *to labor, to toil in battle, to be busy*.

πόνος, (πένομαι): *toil, task, labor, toil of battle*.

ποντο-πόρος, (πέιρω): *sea-going, sea-faring*.

πόντος: *the sea, the deep*.

πόποι, exclamation of surprise, anger, or pain: *O strange! O shame! alas!*

πορ-, root of aor. 2 πόρε, πόρον, subj. πόρῃ; perf. part. πεπρωμένον: *to give, to bestow*; πεπρωμένον ἐστί, Γ 309, *it is fated*.

πορεύω, imperf. ἐπύρθεον: *to destroy*.

πόρκης: *ring about the shaft of a spear to hold the head, ferule*.

πόρος: *ford*.

πορύνω, fut. part. fem. πορσυνέουσα: *to prepare*.

πόρτις, -ιος, f.: *heifer*.

πορφύρεος, 3, (πορφύρω): *dark-gleaming, dark, gloomy, purple*.

Ποσειδάων, -ωνος: *Poseidon, Neptune, son of Kronos and Rhea, brother of Zeus and Hades, and god of the Sea, A 400*.

Ποσειδήιος: *consecrated to Poseidon, B 506*.

(1) πόσις, -ιος, (πίνω): *drink*.

(2) πόσις, -ιος, dat. πόσει, acc. plur. πόσιος: *husband*.

ποσσί, see πούς.

ποταμός: *river*.

ποτάωμαι, perf. plur. 3, with intensive pres. meaning, πεποτήαται: *to fly*.

ποτέ, with elision ποτ' and ποθ', enclitic adv.: *once, at one time, (in the past); one day, some day, (in the future); εἴ ποτε: if ever; οὐ ποτε, μή ποτε: never*.

πότερος, 3: *which of two, E 85*.

ποτί = πρόσ, adv. and prep.

ποτι-δέγμενος, see προσδέχομαι.

πότμος, (πίπτω): *lot, fate, death*.

πότνια, a female title of honor, applied to goddesses and to mortals: *revered, dread, sovereign, lady*.

ποτόν, (πίνω): *drink, wine*.

ποῦ, interrog. adv.: *where?*

πού, enclit. adv.: *anywhere, somewhere, in any way, perhaps, it seems*.

πουλν-βότειρα, (βόσκω): *much-nourishing, bounteous*.

πουλύν, see πολύς.

πούς, ποδός, dat. plur. ποσί, ποσσί, πόδεσσι: *foot*.

Πράκτιος: *the Praktios, a river in Troas, B 835*.

πραπίδες, plur., dat. πραπίδεσσι: *the diaphragm; figuratively, as in A 608, understanding, mind*.

πρέσβυς, fem. πρέσβα: *reverend, old; πρέσβα θεά, E 721, dread goddess. Superl. πρεσβύτατος: oldest, most reverend*.

πρήθω, aor. πρήσε: *to blow, to burn*.

πρηνής, -ής, (πρό): *headlong, forward, prone*.

πρήσσω, aor. inf. πρήξαι: *to do, to accomplish*.

Πριάμδης: *son of Priam, B 817*.

Πρίαμος: *Priāmos, Priam, son of Laomēdon and king of Troy. At the time of the war, Priam was an old man, and he took no part in the fighting. According to Homer he was the father of fifty sons, chief among whom was Hektor. A 119, 255, etc.*

πρίν, adv. and conj. (πρό): *before, sooner, hitherto. Used with the inf.; πρίν νῶ πειρηθῆναι, E 219, before we make trial; λαὸν ἐρυκάκετε πρίν πεσείν, Z 81, rally the*

host before they fall; ἀλλά με γαῖα καλύπτει πρὶν πυθέσθαι, Z 465, *may the earth cover me before I hear*. To this πρὶν with the inf. is often joined another with the leading verb; οὐδ' ὃ γε πρὶν Δαναοῖσιν λοιγὸν ἀπόσσει, πρὶν δόμεναι, A 98, *nor will he remove the pestilence from the Danaans, before they give*; see also B 348, 355, 414, Δ 115, E 288.

πρό; (1) adv.: of place, *before, forth*; of time, *before*, A 70; οὐρανὸν πρό, Γ 3, *before the heavens, or along the sky*.

(2) prep. with gen.: *before, in front of*; πρὸ ὁδοῦ ἐγένοντο, Δ 382, *had started on their way*; πολὺ πρὸ φίλων, *far in advance of his friends*.

προβαίνω, perf. προβέβηκας: *to go beyond, to outstrip*.

προβάλλω, aor. 2 mid. προβάλοντο: *to throw before one's self, to scatter*.

προβέβουλα, defective perf. with the meaning of an intensive pres., as if from προβούλομαι: *to prefer*.

προβλής, -ήτος, (προβάλλω): *projecting, jutting*.

προγενέστερος, compar. of προγενής, -ής: *elder*.

προδοκή, (προδέχομαι): *lurking-place*.

προέηκε, see προέημι.

προέρισσω, aor. προέρεσαν: *to row forward*.

προέρυω, aor. προέρυσσεν: *to draw forth, to launch*.

πρό-ες, see προέημι.

προθέουσι, see προτίθημι.

Προθοήνωρ, -ορος: *Prothoenor*, a Boeotian leader, B 495.

Πρόθοος: *Prothoos*, leader of the Magnētes, B 756.

προθυμή, (πρόθυμος): *zeal*, B 588.

προ-ῖπτω, fut. προιάψει προιάψειν, aor. προίαψεν: *to send forth, to hurl down*.

προ-ῖημι, ind. pres. sing. 3 προῖει; imperf. προτεῖ; aor. 1 act. προέηκε; aor. 2 imperat. πρόες: *to send forth, to send away, to yield, to give up, to discharge, to shoot*.

προ-ίστημι, part. aor. 1 προστήσας: *to set forth, to present as champion*, Δ 156.

Προῖτος: *Proitos*, king at Tiryns, Z 157.

προ-καθ-ίζω: *to alight further forward*, B 463.

προ-καλῖω and προκαλίζομαι, aor. mid. imperat. προκαλέσσαι; imperf. προκαλίζετο: *to call forth, to challenge*.

προ-μαχίζω, (πρόμαχος): *to play the champion*.

πρό-μαχος, (μάχη): *a fighter in the front rank*.

πρόμος, (πρό): *one who fights in front, a champion*.

προ-πάροιθε(ν), prep. with gen.: *before, in front of, along*.

πρό-πας, -ασα, -αν: *all, whole*.

προ-πρηνής, -ής; neut. as adv.: *forwards*.

προ-ρέω: *to flow onward*.

πρός, προτί and προτί; (1) Adv.: *besides, moreover, in addition*, E 307.

(2) Prep. with gen., dat., and acc.:

Gen., *from*; τιμὴν ἀρνύμενοι πρὸς Τρώων, A 160, *winning honor from the Trojans*; πρὸς Διός, A 239, *at Zeus' command*; μάρτυροι πρὸς θεῶν, A 339, *witnesses before the face of the gods*; ἡ σοὶ ἄριστα πεποιήται πρὸς Τρώων, Z 56, *good deeds have been done for thee by Trojans*; πρὸς ἄλλης, Z 456, *at another woman's bidding*; αἶσχε' ἀκούω πρὸς Τρώων, Z 524, *I hear shameful things from the Trojans*.

Dat., *upon, at, near*; ποτὶ γαίῃ ἀγκλινάς, Δ 112, *resting it upon the ground*; ποτὶ γούνασι, E 408, *on his knees*; πρὸς περὶ νη, *on or against a pin*.

Acc., *to, toward, against*; εἶμι πρὸς Ὀλυμπον, A 420, *I am going to Olympus*; πρὸς ἀλλήλους ἔπεα ἀγόρευον, Γ 155, *spoke words to each other*; πρὸς τείχεα Θήβης, A 378, *against the walls of Thebes*; πρὸς Διομήδεα τεύχε' ἄμειβε χρύσεια χαλκείων, Z 235, *exchanged armor with Diomedes, golden for bronze*.

προσ-αμύνω: *to avail, to be of use*; οὐ προσαμύνει, E 139, *does not drive him away, makes no defence*.

προσ-αρηρῶς, -νία, -ός: *closely fitted*; perf. part. with intrans. meaning, as if from προσ-αρηρίσκω.

προσ-αυδάω, imperf. προσηύδα: *to speak*, Δ 24; *to address*; with acc. of th person and dat. of the words, A 539; and with two accusatives, A 211.

προσ-βαίνω, aor. 2 part. προσβάς; mixed aor. προσεβήσθετο: *to go to, to step upon*.

προσ-δέχομαι, aor. 2 part. ποτιδέγμενος: *to wait*.

πρόσ-εμι, (εἶμι); part. προσιόντα: *to come towards, to come on*.

προσ-έειπον, -ε(ν); aor. 2 of πρόσ-φημι.

πρόσθεν, πρόσθε; (1) adv.: *before, in front, first*; (2) prep. with gen.: *in front of, before*. In Δ 54 πρόσθεν follows its case.

πρόσσω: *forwards*.

πρόσ-φημι, imperf., with aor. meaning, προσέφη; aor. 2 προσέειπε(ν): *to address, to speak to*.

προσ-φωνέω, imperf. προσεφώνεε: *to address, to speak to*.

πρότερος, (πρό), comparat.: *former, earlier, elder*; πρότεροι ἄνθρωποι and οἱ πρότεροι: *the men of old times, the forefathers*.

προτέρω, adv.: *further*.

προτι-βάλλομαι, -εαι: *to punish, to chasten*.

προ-τίθημι, pres. ind. plur. 3 προθέουσιν: *to permit, to suffer*.

πρό-τονος, (τείνω): *fore-stay* of a ship.

προ-τρέπομαι, imperf. προτρέποντο; aor. 2 inf. προτραπέσθαι: *to turn towards, to abandon one's self to*.

προ-φέρω: *to carry off, to utter, to reproach with, to offer.*

προ-φύγω, aor. 2 part. προφυγόντα: *to escape.*

πρό-φρων, -ονος, (φρήν): *forward-minded, zealous, ready, adv. προφρονέως: with all one's heart, readily.*

προ-χέω, imperf. mid. προχέοντο: *mid., to pour forth.*

πρυλλές, -ων, dat. πρυλλέεσσι: *foot-soldiers.*

πρύμνη: *stern of a ship.*

πρυμνήσια, neut. plur.: *stern-haulers.*

πρυμνός, 3: *extreme, last; γλώσσα πρυμνή, E 292, the root of the tongue; πρυμνόν (neut.) θέναρος, E 339, the wrist.*

Πρύτανις, -ιος: *Prytānis, a Lykian, E 678.*

πρόθεν, (πρό), adv.: *of late, recently.*

πρόχθια, adv.: *day before yesterday.*

Πρωτεσίλαος: *Protesilāos, leader of Thessalians at Troy. He was the first Greek to leap to the land and the first to be slain, B 698.*

πρώτιστος, 3, superl. to πρώτος: *first of all. Neut. plur. πρώτιστα as adv.: first.*

πρωτό-γονος, (γίγνομαι): *first-born, firstling.*

πρωτο-παγής, -ής, (πήγνυμι): *newly made.*

πρώτος, 3, (πρό), superl.: *first, foremost, in either place or time. The neuters πρώτον and πρώτα, and also τὸ πρώτον, τὰ*

πρώτα, as adverbs: *first, at first, πρώτος ῥυμός, Z 40, the end of the pole.*

πταμένη, see πέτομαι.

πτελή: *elm.*

Πτελέος: *Ptelēos; (1) an Achaian town in Thessaly, B 697; (2) a place in Elis, B 594.*

πτερόεις, -εσσα, -εν, (πτερόν): *winged, feathered, fluttering.*

πτέρυξ, -υγος, dat. plur. πτερύγεσσιν: *wing.*

Πτολεμαῖος: *Ptolemaios, father of Agamemnon's charioteer, Eurymēdon, Δ 228.*

πτολεμίζω, see πολεμίζω.

πτόλεμος, see πόλεμος.

πτολίεθρον, (πόλις): *city, town; Ἰλίου πτολίεθρον, the citadel of Ilios.*

πτολί-πορθος, (πτόλις, πέρθω): *city-destroying, waster of cities.*

πτόλις = πόλις.

πτύγμα, -ατος, (πτύσσω): *a fold.*

πτυκτός, 3, (πτύσσω): *folded, closed.*

πτωσκάζω, inf. πτωσκαζέμεν: *to shrink, to skulk, Δ 372.*

πτώσσω: *to shrink, to skulk.*

Πυγμαῖοι, (πυγμή): *the Pygmies, a fabulous nation of dwarfs, Γ 6.*

πυθίσθαι, see πυθάνομαι.

πύθω, fut. πύσει: *to rot (trans.).*

Πυθώ, and Πυθών, acc. -ῶνα: *Pytho, ancient name of the region in Phokis, where were the temple and oracle of the Pythian Apollo; B 519.*

πύκα, adv.: *carefully.*

πυκάω, perf. pass. part. πεπυκα-
σμένα : *to cover*.

πυκινός = πυκνός.

πυκνός and πυκινός, 3 : *thick, dense, strong, cunning, wise*.

Πυλαμῆνης : *Pylaemēnes*, an ally of the Trojans, B 851, E 576.

Πύλαιος : *Pylaios*, leader of Pelasgians, B 842.

πύλη : *door, gate*; always used in the plur., with reference to the two wings of a double door or gate.

Πυλλήνη : *Pylēne*, a town in Aitolia, B 639.

Πύλιος, (Πύλος) : *of Pylos, Pylian*, A 248.

Πυλογενής, -ης, (γίγνομαι) : *born in Pylos, Pylian*, epithet of Nestor, B 54.

Πύλος, fem. : *Pylos*, a town on the western coast of the Peloponnesos, the seat of Nestor's government, A 252, B 77.

πύματος, 3 : *last, hindmost, outermost*; ἀντιξήπυμάτη θέεν ἀσπίδος, Z 118, *the rim that ran round the outer edge of the shield*.

πυνθάνομαι, aor. 2 ind. ἐπύθοντο, subj. πύθαι, opt. πεπύθοιτο, plur. 3 πυθόιατο, inf. πυθέσθαι : *to learn, to hear, to find out*, with gen. in A 257.

πύξ, adv. : *with the fist*; πύξ ἀγαθός, Γ 237, *skilful in boxing*.

πῦρ, πυρός ; *fire*.

Πυραίχμης : *Pyraichmes*, an ally of the Trojans, B 848.

Πύρασος : *Pyrāsos*, a town in Thessaly, B 695.

πύργος : *tower; column of troops*.

πυρή, (πῦρ) : *pyre*.

πῶ, enclitic particle : *ever, yet, at all*; always used with a negative.

πωλέομαι, (πέλομαι), iterative imperf. πωλέσκητο : fut. πωλήσεται : *to go frequently, to mingle*.

πῶμα : *cover*.

πῶς, interrog. adv. : *how?*

πῶς, enclit. adv. : *in any way*; οὐ μὲν πως, *not at all*.

πῶν, -εος : *flock*.

P

ρά, ρ', enclitic particle, = ἄρα.

ρεία and ρεία, adv. : *easily, at ease*.

ρέεθρον, (ρέω) : *stream*.

ρέζω, fut. inf. ρέξειν; aor. ἔρεξε, subj. ρέξῃ, inf. ρέξαι : *to do, to do harm to*, (with κακόν and acc. of the person); *to sacrifice*. αἰσυλα ρέζων, *violent of deed*; κακὸν ρέζουσαν, *a wrong-doer*; τίς σε τοιάδ' ἔρεξε; *who hath treated thee thus?* ξεινοδόκον κακὰ ρέξαι, *to do wrong to a host*.

ρεία = ρεία.

ρέω, imperf. ἔρρεεν, ρέεν, ρέε : *to flow*.

ρήγμιν, -ινος, (ρήγνυμι) : *the beach*.

ρήγνυμι, fut. inf. ρήξειν; aor. ἔρρηξεν ρήξε(ν) : *to break*; mid., *to break* (intrans.); κύμα χέρσφ ρήγνύμενον, Δ 425, *a wave breaking upon the land*.

ρηιδίως : *easily*.

Ῥήνη : *Rhene*, mother of Medon by Oileus, B 728.

ρίγω, (ρίγος), fut. inf. *ρίγήσειν* ;
aor. *ρίγησεν* ; perf. subj. *έρρι-
γησι* : *to shudder, to shudder at,
to dread.*

ρίγιον, comparative : *more griev-
ous, more dreadful.*

ρίγιστα, neut. plur. : *most cruelly*,
E 873.

ρίμφα, adv. : *swiftly, nimbly.*

ρίνός : *skin, shield* (of ox-hide).

Ῥίπη : *Rhipe*, a town in Arkadia,
B 606.

ρίπτω, aor. *ρίψε, ρίψ'* : *to throw,
to hurl, to cast.*

ρίς, ρινός, acc. *ρίνα* : *the nose.*

Ῥόδιος : *a Rhodian*, B 654.

ῥοδο-δάκτυλος : *rosy-fingered*, epi-
thet of the Dawn.

Ῥόδος : *Rhodes*, an island in the
Karpathian Sea, off the coast
of Asia Minor ; B 655, 667.

ροή, (ρέω) : *stream, flood.*

ῥυμός : *pole* of a chariot.

ῥυσίπτολις = ἔρυσίπτολις.

Ῥύτιον : *Rhytion*, a town in Crete,
B 648.

ῥωγαλός, 3 : *torn.*

Σ

σ' stands usually for σέ, but
sometimes, as in A 170, for σοί,
and, in Z 490, for the possessive
neut. plur. σά.

Σαγγάριος : *Sangarios*, the princi-
pal river in Bithynia, Γ 187.

σακέσ-παλος, (σάκος, πάλω) :
shield-brandishing, E 126.

σάκος, -εος : *shield* ; used synony-
mously with ἀσπίς.

Σαλαμίς, -ινος : *Saldmis*, an island
off the coast of Attica in the
Saronic Gulf, B 557.

Σάμος : *Samos*, an island near
Ithaka, included in the kingdom
of Odysseus, B 634.

σάος : *safe* ; found only in com-
parative, *σαώτερος* : *safer.*

σαώω, fut. *σαώσεις, σαώσετε* ; aor.
σάωσε, subj. plur. I *σαώσομεν* :
*to save, to rescue, to protect, to
bring off in safety.*

Σαρπηδών, -όνος, voc. *Σαρπηδόν* :
Sarpēdon, son of Zeus and La-
odameia, ruler of the Lykians
and ally of the Trojans, B 876,
E 633, Z 198.

Σατνίδεος, -εντος : *the Satnideis*, a
mountain torrent in Mysia, Z
34.

σάφα, adv. : *clearly, certainly,
exactly.*

σαώτερος, superl. of σάος : *safer,
more safely.*

σέ, acc. of σὺ, pron. of second
person.

σεβάζομαι, aor. *σεβάσαστο* : *to be
ashamed, to stand in awe.*

σίβομαι : *to feel shame, to be
ashamed.*

σέθεν, σείω ; gen. forms of σὺ.

σείω : *to brandish, to shake.*

Σελαγος : *Selāgos*, father of Am-
phios, E 612.

Σεληπιάδης : *son of Selepius*, —
Euenos, B 693.

σέλινον : *parsley.*

Σελλήεις, -εντος : *the Sellēeis* ; (1)
a river in Elis, B 659 ; (2) a
river in Troas, B 839.

σέ, σέ; gen. forms of σέ.

σέω, imperf. έσσεύοντο; aor. act.

έσσενα, σέε; aor. mid. σέάτο, subj. σέύονται; perf. part. mid. with pres. meaning and retracted accent, έσύμενον: act. to chase, to drive, to cause to flow; mid. to hasten, to rush, to assail. αίμα έσσενα βαλών, B 208, I hit them and drew blood; αὐτὸν σέύονται, Γ 26, assail him.

σήμα, -ατος: sign, omen, token, mound. ἐπὶ σήμ' έχεεν, Z 419, raised up a mound.

σημαίνω, (σήμα): to give orders, to be captain.

σημάντωρ, -ορος, (σημαίνω): captain, commander.

σήπω, perf. σέσηπε: to rot; δοῦρα σέσηπε, the timbers are rotten.

Σήσαμος: Sesāmos, a town in Paphlagonia, B 853.

Σηστός: Sestos, a town on the European shore of the Hellespont, opposite Abýdos, B 836.

Σθένελος: Sthenēlos, son of Capaneus, and a commander of Greeks at Troy; B 564, Δ 367.

σθένος, -ιος: strength, courage.

σιγαλέεις, -ισσα, -εν: shining, bright.

σιγή: silence; dat. σιγῇ, in silence.

σιδήρεος, 3, (σίδηρος): made of iron, iron (adj.).

σίδηρος: iron, symbol of hardness; things made of iron.

Σιδονίηθεν, adv.: from Sidon, Z 291.

Σιδόνιος, 3: Sidonian, Z 290.

Σικυών, -ώνος: Sikýon, a town in north-eastern Peloponnesos, near the Corinthian Gulf, B 572.

Σιμόεις, -εντος: the Simōeis, a small river that unites with the Skamander in the Trojan plain; Δ 475, E 774.

Σιμοείσιος: Simoeisios, a Trojan hero, slain by Aias, Δ 474.

Σίντιες, plur.: the Sinties, the most ancient inhabitants of Lemnos; A 594.

Σίσυφος: Sisýphos, son of Aiōlos, founder of Ephýra or Corinth, "craftiest of men," Z 153.

σίτος: wheat, wheat bread.

σιωπάω: to be silent.

σιωπή: silence; σιωπῇ, in silence.

Σκαίαι πύλαι (and without πύλαι Γ 263): the Skaian (western) gate of Troy, on the side of the city facing the Greek camp; Γ 145, 263, Z 237: called also the "Dardanian" gate, E 789.

σκαίος: left, western; σκαίῃ, with the left hand.

(1) Σκαμάνδριος, 3: Skamandrian, pertaining to the river Skamander, B 467.

(2) Σκαμάνδριος: Skamandrios; (1) Hektor's son, otherwise called Astyanax, Z 402; (2) son of Strophios, a Trojan, E 49.

Σκάμανδρος: *the Skamander*, the main river of Troas, rising in Mt. Ida, and flowing west and north-west into the Hellespont near Sigeion. Among the gods it was known as the Xanthos; E 774. In E 77 the name signifies the river-god, *Skamandros*.

Σκάρφη: *Skarphe*, a town in Lokris, near Thermopylai, B 532.

σκηπτούχος, (σκήπτον = σκήπτρον, ἔχω): *sceptre-bearing*; epithet of kings.

σκήπτρον: *sceptre, staff*, borne as symbol of authority by kings, priests, seers, heralds, and judges.

σκήδναμαι, imperf. ἐσκήδναντο: *to scatter* (intrans.).

σκιῶεις, -εσσα, -εν, (σκιή): *shadowy, casting long shadows*.

σκόπελος: *rock*.

σκοπή, (σκοπός): *a high place whence a prospect can be had, a place of outlook*.

σκοπός, (σκέπτομαι): *sentinel, watchman*.

σκότιος, (σκότος): *in the dark, in secret*, Z 24.

σκότος: *darkness*.

σκούζομαι: *to be angry with* (with dat.).

Σκῶλος: *Skolos*, a village in Boeotia, B 497.

σμεραγέω: *to resound*.

σμερδαλέος, 3: *terrible*; neut. σμερδαλέον and σμερδαλέα, as adv.: *terribly*.

σμερδνός, 3: *terrible*.

Σμινθεύς, -ης: *Smintheus*, epithet of Apollo; of uncertain origin and meaning.

σμήδιξ, -ιγγος: *a weal, a stripe*.

σοί, dat. of pron. σὺ.

Σόλυμοι: *the Solymi*, a warlike people of Lykia in Asia Minor, Z 184, 204.

σόςος, σάος, σῶα: *safe*.

σός, 3, (σύ), possessive pron.: *thy, thine*.

Σπάρτη: *Sparta*, the chief city of Lakonia or Lakedaimon, the home of Menelaos, B 582.

σπάρτον: *rope*; **σπάρτα:** *rigging*.

σπάω, aor. act. σπάσεν, mid. ἐσπάσατο: *to draw, to draw out*.

σπείσῃς, see σπένδω.

σπένδω, aor. subj. σπείσῃς: *to pour a libation*.

σπέος, -εος: *a cave*.

σπέσθαι, see ἔπω.

σπεύδω: *to hasten, to be eager*.

σπινθήρ, -ήρος: *a spark*.

σπλάγχνον, plur. σπλάγχνα: *the vitals, the nobler inward organs*.

σπονδή, (σπένδω): *libation, offering of wine in sacrifice*.

σπουδή: *haste, zeal*; dat. σπουδῇ: *with difficulty, hardly*.

σταθμός, (ἵσθημι): *stall, stable, pen, corral, farmstead*.

στάς, στάσα, στάντων; aor. 2 part. of ἵσθημι.

στάσκειν, aor. iterat. of ἵσθημι.

στατός, (ἵσθημι): *of a horse, stalled, that has been kept in the stall*.

σταφύλη: *plumb-line, level*; σταφύλη εἶσαι, *equal by the level*, i. e. *perfectly matched*.

στεῖλαν, στεῖλαντο; see στέλλω.

στεῖρα: *keel, stem*.

στεῖχω: *to march*.

στεῖλλω, aor. act. στεῖλυν, mid.

στεῖλαντο: *to array, to marshal; to send, to appoint; to take in, to furl*.

στέμμα, -ατος, (στέφω): *fillet, wreath*.

στεναχίζω, imperf. στεναχίζετο: *to groan, to resound*.

στενάχω: *to groan*.

Σπέντωρ, -ορος: *Stentor*, a Greek at Troy, whose cry was as loud as that of fifty men, E 785.

στέρνων, also στέρνα, plur.: *breast*.

στεύμαι, στεύται, imperf. στεῦτο: *to act as if one would, to assert, to threaten*; στεύται ἔπος ἐρέειν, Γ 83, *acts as if he were about to speak*; στεῦτο εὐχόμενος νικησέμεν, B 597, *averred with boasting that he would conquer*.

στεφανώ, (στέφανος), perf. pass. ἐστεφάνωται: *to put round about like a crown*; ἦν πέρι πάντα φόβος ἐστεφάνωται, E 739, *which panic encircles on all sides like a crown*.

στή, aor. 2 ind., στήη, subj., of ἵστημι.

στήθος, -εος, epic gen. στήθεσφιν: *breast*.

στηρίζω, aor. ἐστήριξε: *to lean against (trans.)*.

στήσαντο, στήσασα, στήσασθαι, στήσε(ν), στήσον; aor. 1 forms of ἵστημι.

στήτε, στήτην; aor. 2 forms of ἵστημι.

στιβαρός, 3: *thick, stout, strong*.

στίλβω: *to shine*.

στίξ, f., στιχός: *row, rank*.

στιχόμαι, ἐστιχόωντο: *to march*.

στόμα, -ατος: *mouth, face*.

στόμαχος, (στόμα): *throat*.

στοναχή, (στενάχω): *groan*.

στόνος: *groaning*.

Σπρατή: *Stratie*, a town in Arkadia, B 606.

στρατός: *camp, army*.

στρατόομαι, (στρατός), imperf. ἐστρατόωντο: *to be encamped, to go on an expedition*.

στρεπτός, (στρέφω): *well twisted, pliant*.

στρέφω, fut. mid. στρέψεσθε; aor. pass. στρεφθέντι, στρεφθέντε: mid. and pass., *to turn, to turn away, to turn back, (intrans.)*.

στρούθος, f.: *sparrow*.

Στρόφιος: *Strophios*, E 49.

στυγρός, 3: *hateful*.

στυγέω: *to hate, to fear, to shun*.

Στύμφηλος: *Stymphēlos*, a town in Arkadia, B 608.

Στύξ, Στυγός, f.: *the Styx*, a river in the lower world, by which the gods swore their most solemn oath; B 755.

Στύρα, neut. plur.: *Styra*, a city in Euboea, B 539.

στυφέλλω, aor. ἐστυφέλιξε: *to bear back, to thrust aside*.

σύ and τῦνη, gen. σέο, σεῦ, σεῖο, σέθεν, dat. σοί, τοί, acc. σέ; (for dual see σφάι, and for plur., υἱαίς); pron. of the 2d pers.: *thou*.

συν-καλέω, aor. part. συγκαλέσας: *to call together*.

σουλῶ and συλεύω, fut. συλήσετε; imperf. ἐσύλα σύλα, ἐσύλεον; aor. opt. συλήσειε: *to take out, to unsheathe, to take off; to despoil, to strip*.

συμ-βάλλω, pres. ind. συμβάλλετον; aor. 2 imperat. συμβάλετε: *to bring together, to confront; to join, to mingle*.

Σύμη-θεν, adv.: *from Syme, an island off the coast of Karia*: B 671.

συμ-μίσγομαι: *to mingle, (intrans.)*.

σύν-πας, -ασα, -αν, (σύν, πᾶς): *all, all together*.

συμ-πήγνυμι, aor. συνέπηξε: *to curdle*, E 902.

συμ-φράδμων, -ονος, (συμ-φράζομαι): *counsellor*, B 372.

συμ-φράζομαι, aor. συμφράσσατο: *to consult with, to devise plans with*.

σύν and ξύν; (1) adv.: *together, in confusion*, A 579, Δ 269, 447; σὺν δ' ἡμῖν δαῖτα παράξῃ, *throw our feast into confusion*; σὺν γ' ὄρκι ἔχεναν, *have broken their oaths*.

(2) prep. with dat.: *with, with the help of*; σὺν τε μεγάλῳ ἀπέτισαν, Δ 161, *make amends with great (sacrifice)*.

συν-άγω and ξυν-άγω, imperf. σύναγον: *to bring together, to collect*; συνάγειν "Ἄρηα or ἔριδα" Ἄρηος, *to join battle*.

συν-δέω and ξυν-δέω, aor. inf. ξυνδῆσαι, *to bind, to fetter*.

σύν-εimi and ξύν-εimi, (εἶμι), pres. part. ξυνιόντες; imperf. dual συνίτην: *to come together, to meet*.

συνέπηξε, aor. of συμπήγνυμι.

συν-έχω, imperf. σύνεχον, epic perf. συνόχωκα, part. dual συνοχωκότε: *to come together, to clasp with each other*; τῷ ὤμῳ ἐπὶ στήθος συνοχωκότε, B 218, *shoulders contracted upon his breast*.

συν-θεσίη, (συντίθημι): *covenant, agreement; injunction, behest*.

συν-ιημι, see ξυν-ιημι.

συν-ορίνω: *to set in motion; mid. to put one's self in motion, to start*.

συνοχωκότε, see συνέχω.

συν-τίθεμαι, mid., aor. imperat. σύνθεο: *to give heed, to attend*.

σὺς, σὺός, συί, dat. plur. σοί, (comp. ὕς): *boar, swine*.

σφ' = σφί, Γ 300.

σφάίω, aor. ἔσφαξαν: *to cut the throat, to kill*.

σφεῖς, nom. (not found in Homer) gen σφείων, dat. σφίσι(ν), σφί(ν), σφ', acc. σφέας; plur. of the pron. of the 3d pers.: *they, them*.

σφέτερος, 3, and σφός, pron. poss. 3d pers. plur.: *their*.

σφυρόν: *ankle*.

σφωέ acc., σφωίν dat., (both enclitic), dual of the pron. of the 3d pers.: *them* (two).

σφῶι, σφῶ nom. and acc., σφῶιν gen. and dat.; dual of the pron. of the 2d pers., σύ: *you*, ye (two).

σφωίτερος, (σφῶι): *your, of you two*, A 216.

σχεδίην, adv. (σχεδόν): *hand to hand*.

Σχεδῖος: *Schedios*, leader of Phokians, B 517.

σχεδόν, adv.: *near, close, in close fight*.

σχέθε, -ον, aor. 2 of ἔχω.

σχέτλιος, 3, (ἔχω): *cruel, wicked, rash*.

σχίζα: *split wood*.

σχολατο, aor. 2 opt. mid. plur. 3 of ἔχω.

Σχοῖνος: *Schoinos*, a town in Boeotia, B 497.

σῶμα, -ατος: *dead body, carcass*.

σῶς (= σάος, σός), acc. σῶν: *safe*.

Τ

τ' stands for τῷ.

ταί, fem. plur. of δ, ἡ, τό, — epic for αἱ.

Ταλαιμένης, -εος: *Talaimēnes*, leader of the Maionians, B 865.

Ταλαϊονίδης, -αο: *son of Talaios*, B 566.

ταλασί-φρων, -ονος, (τλήναι, φρήν): *stout-hearted, steadfast*.

ταλαύρινος: *stubborn, steadfast*.

Ταλθύβιος: *Talthybios*, a herald of Agamemnon, A 320.

τάλλα = τὰ ἄλλα.

τάμε, see τάμνω.

ταμοσί-χρος, -οος: *cutting the body, piercing*.

ταμίη: *housewife*.

ταμίης, (τάμνω): *dispenser, lord, master*.

τάμνω, (Att. τέμνω), imperf. ἔταμνον

τάμνε; aor. 2 ind. τάμον -ε, subj.

τάμητε τάμωμεν, opt. τάμοι, part.

ταμώντες: *to cut*; τέμενος τάμον,

Z 194, *meted out a domain*;

with ὅρκιον meaning a covenant

or treaty: *to conclude, to ratify,*

to pledge.

τανύ-πέπλος, (τανύω, πέπλος): *long-robed*.

τανύω, aor. τάνυσσαν, τανυσσάμενος:

to place in a row, to stretch.

ταράσσω, aor. subj. ταραξῇ; plup.

τετρήχει: *to disturb, to throw*

into confusion, A 579; the plup.

is intrans., and has the mean-

ing of an imperf.: *was in an*

uproar.

ταρβέω, aor. τάρβησεν, part. ταρβή-

σας, ταρβήσαντε: *to be terrified,*

to feel dread; to fear, to be

afraid of.

Τάρνη: *Tarne*, a town in Lydia,

afterwards Sardes, E 44.

Τάρφη: *Tarphē*, a town in Lokris,

B 533.

τάρφος, -εος: *thicket*.

ταῦρος: *bull*.

τάχα: *soon, quickly*.

τάχιστα, adv., superl. of τάχα:

very quickly, most quickly;

ὅτι τάχιστα, *as quickly as pos-*

sible.

ταχύ-πυλος, (πῶλος): *having fleet horses.*

ταχύν, -εια, -ύ: *swift, fleet, nimble, speedy.* Comp. neut. θάσσον as adv.: *more speedily.* Superl. neut. plur. τάχιστα as adv.: *most quickly.*

τέ, an enclitic particle: *and*, as in A 57, Γ 80; often doubled and used correlatively with καί, ἡδέ, ἰδέ: *both . . . and*, as in A 20, B 58, etc. τέ is often used with relative and other pronouns and adverbs, and with conjunctions, to express a connection that cannot be translated by any English word.

Τεγῆ: *Tegḗ*, an ancient city in Arkadia, B 607.

τέγος, (τέγος): *roofed.*

τεθηπότες, see θαπ.

τεθναίης, -αίη, τεθνηώς, -ῶτα, -ῶτας; see θνήσκω.

τείνω, (τα, ταν, τεν), aor. ἔτεινε(ν) τέινε(ν), part. τείνας: plup. τέτατο, τετάσθην, τέταντο: *to draw, to stretch* (as reins, the chin-strap of a helmet, a bow); *to fasten* (ἐξ ἄντυγος, *to the chariot-rim*); *to stretch, to stretch out* (as a slain warrior, on the ground).

τείρω, (τερ), imperf. act. ἔτειρεν, mid. τείρετο: *to oppress, to press hard, to trouble, to vex, to distress.*

ταχιστο-πλήτης: *stormer of walls*, epithet of Ares, E 31, 455.

τειχίους, -εσσα, (τείχος): *well-walled.*

τείχος, -εος: *wall*; the city wall of Troy, and the extemporized wall of the Greeks about their ships.

τίκε, aor. 2 of τίκτω.

τεκμαίρομαι, (τέκμωρ), aor. τεκμήραντο: *to destine, to ordain.*

τέκμωρ, neut.: *token, pledge.*

τέκνον, (τίκτω): *child, young, little one.*

τέκος, -εος, dat. plur. τέκεσσι τεκέεσσι, (τίκτω): *child, offspring.*

τεκταίνομαι, (τέκτων), aor. τεκτήνατο: *to build.*

τέκτων, -ονος: *workman, artisan, carpenter, builder.*

Τέκτων, -ονος: *Tekton*, a Trojan, son of Harmon, E 59.

τελαμών, -ᾶνος, (τλήναι): *shoulder-belt, baldrick.*

Τελαμώνιος: *Telamonian*, son of *Telamon*, epithet of the greater *Aias*, B 528.

τέλειος, 2, (τελέω): *unblemished.*

τελέω and τελέω, pres. τελεί, τελείται; fut. inf. pass. τελέεσθαι; imperf. pass. ἐτελείετο; aor. ind., ἐτέλεστας, ἐτέλεσσαν, subj. τελέεσσω, τελέεσση, opt. τελέσειε; perf. pass. part. τετελεσμένος, -ον: *to fulfil, to accomplish, to bring to pass.*

τελής, -εσσα, -εν, (τέλος): *unblemished, perfect.*

τέλλω, plup. ἐτέαλτο; always used with an adverbial ἐπί: *to enjoin, to commit, to entrust*; τῷ δ' ἐπὶ πάντ' ἐτέαλτο ἀναστέμεν, B 643, *to whom all had been committed, for him to be king.*

τέλος, -εος: *accomplishment, fulfillment; end, aim, purpose; τέλος θανάτου, the doom of death.*

τέμενος, -εος, (τάμνω): ground cut off from the public land as the special property of a ruler, *royal domain*; ground consecrated to a deity, *sanctuary*.

Τένεδος: *Tenēdos*, an island off the coast of the Troad, A 38, 452.

Τενθηδών, -όνος: *Tenthredōn*, leader of Magnesians, B 756.

τένων, -οντος, (τένω): *sineu*.

τέο = τίνος, gen. neut. (B 225) of τίς.

τέος, 3, = σός, pron. poss. 2d pers.

τέρας, -ατος, dat. plur. τεράεσσι: *sign, omen, portent*.

τέρην, -εινα, -εν: *tender, soft, delicate*.

τερπι-κέραυνος, (τρέπω, κεραυνός): *wielder of the thunder-bolt*; or perhaps derived from τέρω: *delighting in the thunder-bolt*.

τέρω, imperf. πέρπετο, -οντο; aor. 2 pass. subj. plur. I τραπέιομεν (for τραπῶμεν): *to take pleasure, to delight*; ὁ δὲ φρένα τέρπετο, *he was glad at heart*.

τισσαράκοντα: *forty*.

τίσσαρες, acc. τέσσαρες: *four*.

τεταγών, defective aor. 2 part., with epic reduplication, from root ταγ: *to seize*.

τίταντο, see τείνω.

τέταρτος, 3, (τέσσαρες): *fourth*; τὸ τέταρτον, adv.: *the fourth time*.

τίτατο, τετάσθην; see τείνω.

τέτηκα, see τήκα.

τέτληκα, τέτλαθι, τετληότες; see τλήναι.

τέτμε, see ἔτεμον.

τετραμμένοι, perf. part. of τρέπω.

τετραπλῆ, adv.: *fourfold*.

τετρα-φάλῃος, (φάλῃος): *with four knobs, or with fourfold crest*.

τετραχθά, adv.: *into four pieces*.

τετρήχει, see ταράσσω.

τετριγῶτας, see τριζῶ.

τέττα, a kindly and respectful form of address to an elder: *father, Sir*.

τέττις, -εγος, dat. plur. τεττίγεσσι: *cicada, locust*.

τετύκοντο, τέτυκται, τετυγμένον; see τεύχω.

τευ, enclitic, = τινός, gen. of τίς.

Τευθρανίδης, -ας: *son of Teuthrānos*, — Axylos, Z 13.

Τεύθρας, -αντος: *Teuthras*, a Greek, E 705.

Τεύκρος: *Teukros*, son of Telamon and half-brother of Aias; the best archer in the Greek army; Z 31.

τεύξε, τεύξεσθαι; see τεύχω.

Τευταμίδης, -ας: *son of Teutāmos*, — Lethos, B 843.

τεύχος, -εος, (τεύχω): *arms, armor*; always in plur.

τεύχω, (τυχ, τυκ), imperf. τεύχε; fut. mid. with pass. meaning τεύξεσθαι; aor. ἔτευξε, τεύξε; perf. τέτυκται, τετυγμένον; plup. ἐτέτυκτο τέτυκτο; aor. mid. τετύκοντο; aor. pass. ἐτύχθη: *to make, to build; to cause, to*

bring to pass, to accomplish, to make ready, to ordain; in perf. and plup. pass., *to have been made, and so, to be*. αὐτοὺς δὲ ἐλώρια τεύχε, A 4, *made the men themselves a prey*; κάμε τεύχων, B 101, *had laboriously made*; αἰθούσῃσι τετυγμένον, Z 243, *furnished with colonnades*; θάνατος καὶ μοῖρα τέτυκται, Γ 101, *death and fate are appointed*; νόστος κεν ἐτύχθη, B 155, *return would have been accomplished*; ἔργον ἐτύχθη ἀργαλέον, Δ 470, *the work grew hot*; ὅς ταμῖς τέτυκται, Δ 84, *who is the dispenser*.

τέχνη: art, skill.

τῇ, adv.: there, in that spot; thither.

τήκα, (τακ), perf. τέτηκα: *to melt*; κλαίονσα τέτηκα, Γ 176, *I am wasted with weeping*.

τῆλε, adv.: far.

τληθέων τληθόωσα, part. pres., as if from τληθῶ: *blooming, flourishing*.

τλη-κλειτός: far-famed.

Τηλέμαχος: Telemāchos, son of Odysseus and Penelope, B 260, Δ 354.

τηλό-θεν: adv. (τῆλε): *from afar*.

τηλό-θι, adv. (τῆλε): *far from* (with gen.).

τηλό-σε, adv. (τῆλε): *at a distance, far away*.

τηλοῦ, adv.: *far away*.

τηλύγετος, 3: *late born, tenderly beloved*.

Τηρεΐη: Tereia, a mountain in Mysia near Zeleia, B 829.

τί, **τίεν**, **τίεσκετο**, **τίετο**; see **τίω**.

τίη = τί ἤ or τί ῆ: *why*.

τιθῆμι, (θε), pres. ind. sing. 3 τίθῃσι, part. τιθέντες; imperf. τίθει; fut. inf. θήσειν; aor. 1 ἔθηκε(ν) ἔθηκεν; aor. 2 act. ind. ἔθεσαν θέσαν, subj. θήης, θείομεν, opt. sing. 1 θείην, plur. 3 θείην, imperat. θές, inf. θείναι θέμεναι; aor. 2 mid. ind. θέτο, ἔθεντο, imperat. 3 θέσθω: *to put, to place, to lay, to set, to put on, to don; to make, to render, to cause, to appoint, to establish*. Ἀχαιοῖς ἄλγε' ἔθηκεν, A 2, *brought woes on the Achaians*; λᾶάν μιν ἔθηκε, B 319, *made him stone, or turned him to stone*; φιλότητα τίθῃσι, Δ 83, *establishes friendship*; ἐς δ' ἑκατόμβην θέιομεν, A 142, *let us put a hecatomb aboard*; εὖ ἀσπίδα θέσθω, B 382, *let each put his shield in good order*.

τιθήνη: nurse.

τίκτω, (τεκ), imperf. ἔτικτε(ν) τίκτε; aor. 2 act. τέκον, ἔτεκες, ἔτεκεν ἔτεκ' τέκε(ν) τέκ', part. fem. τεκούσα; aor. 2 mid. τέκετο τέκετ' τέκεθ': *to bring forth, to bear; to beget*; (act. and mid. with same meaning).

τιμάω, fut. τιμήσουσι; aor. ind. τίμησας, subj. τιμήσῃς, -ῃ, imperat. τίμησον: *to honor, to do honor to*.

τιμή, (τίω): *recompense, satisfaction*, (A 159, Γ 286, 288, 459, E 552); *honor, dignity*, (B 197, Z 193).

τινάσσω, aor. *ἐτίναξε*: *to shake*; *χειρὶ ἑαυτοῦ ἐτίναξε λαβούσα*, Γ 385, *with her hand seized her by the robe and shook her*.

τίνυμαι, dual *τίνυσθον*: *to punish*.

τίνω, fut. *τίσεσθαι*; aor. act. opt. *τίσειαν*; aor. mid. *ἐτίσατο*, inf. *τίσασθαι*: act., *to pay for, to atone for*; mid., *to take vengeance on, to punish*; *τίσασθαι* 'Ἀλέξανδρον κακότητος, Γ 366, *to punish Alexander for his wickedness*.

τίπτει, **τίπτ'**, **τίφθ'**, (**τί ποτε**): *why? why, I pray?*

Τίρυνς, -**υνθος**: *Tiryns*, an ancient town in Argolis, famous for its walls built by the Cyclopes, B 559.

τις, **τι**, indefinite adj. pron., enclitic; gen. *τεν*, dat. *τινὶ* and *τι*: as adj., *some, any, one, many a, a certain*; as pron., *one, some one, any one, a man, every one*; the neut. *τι* as adv.: *somewhat, in any manner, at all*. οἷός τις, E 638, *what a one!* ξάκοτός τις, Γ 220, *a churl*; ἢ τί μοι κεχολώσεται; E 421, *wilt thou feel any anger against me?*

τις, **τί**, interrog. adj. pron., always orthotone; gen. *τίο*: as adj., *what?* as pron., *who? what one?* ἐς τί, E 465, *how long?* The neut. *τι*, as adv.: *why? to what end?*

τιταίνω: *to draw* (a chariot); *to bend* (a bow).

Τίτανος: *Titānos*, a place in Thessaly, B 735.

Τιταρήσιος: *Titaresios*, a river in Thessaly, B 751.

τιτύσκομαι: *to aim*.

τίφθ' = **τίπτει**.

τιώ, imperf. *τίεν τι'*, *έτιόμεν*, *τίον*, mid. *τίετο* *τιέσκετο*; aor. ind. *έτισας*, *έτισεν*, subj. *τίσωσιν*, imperat. *τίσον*: *to honor, to esteem*.

τλήμων, -**ονος** (**τλήναι**): *patient, enduring*.

τλήναι, aor. inf., (stem *ταλ*, *τλα*), of a defective verb not found in pres.; fut. *τλήσομαι*; aor. 2 *έτλη* *τλή*, *τλήμεν*, opt. *τλαίης* imperat. *τλήτε*; perf. *τέτληκας*, imperat. *τέτλαθι*, part. *τετληότες*, (the perf. has meaning of the pres.): *to bear, to suffer, to hold out, to endure; to dare, to venture, to take heart; τετληότες εἰμέν*, E 873, *we suffer*.

Τληπόλεμος: *Tlepolēmos*, son of Herakles, leader of Rhodians at Troy, B 653, E 659.

Τμῶλος: *Tmolos*, a mountain in Lydia, B 866.

(1) **τοί**, epic form of **σοί**, dat. of **σύ**.

(2) **τοί**, enclitic particle: *surely, indeed, in truth*.

(3) **τοί** = **οί**, nom. plur. masc. of **ὁ ἦ**, **τό**, demonstr. and rel.

τοιγάρ: *therefore*.

τοῖος, 3: *such*; often correlative with **οἷος**, *as*, — A 262.

τοῖος-δε, -**ήδε**, -**όνδε**, (**τοῖος** and enclitic **δέ**): *such, so good*.

τοιούτος, -**αὔτη**, -**οὔτο**: *such*.

τοκεύς, -**ῆος**, always plur., **τοκῆες**, (**τίκτω**): *a parent*.

τομή, (τάμνω): *trunk, stump.*

τόξον: *bow, archery*; often in plur. with sing. meaning.

τόσος and τόσσος, 3: *so much, so great, so far*; in plur. *so many.*

Often in correlation with ὅσος, — *so great as.* τρίς τόσσα, *three times as many.* The neut. τόσον

τόσσον, as adv.: *so much, so far.* τσοός-δε and τσοσός-δε, -ήδε, -όνδε: *so great.*

τοσσοῦτος, -αὐτή, -οὔτο: *so much, so great*; *so many.*

τότε, adv.: *then.*

τοῦνεκα, (τοῦ ἔνεκα): *therefore.*

τόφρα: *so long, the while*; τόφρα . . . ὅφρα: *so long as.*

τράπε, see τρέπω.

τραπέλομεν, see τέρπω.

τράποντο, see τρέπω.

τράφη, τράφην; see τρέφω.

τρεῖς, τρία: *three.*

τρέπω, aor. 1 ἔτρεψε(ν); aor. 2 ἔτραπεν τράπε, τράποντο; perf. mid. part. τετραμμένοι: *to turn, to change*; mid. *to turn, intrans.* τετραμμένοι, *with faces turned.* ἐπὶ ἔργα τράποντο, *turned to their tasks.*

τρέφω, imperf. ἔτρεφον, -ε; aor. 1 θρέψε θρέψ'; aor. 2 act. ἐτραφέτην; aor. 2 pass. τράφη, plur. 3 τράφεν: *to breed, to nurture, to foster, to rear*; pass. and aor. 2 act.: *to be reared, to grow up*; ἐτραφέτην ὑπὸ μητρὶ, E 555, *were nurtured by their dam*; τράφη, B 661, *had grown up*; οἱ οἱ ἄμα τράφεν, A 251, *who had grown up with him.*

τρέχω, aor. ἔδραμε: *to run.*

τρέω, inf. τρεῖν: *to flee.*

τρήρων, -ωνος, (τρέω): *timid.*

τρητός, 3: *inlaid or fretted.*

Τρηχίς, -ίνος: *Trachis*, a town in Thessaly, near Thermopylae, B 682.

Τρήχος: *Trechos*, an Aitolian, E 706.

τρηχύς, -εία, -ύ: *rough, rugged, jagged.*

τρι-γλῶχιν, -ινος: *three-barbed.*

τρίλω, perf. part. with intensive pres. meaning, τριγλώτας: *to chirp, to squeak* (of young birds).

τρήκοντα: *thirty.*

Τρίκη and Τρίκη: *Trikke*, a town in Thessaly, B 729, Δ 202.

τρι-πλῆ, adv., (τρίπλοος): *three-fold*, A 128.

τρίς: *thrice.*

τρισ-καί-δεκα: *thirteen.*

τρίτατος, 3, (τρίτος): *third.*

Τριτογένεια: *Trito-born*, epithet of Athene; (of uncertain origin and meaning), Δ 515.

τρίτος, 3: *third*; τὸ τρίτον as adv.: *thirdly, in the third place.*

τρίχα, adv., (τρίς): *in three parts.*

τρίχας, acc. plur. of θρίξ.

τριχθά adv. = τρίχα: *in three parts, into three pieces.*

Τροιζήν, -ήνος: *Troizen*, a town in Argolis, B 561.

Τροίζηνος: *Troizēnos*, B 847.

Τροίη: *Troy*; (1) the whole Trojan domain, *the Troad*, B 162, Γ 34. (2) the city of Troy, otherwise called Ilios (Ἰλῖος), A 129, B 141.

τρόμος, (τρέμω): *trembling, terror.*

τροχός, (τρέχω): *wheel.*

τροφάλεια: *helmet.*

Τρῳαί, plur., acc. Τρῳάς: *Trojan women*, Γ 384, 411.

Τρῳάς, -άδος: *a Trojan woman*, Z 442.

Τρῳές, Τρῳῶν, plur. of Τρῳς: *Trojans*, A 152.

Τρῳίος, adj.: *of Tros*; Τρῳίοι ἵπποι, *the horses of Tros*, Γ 222.

Τρῳός, 3: *Trojan*, E 461.

(1) Τρῳς, Τρῳός: *Tros*, son of Erichthonios, grandson of Dardānos, and father of Ilos, Asarākos and Ganymēdes. The region over which he ruled as king received from him its name of Troy.

(2) Τρῳς, -ῳς: *a Trojan*; found only in plur., Τρῳές.

τυγχάνω, (τυχ), aor. 1 part. τυχήσας; aor. 2 ind. ἐτυχες, τύχε, subj. τύχωμι, part. τυχών: *to hit; to light upon, to strike upon*; with gen. of the object or part hit.

Τυδείδης, -αο and -εω: *son of Tydeus*, — Diomedes, E 1, 281.

Τυδεύς, -ης and -έος, acc. Τυδῆ: *Tydeus*, son of Oineus and father of Diomedes, B 406, Δ 372, E 801.

τυκτός, (τεύχω): *prepared, made, consummate, sheer*: τυκτόν κακόν, E 831, *a consummate evil.*

τύμβος: *tomb, mound, grave.*

τύνη = σύ: *thou.*

τυπή, (τύπτω): *a blow*, E 887.

τύπτω, imperf. τύπτει; aor. ind. τύψε, imperat. τύπον: *to strike, to beat against.*

τυτός, 2: *little, young*; neut. τυτόν as adv.: *a little.*

τυφλός: *blind*, Z 139.

Τυφῶεύς, -έος, dat. -έι: *Typhῶeus*, a giant that lay under the earth in the land of the Arīmi in Kilikia, B 782.

τύχε, τύχωμι, τυχών, τυχήσας; see τυγχάνω.

τῷ and τῷ, adv.: *then, in that case; therefore.*

τάς and τῶς: *so*; μή τῶς σ' ἀπεχθήρω ὥς νῦν ἐφίλησα, Γ 415, *lest I so hate thee as now I love thee.*

Υ

Υάμπολις, -ιος: *Hyampōlis*, a town in Phokis, B 521.

ὑβρις, -ιος: *insolence, abuse.*

ὕγρός, 3: *liquid, watery, of the sea.*

ὑδρος: *water-snake.*

ὑδωρ, ὕδατος: *water.*

υἱός, gen. υἱοῦ, υἱέος, υἱός, dat. υἱέι, υἱέι, υἱί, acc. υἱόν, υἱέα, υἱά, voc. υἱέ; dual υἱε; plur. υἱέες, υἱεῖς, υἱες, gen. υἱῶν, dat. υἱοῖσι, υἱάσι, acc. υἱέας, υἱάς: *a son.*

υἱωνός, (υἱός): *a grandson.*

ὔλη: *a wood, forest.*

Ὑλη: *Hyle*, a town in Boeotia, B 500, E 708.

ὑλήεις, -εσσα, -εν, (ὔλη): *woody.*

ὑμεῖς and ὑμεῖς, gen ὑμέων, ὑμείων, dat. ὑμῖν, ὑμιν, ὑμιν, ὑμμι(ν), acc. ὑμέας, ὑμμε: plur. of pron. of 2d pers. σὺ: *ye, you.*

ὑμέτερος and ὑμός, 3, possessive, (ὑμεῖς): *your.*

ὑμμες, ὑμμι, ὑμμιν; see ὑμεῖς.

ὑμός = ὑμέτερος.

ὑπαί, see ὑπό.

ὑπ-αἰσσω, aor. part. ὑπαίξας: *to spring from beneath.*

ὑπ-αντιῶ, aor. part. ὑπαντιάσας: *to face, to meet.*

ὑπατος, 3: *highest, supreme.*

ὑπέδωσαν, (ὑπέδδωσαν), ὑπεδίδωσαν; see ὑποδίδω.

ὑπεδέξατο, see ὑποδέχομαι.

ὑπ-είκω, fut. ὑπείξομαι, (with meaning of act.); aor. subj. plur. ἵ ὑποείξομεν: *to yield.*

ὑπείρχει(ν), -ον, imperf. of ὑπείρέχω = ὑπέρχω.

ὑπείροχος, 2, (ὑπείρέχω): *prominent, conspicuous.*

Ἵπείρων, -ονος: *Hypeiron*, a Trojan, E 144.

ὑπ-έκ, prep. with gen.: *out from under, out of the range of, away from.*

ὑπ-εκ-φέρω, imperf. ὑπεξέφερον, -εν: *to carry away from, to rescue from.*

ὑπ-εκ-φεύγω, aor. 2 ὑπέκφυγε, opt. ὑπεκφύγοι: *to escape.*

ὑπ-ένερθε(ν), adv.: *beneath*, Δ 147; *in the lower world*, Γ 278; *from beneath* (with gen.), B 150.

ὑπέρ, prep. with gen. and acc.: *over.* With gen.: *over, above,*

on behalf of, concerning; ὑπέρ Δαναῶν, A 444, *on behalf of the Danaans*; ὑπέρ σέθεν, Z 524, *about thee.*

With acc.: *over, above, against, beyond, in violation of*; ὑπέρ ὀρκια, Γ 299, *against the oaths*; ὑπέρ αἰσαν, Z 487, *against my fate*; κατ' αἰσαν οὐδ' ὑπέρ αἰσαν, Γ 59, *in measure and not beyond measure.*

ὑπέρ = ὑπέρ following its case, as in E 339.

ὑπέρ-αλλομαι, aor. part. ὑπεράλμενον: *to leap over.*

ὑπέρ-βασίη, (ὑπερβαίνω): *transgression.*

Ἵπέρεια: *Hyperia*, a spring at Pherai in Thessaly, B 734, Z 457.

ὑπέρ-εχω and ὑπείρέχω, imperf. ὑπείρεχον, -ε(ν); aor. 2 subj. ὑπέρσχη: *to hold over* (with gen. B 426); *to surpass, to tower above* (ὦμος, *by his shoulders*, Γ 210); *to hold or stretch hands over, in protection*, (with dat. of person protected, Δ 249, E 433).

ὑπέρ-ηγορέων, -οντος (ὑπέρ, ἀνὴρ): *overweening, insolent.*

Ἵπερησιή: *Hyperesia*, a town in Achaia, B 573.

ὑπέρθεν and ὑπέρθε, adv., (ὑπέρ): *above.*

ὑπέρ-θυμος: *high-souled.*

ὑπέρ-κύδαντας, a defect. acc. plur. as if from nom. ὑπερκύδας, -αντος: *triumphant, glorying overmuch.*

ὑπερ-μενής, -ής, gen. -έος, (μένος) : *most mighty*.

ὑπέρ-μορα, adv. : *contrary to fate*.

ὑπερ-οπλή, (ὑπέροπλος) : *haughtiness*; in plur., A 205, *haughty deeds*.

ὑπέρσχη, see ὑπέρεχω.

ὑπερφίαλος : *overweening, insolent*.

ὑπέρωιον, (ὑπέρ) : *upper chamber*.

ὑπεστενάχιζε, see ὑποστεναχίζω.

ὑπέστην, ὑπέστημεν, ὑπέστην ; see ὑψίστημι.

ὑπέστρεφε, see ὑποστρέφω.

ὑπέσχετο, see ὑπώσχομαι.

ὑπ-έχω, aor. 2 part. ὑποσχών : *to put* (mares to stallions).

ὑπήνικαν, aor. of ὑποφέρω.

ὑπ-ίσχομαι, (έχω), aor. 2 ind. ὑπέσχετο, imperat. ὑπόσχεο, inf. ὑποσχέσθαι : *to promise*.

ὑπνος : *sleep*.

ὑπό, ὑπ', ὑφ', and ὑπαί; (1) Adv. : *beneath, underneath, down, back*; ὑπό τε τρόμος ἔλλαβε γυῖα, Γ 34, *trembling seized his limbs beneath*; ὑπό κεν ταλασίφρονά περ δέος εἶλεν, Δ 421, *fear would have seized upon even a stout-hearted man* (where the ὑπό has reference to the effect of fear upon the lower limbs), — similarly, E 862; ὑπαί δέ ἴδεσκε, Γ 217, *gazed downward*; χώρησαν δ' ὑπό, Δ 505, *fell back or retired*; ὑπὸ δὲ Τρῶες κεκάνοντο ἀνδρὸς ἀκοντίσαντος, Δ 497, *the Trojans fell back, before the spear-throwing of the man*.

(2) Prep. with gen., dat., and acc.;

With gen. : *under, beneath*, B 268, 465, Γ 372, Δ 106, E 796; *by, at the hands of*, (to denote the agent after passive verbs and after verbs, like πίπτω and πάσχω, that have an implied passive meaning), A 242, B 334, Γ 61, 128, 436, Δ 276, 479, E 92, 559, Z 73, 134; πέλεκυς εἶσιν διὰ δουρὸς ὑπ' ἀνέρος, Γ 61, *the axe goes through the timber (driven) by a man*; ἐρχόμενον ὑπὸ Ζεφύροιο, Δ 276, *coming, (driven) by the west wind*; ὑπ' αὐτοῦ ἔργα κατήριπε, E 92, *works are destroyed by it*.

With dat. : *under, beneath*, (usually to denote rest), B 307, 784, 866, Γ 13, E 693; *by*, (to denote the agent, like the gen.), E, 93, 555, 646, 699; with τίκτω, *by*, as in τέκε ὑπ' Ἀδμήτῳ, *had by Admētos*; very frequent with χερσίν and a gen., *at the hands of*, or *by the hands of*; ἐμῷ ὑπὸ δουρὶ δαμέντα, E 653, *vanquished under my spear*; ὑπὸ πομπῇ θεῶν, Z 171, *under the convoy of the gods*; ὑφ' ἡμιόχῳ εἰωθότι, E 231, *under their wonted driver*; ὑπὸ σκῆπτρῳ ἐδάμασσε, Z 159, *made subject to the sceptre*.

With acc. : *beneath, under, against*, (to denote both motion and rest), B 216, 673, Δ 279, 407, E 67; B 603, 824, Γ 371, E 267; λαὸν ἀγαγόνθ' ὑπὸ τείχος, Δ 407, *having led an army up*

against a wall; ὑπ' ἡὼ τ' ἡελίον τε, E 267, *beneath the daylight and the sun*.

ὑπο = ὑπό immediately following its case, without elision, as in B 268, Δ 423.

ὑπο-βλήδην, adv., (ὑποβάλλω): *interrupting*.

ὑπο-δεῖδω, aor. ὑπέδεισαν; plup. plur. 3 ὑπεδείδισαν: *to fear*; plup. with imperf. meaning.

ὑπο-δέχομαι, aor. ὑπεδέξατο: *to receive*.

ὑπόδρα, adv.: *sternly, angrily*.

ὑποείζομεν, see ὑπείκω.

*Υποθήβαι: *Lower Thebes*, in Boeotia, B 505.

ὑπο-κύομαι, aor. part. fem. ὑποκυσσάμενη: *to conceive*.

ὑπο-λευκαίνομαι, (λευκός): *to grow white*.

ὑπο-λύω, aor. act. ὑπέλυσε; aor. mid. sing. 2 ὑπελύσας: *to loose, to relax; to release*; ελθοῦσα ὑπελύσας δεσμῶν, A 401, *thou didst come and release him from his bonds*.

ὑπο-μένω, aor. ἐπέμειναν: *to await an onset*.

ὑποπεπτηῶτες, see ὑποπτήσω.

ὑπο-πλάκιος, 3, (Πλάκος): *lying at the foot of Mt. Plakos*, epithet of Thebe, Z 397.

ὑπο-πτήσω, perf. part. plur. ὑποπεπτηῶτες: *to crouch under*, B 312.

ὑπο-στεναχίζω, imperf. ὑπεστενάχιζε: *to groan beneath*.

ὑπο-στρέφω, imperf. ὑπέστρεφε; aor. opt. ὑποστρέψαιας: *to turn*

about, to wheel (trans.), E 581; *to go back, to return*, Γ 407.

ὑπόσχο, ὑποσχέσθαι; see ὑπίσχομαι.

ὑπό-σχεσις, -ιος, (ὑπίσχομαι): *a promise*.

ὑποσχών, see ὑπέχω.

ὑπό-τροπος, 2, (ὑποτρέπω): *returning, coming back*.

ὑπο-φέρω, aor. ὑπήνεικαν: *to bear away*, E 885.

ὑπο-χωρέω, aor. ἐπεχώρησαν: *to retreat, to retire*.

ὑπ-οψιος, (ὑφοράω): *an object of contempt*.

ὑπίσιος, 3, (ὑπό): *supine, on one's back, backward*.

*Υρία: *Hyria*, a town in Boeotia, B 496.

*Υρμίνη: *Hyrmīne*, a town in Elis, B 616.

*Υρτακίδης: *son of Hyrtakos*, — Asios, B 837.

ὑσμίνη, dat. ὑσμίνι, B 863: *battle, conflict*.

ὑσμίνην-δε, adv.: *into the battle*.

ὑστατος, 3, superl. to ὕστερος: *last, hindmost*, neut. plur. ὕστατα, as adv.: *for the last time*.

ὕστερος, 3: *next, later, younger*. Neut. ὕστερον, as adv.: *later, afterwards*.

ὑφαίνω, imperf. ὕφαινον, -ε: *to weave*, Γ 125, Z 456; *to contrive, to devise*, Γ 212, Z 187.

ὑφ-ηνίχος: *charioteer*, Z 19.

ὑφ-ιήμι, aor. 2 part. ὑφέντες: *to let down, to lower*.

ὑπό-στημα, aor. ὑπέστην, ὑπέστημεν, plur. 3 ὑπέσταν: *to pledge, to promise.*

ὑψ-ερέφης, -ές, (ὑψι, ἐρέφω): *lofty-roofed.*

ὑψηλός, 3, (ὑψι): *lofty, high.*

Ὑψήνωρ, -ορος: *Hypsēnor*, a Trojan, E 76.

ὑψηχής, -ές, (ἤχος): *loudly-neighing.*

ὑψη-βρεμέτης, -ας, (βρέμω): *thundering on high*; epithet of Zeus.

ὑψί-ζυγος, (ζυγόν): *enthroned on high*; epithet of Zeus.

ὑψί-πυλος, 2, (πύλη): *high-gated.*

ὑψ-όροφος, 2, (όροφή): *high-roofed.*

ὑψοῦ, adv.: *high.*

Φ

φάανθεν, see φαίνω.

φάγε = ἔφαγε, aor. 2 of ἐσθίω.

φαινός, 3 (φάος): *bright, radiant, blazing.*

φαίδιμος, 2, (φαίω): *illustrious, famous.*

φαίην, φαίης, φαίμεν; see φημί.

Φαίνοψ, -οπος: *Phainops*, son of Asios, E 152.

φαίω, pres. ind. φαίνεται φαίεθ', part. φαίνων. φαυομένη; imperf. φαίνο; aor. act. ἔφηνε(ν); aor. pass. ind. sing. 3 ἐφάνη φάνη, plur. 3 φάανθεν, part. φανέντα; perf. pass. or mid. sing. 3 πέφανται (B 122): act., *to show, to manifest, to reveal*; pass., *to appear.*

Φαῖστος: *Phaistos*, an ally of the Trojans, E 43.

Φαιστός: *Phaistos*, a town in Crete, B 648.

φάλαγξ, -αγγος, fem.: *battalion, column.*

φάλος: *the ridge of a helmet*; a conspicuous appendage, probably of metal, running over the helmet from the forehead to the neck, and serving for ornament. In it was inserted the crest.

φάν, imperf. plur. 3 of φημί.

φάνη, φανέντα; see φαίνω.

φάος, -εος and φῶος, (φῶς): *light; salvation*, Z 6.

φαρέτρη: *quiver.*

Φάρης, -ιος: *Pharis*, a town in Lakonia, B 582.

φάρμακον: *drug, remedy.*

φάρος, -εος: *cloak*, worn by men of rank.

φάσγανον: *sword.*

φάσαν, φασί, φάτ', φάτο, φάσθαι; see φημί.

φάτνη: *manger.*

φέβομαι, inf φέβεσθαι, subj. φεβώμεθα; *to flee.*

Φειδιππος: *Pheidippos*, leader of the Greeks from the Sporades, B 678.

φεῖδομαι: *to spare*, (with gen.).

(φεν), aor. 2 ind. ἔφεφνε, inf. πεφνέμεν; perf. plur. 3 πέφανται (E 531): *to kill, to slay.*

Φένεος: *Phenēos*, a town in Arkadia, B 605.

Φεραί, -ῶν: *Pherai*, a town in Thessaly, B 711.

Φέρκλος: *Pherēklos*, builder of the ship on which Paris carried off Helen, B 59.

φείριστος = **φείρατος**, superl. of **ἀγαθός**: *best, bravest*; voc. **φείριστε**, in address, *noble sir*.

φείρατος, 3, superl. of **ἀγαθός**: *best, bravest*.

φείρτερος, 3, comparat. of **ἀγαθός**: *better, braver, more powerful*.

φέρειν, imperf. **φέρει**, **φέρον**, **φερόμεν**; fut. **οἴσει**, **οἴσετον**, **οἴσομεν**, **οἴσετε**, inf. **οἴσέμεναι**; aor. subj. **ἐνείκω**: *to bear, to carry, to bring*; the pass. sometimes has an intrans. meaning, as in A 592, **πᾶν δ' ἡμᾶρ φερόμεν**, *all day I fell*; mid. *to carry off for one's self*, *to receive*, as in Δ 97, **δῶρα φέροιο**, *thou wouldst receive gifts*; **φέρων χάριν Ἑκτορι**, E 211, *doing a favor to Hector*; **μητρὶ ἐπὶ ἡρα φέρων**, A 572, *doing a kindness to his mother*.

φεύγω, fut. **φεύξεσθε**, **φεύξονται**; aor. 2 ind. **φύγεν**, **φύγον**, subj. **φύγησιν**, opt. **φύγοι**, **φύγοιμεν**, inf. **φυγεῖν**; perf. part. **πεφυγμένον**: *to flee; to flee from, to escape* (with acc.); **μοῖραν οὐ τινὰ φημι πεφυγμένον ἔμμεναι**, Z 488, *I say that no one has escaped destiny*.

φή = **ἔφη**, see **φημί**.

φή = **ὥς**: *as, like*.

Φηγεύς, -**ῆος**: *Phegeus*, priest of Hephaistos in Troy, E 11.

φήγιμος, 3: *of oak*, E 838.

φήγος: *oak-tree*.

φημί, **φῆς**, **φῆσι**, **φασί**, opt. **φαίην**, **φαίης**, **φαίμεν**, part. **φάντες**; mid. inf. **φάσθαι**, part. **φάμενος**, -**η**; imperf. act. **φῆς ἔφησθα**, **ἔφη φῆ**, plur. 3 **φάσω ἔφω φάν**; imperf. mid. **ἐφάμην**, **ἔφατο ἔφατ'**, **ἔφαθ'**, **φάτο φάτ' φάθ'**, **ἔφαντο**: *to say, to maintain, to assert, to deem, to believe, to imagine*. **φασί**, *they say*; **ἴσον ἐμοὶ φάσθαι**, *to speak like me, to claim equality with me*; **ἄνθρωπον ὃν φημι**, *the man whom I have in mind*; **φῆ γὰρ ὃ γ' αἰρήσεται**, B 37, *he fancied he should take*.

The imperf. and the inf. have aor. meaning. The pres. forms, except **φῆς**, are enclitic. The middle forms have active meaning. See **εἶπον** and **εἶρω**.

φήρ, gen. **φηρός**: *a monster*, used of the centaurs.

Φηρή: *Phere*, a town in Messenia, E 543.

Φηρητιάδης, -**αι**: *descended from Pheres*, B 763.

φῆς, **φῆς**, **φῆ**: see **φημί**.

φθάω, aor. part. **φθάμενος**: *to anticipate*; **ὅς μ' ἔβαλε φθάμενος**, E 119, *who hit me first*.

Φθειρών: *Phtheiron*, a mountain in Karia, B 868.

Φθίη: *Phthia*; (1) an ancient town in Thessaly, the capital of the Myrmidons, B 683; (2) the district about the city, A 155.

Φθίνω, adv.: *to Phthia*.

φθινύθω, iterative imperf. **φθινύθεσκε**: *to consume, to perish*.

φθίω, fut. **φθίσει**; plup. plur. 3

ἐφθιατο : act., *to destroy*; mid.
to die, to pass away.

φθισήνωρ, -ορος, (ἀνὴρ) : *man-*
destroying, murderous.

φθογγή and φθογγός, (φθέγγομαι) :
voice.

φθονέω, (φθόνος) : *to grudge, to*
refuse.

-φι, -φιν, an epic ending which,
added to the stem of a noun,
forms a gen. or dat. in both
sing. and plur. It is sometimes
locative, has the other mean-
ings of the gen. and dat., and
is used after prepositions.

φιλέω, (φίλος), iterat. imperf. φι-
λέσκε; aor. I act. ἐφίλησα φί-
λησα, ἐφίλησε; aor. mid. ἐφίλατο,
imperat. φίλαι; aor. pass. plur.
3 ἐφίληθεν φίληθεν : *to love, to*
be kind to; to entertain as a
guest, to welcome (Γ 207, Ζ 15).
ἐφίληθεν ἐκ Διός, B 668, *were*
loved by Zeus.

φιλο-κτεανότατος, superl., (κτέανον) :
most greedy of gain, A 122.

Φιλοκτήτης : *Philoktētes*, left on
the island of Lemnos by the
Greeks on their expedition to
Troy, but afterwards brought
up to the scene of the war, be-
cause without the bow and ar-
rows of Herakles, which he
possessed, Troy could not be
taken, B 718.

φιλο-μυειδής, -ές, (μειδάω) : *laugh-*
ter-loving, epithet of Aphrodite.

φίλος, 3, superl. φίλατος : *dear,*
beloved, valued; friendly, agree-
able, pleasing; used also with

the force of a poss. pron. : *my,*
thy, his, etc., as in B 261. φίλα
φρονεῖν τινι, *to cherish kindly*
feelings towards anyone.

φιλότης, -ητος, (φίλος) : *love,*
friendship, kindness, welcome.

φίλατος, superl. of φίλος.

φίλως, adv. : *gladly.*

φλόγιος, 3, (φλόξ) : *flaming, flash-*
ing.

φλοιός : *bark of a tree*, A 237.

φλοῖστος : *tumult of battle.*

φοβέομαι, imperf. φοβέοντο; aor.
pass. plur. 3 ἐφόβηθεν φόβηθεν,
part. φοβηθείς : *to be put to*
flight, to flee in terror; to be
terrified, E 140.

φόβονδε, adv. : *to flight.*

φόβος, (φέβομαι) : *flight.*

Φόβος : *Phobos, Flight*, attendant
of Ares and brother of Δεῖμος,
Terror; Δ 440.

Φοῖβος : *Phoibos, Shining*, epithet
of Apollo, A 43, etc.

φοίνιξ, -ικος : *purple.*

φοιτάω, imperf. ἐφοῖτα φοῖτα, φοί-
των : *to go to and fro.*

φολκός : *bandy-legged.*

φόνος, (φεν) : *death, slaughter.*

φοξός : *pointed, peaked*, B 219.

φορβή, (φέρβω) : *fodder.*

φορέω, (φέρω), inf. φορῆναι; im-
perf. iterat. φορέεσκεν : *to bear,*
to carry, to wear.

φορῆναι, see φορέω.

Φόρκυς, -υνος : *Phorkys*, a Phryg-
ian, B 862.

φόρμιγξ, -ιγγος, fem. : *a lyre.*

φώς = φάως : *light.*

φώωσθε, adv. : *to the light.*

φράζομαι, imperat. pres. φράξω, φραξέσθω; imperat. aor. φράσαι: *to consider, to bethink one's self, to beware.*

φρήν, gen. φρενός: *the diaphragm, as the seat of thought and emotion; the heart; the mind, the soul.* Applied to animals, Δ 245. Often used in plur.

φρήτηρ: *clan.*

φρίσσω, (φρικ), perf. part. fem. πεφρικυῖαι, with pres. meaning: *to bristle.*

φρονέω, (φρήν): *to deliberate, to consider, to entertain a purpose, to be disposed (so and so), to intend; ἀγαθὰ φρονέων, upright in heart; φίλα φρονέων, kindly disposed.*

Φρύγες, plur.: *the Phrygians*, B 862, Γ 185.

Φρυγίη: *Phrygia*, a district in Asia Minor, Γ 184.

φῦ, see φύω.

φύγεν, φύγον, φύγησιν, φύγοι, φύγοιμεν, φυγεῖν; see φεύγω.

φύη, (φύω): *form, stature.*

Φυλάκη: *Phyläke*, a town in Thesaly, B 695.

Φυλακίδης, -ας: *son of Phyläkos*, — Iphiklos, B 705.

Φύλακος: *Phyläkos*; (1) father of Iphiklos, B 705; (2) a Trojan, Z 35.

φυλάσσω: *to guard, to watch over, to be on the watch for.*

Φυλείδης: *son of Phyleus*, — Mege, B 628.

Φυλεύς: *Phyleus*, son of Augeias, B 628.

φύλλον, (φύω): *a leaf.*

φῦλον, (φύω): *tribe, race.*

φύλοπις, -ιδος, acc. φύλοπιν: *battle, turmoil of battle, battle-din.*

φυσιάω, part. pres. acc. plur. φυσιώοντας: *to snort.*

φυσί-ζοος, (φύω, ζωή): *life-giving.*

φυταλίη, (φυτόν): *vineyard.*

φυτεύω, (φυτόν), aor. ἐφύτευσαν: *to plant.*

φύω, fut. φύσει; aor. 2 φῦ; perf. ind. plur. 3 πεφύασι, subj. πεφύκη; plup. πεφύκει: *to put forth*, A 235, Z 148: *to grow, to spring up, to grow up*, Δ 109, 483, 484, Z 149; ἐν τ' ἄρα οἱ φῦ χειρί, Z 253, she grew to him with her hand, — *she clasped her hand in his.*

Φωκείς, gen. Φωκίων: *the Phokians*, B 517.

φωνέω, (φωνή), aor. φώνησεν, part. φωνήσας: *to speak, to lift up one's voice.*

φωνή: *voice.*

φῶς, gen. φωτός: *man, hero.*

X

χ' stands for κε with elision before an aspirate, as in Γ 53.

χάζομαι, subj. χαζώμεθα χαζώμεσθα, imperat. χάξω; imperf. ἐχάξετο, χάζοντο; aor. 1 part. χασσάμενος; aor. 2 κεκάδοντο: *to yield, to retreat, to give way.*

χαίνω, aor. 2 opt. χάνοι: *to grieve, to open.*

χαίρω, (χαρ): imperat. *χαίρετε*; aor. ind. *ἐχάρη χάρη, ἐχάρησαν*, opt. *χαρείη*, plur. 3 *κεχαροίαιο*: *to rejoice, to be glad*; *ἐχάρη ἀκούσας*, Γ 76, *was glad to hear*; *ἐδέξατο χαίρων*, Α 446, *took with joy*; *χάρη δέ οἱ προσιώντι*, Ε 682, *rejoiced at his coming on*; *χαίρετε*, *hail*, — a formula of greeting.

χαίτη: *hair, mane*.

χαλεπαίνω: *to be angry*.

χαλεπός, 3: *hard, difficult, harsh, cruel*.

χαλκιο-θώραξ, -ηκος: *with bronze cuirass*.

χάλκεος and **χάλκειος**: *of bronze, bronze (adj.)*.

χαλκεό-φωνος, (φωνή): *brazen-voiced*, Ε 785.

χαλκεύς, -ης, *smith, worker in bronze*.

χαλκ-ήρης, -ες, (ἀραρίσκω): *bronze-bound, bronze-tipped, shod with bronze*.

Χαλκίς, -ίδος: *Chalkis*; (1) chief city of Euboea, Β 537; (2) a town in Aitolia, Β 640.

χαλκο-βατής, -ές: *with bronze threshold*.

χαλκο-κορυστής, (κορύσσω): *with bronze armor, bronze-armed*.

χαλκός: *bronze, bronze utensils*. The Homeric *χαλκός* may have been unmixed *copper*. If it was an alloy, its composition is unknown.

χαλκο-χίτων, -ωνος: *with bronze cuirass, mail-clad*.

Χαλκιδοντιάδης: *son of Chalkōdon*, — Elephēnor, Β 541, Δ 464.

χαμάδης, (χαμαί), adv.: *to the ground*.

χαμάξαι, adv.: *to the ground*.

χαμαί, adv.: *upon the earth, to the ground*.

χανδάνω, aor. *ἐχαδε*: *to contain*.

χάνοι, see *χαίνω*.

χαράδρη: *ravine*.

χάρη, **χαρείη**; see *χαίρω*.

χαρίεις, -ισσα, -εν, gen. -εντος, (χάρις): *pleasing, gracious*.

χαριέστατος, 3, superl. of *χαρίεις*: *most pleasing, most acceptable*.

χαρίζομαι, aor. opt. *χαρίσαιτο*; perf. part. voc. *κεχαρισμένε*: *to confer a favor, to do a kindness; to give gladly*; in perf. *to be dear, beloved*. *ἐμῷ κεχαρισμένε θυμῷ*, Ε 243, *dear to my heart*.

χάρις, -ιτος, acc. *χάριν*, fem., (χαίρω): *favor, grace, gratitude, thanks*. *χάριν φέρειν, to do a favor*; *χέριν ἄροιο Τρώεσσι*, Δ 95, *thou wouldst win favor in the eyes of the Trojans*.

Χάριτες: *the Graces, goddesses who confer grace and favor*; Ε 333.

χάρμα, -ατος, (χαίρω): *a joy, a pleasure*.

χάρμη, (χαίρω): *eagerness for battle, joy in fighting: battle*.

Χάροπτος: *Charōptos*, father of Nireus, Β 672.

χασσάμενος, see *χάζομαι*.

χατίζω: *to lack, to want*.

χείμαρρος, (ρέω): *swollen, with winter rains and melting snow*.

χειμέριος, 3, (χείμα): *of winter, wintry*.

χαμών, -ώνος, (χείμα): *winter weather, storm.*

χείρ, gen. χειρός, dat. plur. χερσί χειρεσσι, fem.: *hand, arm.* ἔπασιν καὶ χερσίν, A 77, *with word and deed.*

Χείρων, -ωνος: *Cheiron, a centaur, teacher of Asklepios and Achilles in medicine, Δ 219.*

χεριώτερος = χερειών, comparat.: *worse, baser.*

χερίων, -ον, comparat.: *worse, inferior.* τὰ χερειόνα νικᾷ, *the worse counsels prevail.*

χέρης, dat. χέρη, acc. χέρηα: *inferior, of lower rank, A 80; inferior, worse, Δ 400.*

χερμάδιον, (χείρ): *a stone, as large as one can handle.*

χερ-νίπτομαι, aor. χερνίψαντο, (χείρ, νίπτω): *to wash one's hands, before sacrificing.*

χερσί, see χείρ.

χέρσος, fem.: *the land, as opposed to the water.*

χέω, pres. χέει, part. χέουσα, χέουσαν; aor. 1 ἔχευ ἔχευε, ἔχευαν, ἐχέυατο; aor. 2 mid., in pass. meaning, χύντο; perf. pass. κέχυνται; plup. pass. κέχυτο κέχυθ': *to pour, Γ 270, E 776, B 19; to shed (with δάκρυ), Δ 413, Γ 142, Z 459, 496; to raise (a mound), Z 419; in pass., to gush forth, Δ 526; to spread, E 696; to huddle together, E 141. ἀνεμος χέει φύλλα, Z 147, the wind scatters the leaves; σύν γ' ὄρκια ἔχευαν, Δ 269, they have broken*

their oaths; ἐχέυατο πήχες ἀμφὶ νύον, E 314, wound her arms about her son.

χήμεις, by crasis, for καὶ ἡμείς.

χῆν, gen. χηνός: *a goose.*

χήρη: *widowed, a widow.*

χῆρῶ, (χῆρος), aor. χῆρωσε: *to make desolate.*

χῆρωστής: *a distant relative, kinsman.*

χῆτος, -εος: *lack, want.*

χθιός, adj. χθιῶ, adv.: *yesterday.*

χθών, gen. χθονός, fem.: *the ground, the earth.* χθόνα δύνειν, Z 411, *to go under the earth, i. e. to be buried.*

χίμαιρα: *a she-goat, Z 181.*

Χίμαιρα: *the Chimaira, a monster, described Z 179-183.*

χιτών, -ώνος: *tunic, the undergarment, or shirt, of linen, worn next the body, B 43, E 113. In the compound χαλκο-χίτων, the χιτών, by a figure of speech, means the cuirass. λάνον χιτῶνα ἐννυσθαι, to put on a stone tunic, i. e. to be stoned to death.*

χλαίνα: *mantle, cloak, the woollen outer garment of men, B 262.*

χολάς, -άδος, usually plur.: *entrails, bowels.*

χόλος: *anger.*

χολώω, fut. inf. χολωσέμεν; aor. mid. part. χολωσάμενος; aor. pass. ind. χολώθη, part. χολωθείς; perf. part. κεχολωμένον; fut. perf. mid. κεχολώσεται, -ται: *act., to make angry, to anger; mid. and pass., to become angry.*

χολωτός, 3. (χολώω) : *angry*.
 χορόν-δε, adv. : *to the dance*.
 χορός : *the dance, dancing*.
 χραϊσμέω, aor. 2 ind. χραῖσμε,
 subj. χραῖσμη, χραῖσμωσιν, inf.
 χραῖσμεῖν : *to help, to be of ser-*
vice, to avail; to ward off.
 χραύω, aor. subj. χραύση : *to*
scratch, to wound slightly, to
scotch, E 138.
 χρεώ, gen. χρειοῦς, fem., (χρή) :
need.
 χρή, an indeclinable noun, mean-
 ing *necessity, need*, and used,
 as if with ἐστί understood, to
 signify : *it is necessary, there*
is need, ought. οὐ χρή παννύχιον
 εὖδειν ἄνδρα, *a man ought not to*
sleep all night.
 Χρομῖος : *Chromios*; (1) son of
 Priam, E 160; (2) son of
 Neleus, Δ 295; (3) a Lykian,
 E 677.
 Χρόμις, -ιος : *Chromis*, a leader of
 Mysians, B 858.
 χρόνος : *time*.
 χρός, χρόα, gen. and acc. of χρώς.
 χρυσό-ἄμπυξ, -υκος : *with gold front-*
let, gold-frontleted.
 χρυσό-ῥοπος, (ἄρο) : *with golden*
sword.
 χρύσεος and χρύσειος, 3, (χρυσός) :
golden.
 Χρύση : *Chryse*, a town on the
 coast of the Troad, with a
 temple of Apollo Smintheus,
 A 37, 390.
 Χρυσήϊς, -ῖδος : *daughter of Chry-*
ses, given up by Agamemnon
 to her father, A 111.

χρυσ-ήνιος : *gold-gleaming, or with*
golden reins (ήνία).
 Χρύσις : *Chryses*, priest of Apollo
 at Chryse, A 11 etc.
 χρυσό-θρονος : *golden-throned*.
 χρυσός : *gold*.
 χρώς, gen. χρός, acc. χρόα, fem. :
body, the surface of the body,
the skin.
 χύντο, see χέω.
 χυτός, 3, (χέω) : *heaped up*.
 χωλός : *lame*.
 χώομαι, part. χώμενος; aor. ἐχώ-
 σατο, subj. sing. 3 χώσεται, part.
 χωσάμενος : *to be angry*.
 χωρέω, aor. χώρησαν : *to yield, to*
give way.
 χώρα : *place, spot*.
 χώρος : *place, spot, space*.

Ψ

ψάμαθος, fem. : *sand, the sands*.
 ψεδνός, 3 : *scanty, sparse*, B 219.
 ψευδής, -ές, dat. plur. ψευδέσσι : *a*
liar, Δ 235.
 ψεύδομαι, imperat. ψεύδεο, part.
 ψευδόμενος; aor. part. fem.
 ψευσαμένη : *to lie, to utter false-*
hood.
 ψεύδος, -εος : *lie, deception*.
 ψυχή : *life, soul, spirit*. The
 ψυχή is the vital principle,
 which, at death, departs from
 the body through the mouth
 or through a wound, and hence-
 forth dwells as a shade in the
 lower world.
 ψυχρός, 3 : *cold*.

Ω

ὦ, interj. : *O!* Thus accented before a vocative.

ὦ, interj., expressing astonishment or grief, and followed by *μοί* or *πόποι* : *oh! alas! ah me!*

ὧ, dat. of rel. pron., A 162, B 827, etc. ; dat. of poss. pron., E 71, Z 53.

ὧς : *thus, so, in this way*, referring to what precedes in B 258, but usually to what follows.

ὧς . . . ὧς : *so . . . as.*

ὠθίω, aor. act. ὠσε ὠσαν ; aor. mid. ὠσατο, opt. ὠσαιτο : *to push, to thrust, to thrust back, to drive off.* ὠσε δ' ὑπὸ ῥινὸν λίθος, E 308, *tore apart the skin.*

ὠγνυτο, imperf. of ὠγνυμι.

ὠξε, aor. of ὠγνυμι.

ὠκα, adv., (ὠκύς) : *quickly, swiftly.*

ὠκαλίη : *Okalía*, a village in Boeotia, B 501.

ὠκεανός : *the Ocean*, in the Homeric conception, a broad, flowing stream encircling the earth, and entirely distinct from the sea (θάλασσα, πόντος, ἕλς).
Personified as a mighty deity.

ὠκῆθεν, aor. pass. plur. 3 of ὠκέω.

ὠκύ-μορος, 2, superl. ὠκυμωρώτατος : *doomed to early death, short-lived.*

ὠκύ-πορος, 2 : *swift-sailing*, epithet of ships.

ὠκύ-πος, -οδος, (πούς) : *swift-footed.*

ὠκύ-ροος, 2, (ρέω) : *swiftly-flowing.*

ὠκύς, ὠκεία and ὠκέα, ὠκύ : *swift, fleet, nimble.*

ὠληνίη πέτρη : *the Olenian rock*, the peak of Mt. Skollis in Achaia, B 617.

ὠληνος : *Olēnos*, a town in Aitolia, B 639.

ὠλεσα, aor. of ἔλλυμι.

ὠμῶσα, aor. of ὀμῶ.

ὠμο-θετίω, (ὠμός, τίθημι), aor. I plur. 3 ὠμοθέτησαν : *to place pieces of raw flesh*, in the ceremony of sacrificing.

ὠμος, gen. and dat. dual ὠμων : *shoulder.*

ὠμός, 3 : *raw, uncooked.*

ὠμο-φάγος, 2, (φαγείν) : *eating raw flesh, ravening.*

ὠμωξεν, aor. of ὠμῶξω.

ὦν, gen. plur. of rel. pron., E 651, and of poss. pron. Δ 306, E 328.

ὠνησας, aor. of ὀνίημι.

ὠνοχόει, imperf. of ὀνοχοῶ.

ὠπα, acc. of ὠπ.

ὠπασαν, aor. of ὠπάω.

ὠπτησαν, aor. of ὠπτάω.

ὠρέξατο, aor. of ὀρέγνυμι.

ὠρεσσιν, dat. plur. of ὠρ.

ὠρη : (1) *season*, especially spring.

(2) ὠραι, *the Hours*, the door-keepers of Olympus, whose cloud-gate they open and shut : thus they preside over the weather.

ὠρμαινε, imperf. of ὀρμαινώ.

ὠρμάτο, ὠρμησε ; imperf. and aor. of ὀρμάω.

ὠρνυτο, ὠρσε, ὠρτο, ὠροε ; see ὀρνυμι.

(1) ὧς or ὧς, adv. of the demons. pron. δ, ἡ, τό : *thus, so, in this way*, referring to what precedes,

A 33, 217; ἀλλὰ καὶ ὥς, *yet for all this*. In comparisons, ὥς . . . ὥς: *so . . . as*; or ὥς . . . ὥς: *as . . . so*, A 513, Δ 319.

(2) ὥς, the form taken by ὥς, *as*, when following its noun, as in B 190, 764, E 78. A short final syllable preceding this ὥς is usually lengthened.

ὥς; (1) Rel. adv. of manner and comparison: *as, how, like*, B 3, 10, 139, etc.; often corresponding to a demonst. adv., ὥς, ὥδε, οὕτως, in the principal clause, E 161, 499, etc.; used also to introduce expressions of wishing, Γ 173, 428, Z 281. ἦδεε ἀδελφεὸν ὥς ἐπονείτο, B 409, *he knew how his brother was toiling*; μερμήριζε ὥς τιμήσειε, B 3, *he was pondering how he should honor*; ὥς οἶνος, Γ 300, *like this wine*; κακὸν ὥς, B 190, *like a coward*.

(2) Conj.; temporal: *as, when*, A 600, etc.; to introduce an object clause, like ὅτι: *that*, A

110, etc.; final, like ἵνα, ὅπως: *in order that*, sometimes with ἄν or κέ, Γ 166, A 32.

ὥσε, ὥσαν, ὥσατο, ὥσαιτο; see ὠθέω.

ὥς εἰ: *as if*.

ὥς περ: *just as*; ὥς ἔσεται περ, *just as it shall be*.

ὥστε or ὥς τε: *just as, just like*.

ὥτε, dat. of rel. pron. ὅς, strengthened by enclit. τε: *to whom*.

ὠτειλή, (οὐτάω): *a wound*.

ὠτος: *Otos*, son of Poseidon and brother of Ephialtes, E 385.

ὠτρυνον, -ε; imperf. and aor. of ὀτρύνω.

ὠτός, epic for ὁ αὐτός: *the same*, E 396.

ὠφελλον, ὠφελος; see ὀφείλω.

ὠχ' = ὠκα with elision before an aspirate.

ὠχετο, imperf. of. οἴχομαι.

ὠχθησαν, aor. of ὀχθέω.

ὠχόμεθα, ὠχοντο; imperf. of οἴχομαι.

ὠχρος: *pale*ness, Γ 35.

ὠψ, gen. ὠπός, (ὀπ): *eye, face, countenance*.

